



# THE HOLY QUR'ĀN



# THE HOLY QUR'ĀN

ARABIC TEXT AND ENGLISH TRANSLATION

Translated by  
Maulawī Sher 'Alī

Published with alternative translation of,  
and footnotes to, some of the verses by  
ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD  
Fourth Successor of the Promised Messiah

under the auspices of  
ḤAḌRAT MIRZĀ MASROOR AḤMAD  
Fifth Successor of the Promised Messiah and  
Supreme Head of the Aḥmadiyya Muslim Jamā'at

2004

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Ḥaḍrat Mirzā Ṭāhir Aḥmad

Fourth Successor of the Promised Messiah.

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## Foreword

The English translation of The Holy Qur'ān by the late Ḥaḍrat Maulawī Sher 'Alī (may Allāh be pleased with him) was first published in Holland in 1955 and since then many editions have been published in different countries. In 1997 Islam International Publications Ltd. issued a new edition with an appendix containing alternative translations of some verses, or parts of verses, as well as explanatory notes to some of them by Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah (may Allāh bless his soul with His infinite mercy). In the present edition we have dropped the appendix and brought the material under relevant verses marking them with starlets\*. (The alternative translations by Ḥaḍrat Mirzā Ṭāhir Aḥmad are given in bold letters. But where he has made a deletion in the original translation, no bold letters are used). This, we hope, will facilitate the reader to make full use of these additions. Starlets are also used to indicate publisher's notes, however, at the end of each such note, 'publisher' is printed in brackets. The symbols '†', '‡' indicate the original notes by the translator.

The present project was begun under the instructions of Ḥaḍrat Mirzā Ṭāhir Aḥmad, the fourth successor of the Promised Messiah and Head of the World Wide Aḥmadiyya Muslim Jamā'at (May Allāh bless his soul with His infinite mercy). Before Ḥuḍur's demise, he constantly guided us and prayed for us; and made some changes in, and additions to, his own translation. After his demise, Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul Masīḥ V, has been guiding us and praying for us. Whenever we felt that in the appendix of the old edition some typing mistakes or minor mistakes of punctuation, setting etc. needed to be corrected, we always sought guidance first from Ḥaḍrat Khalīfatul Masīḥ IV and later from Ḥaḍrat Khalīfatul Masīḥ V. Only those corrections are incorporated which were approved by Ḥaḍrat Khalīfatul Masīḥ IV and later by Ḥaḍrat Khalīfatul Masīḥ V.

We are pleased to record our gratitude and indebtedness to Munīr-ud-Dīn Shams, Additional Wakīl-ut-Taṣnīf, London, for his relentless help that he gave us in preparing this edition. He was always ready to present our textual and other difficulties to Ḥaḍrat Khalīfatul Masīḥ and seek his guidance on our behalf. We appreciate his constantly encouraging us to bring out this edition as soon as possible. We cannot, however, overlook to thank the team in Pakistan who assisted Munīr-ud-Dīn Shams in this difficult task. The team was headed by Mirzā Anas Aḥmad, M.A. M.Litt. (Oxon), Wakīl-ul-Ishā'at Taḥrīk-e-Jadīd, Rabwah and included Mirzā Luṭfur Raḥmān, Sayyed Maṣṣūr Aḥmad Bashīr, 'Azīz-ur-Raḥmān Khālīd, Ashraf Ishāq, Mubashir Aḥmad and Shaikh Naṣeer Aḥmad who typeset the manuscript and made it camera-ready for publishing; we very much appreciate his expertise in Desktop Publishing. Last, but not the least, we are extremely grateful to Chaudhary Ḥamīdullāh M.A., Wakīl-ul-A'lā Taḥrīk-e-Jadīd, Rabwah, for his guidance and encouragement to the Rabwah team and for his helping it in every possible manner whenever it needed any assistance from him.

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

at the beginning of a word, pronounced as *a, i, u* preceded by a very slight aspiration, like *h* in the English word 'honour'.

*th*, pronounced like *th* in the English word 'thing'.

*h*, a guttural aspirate, stronger than *h*.

*kh*, pronounced like the Scotch *ch* in 'loch'.

*dh*, pronounced like the English *th* in 'that'.

*s*, strongly articulated *s*.

*d*, similar to the English *th* in 'this'.

*t*, strongly articulated palatal *t*.











*z*, strongly articulated *z*.

*ʿ*, a strong guttural, the pronunciation of which must be learnt by the ear.

*gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

*q*, a deep guttural *k* sound.

*ʾ*, a sort of catch in the voice.

Short vowels are represented by *a* for  (like *u* in 'bud'); *i* for  (like *i* in 'bid'); *u* for  (like *oo* in 'wood'); the long vowels by *ā* for  or  (like *a* in 'father'); *ī* for  or  (like *ee* in 'deep'); *ai* for  (like *i* in 'site'); *ū* for  (like *oo* in 'root'); *au* for  (resembling *ou* in 'sound').

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

All praise belongs to Allāh to Whom we bow in sincerest gratitude for enabling us to complete this task.

The Publisher

## Index of Symbols Denoting Pauses

- م Compulsory Stop.
- The sign at the end of a verse. It is preferable, though not necessary, to stop here.
- ط It is preferable, though not necessary, to stop here.
- Optional. To pause, or to continue.
- ج It is better to pause.
- لا Necessary to continue, do not pause.
- وقف Stop vocal sound for a moment, without breaking breath.
- قصر Desirable to continue, do not pause.
- تف Recommended pause.
- ❧ ❧ Part of the verse in between these signs indicate that if you pause at words preceded by the first sign you should not pause at the second but if you do not pause at the first, pause at the second. For example,

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ □

Dhālikal Kitābu lā raiba  
fīh, hudal-lil-muttaqīn

↑  
(pause here)

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى  
لِّلْمُتَّقِينَ □

(pause here)

Dhālikal Kitābu lā raib,  
fīhi hudal-lil-muttaqīn

## Prayer offered at the completion of the recitation of the Holy Qur'ān

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهٰدًى وَّرَحْمَةً  
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ تِلَاوَتَهٗ  
اِنَاءَ اللَّيْلِ وَالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّارَبَّ الْعٰلَمِيْنَ

O Allāh have mercy on me with (the blessings)  
of the Great Qur'ān. Make it for me a Model,  
Light, Guidance and Mercy. O my Allāh  
remind me whatever I have forgotten of it and  
teach me what I do not know of it. Grant me its  
recitation in the watches of the night and in the  
hours of day. O Lord of the worlds make it an  
Authority for me for my benefit. Āmīn





## AL-FĀTIHAH

(Revealed before Hijrah)

- |   |  |
|---|--|
| 1. In the name of Allāh, the Gracious,<br>the Merciful.   | بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١  |
| 2. All praise belongs to Allāh, Lord of<br>all the worlds,  | الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢  |
| 3. The Gracious, the Merciful,  | الرَّحْمَنِ الرَّحِيمِ ٣   |
| 4. Master of the Day of Judgment.   | مَلِكِ يَوْمِ الدِّينِ ٤   |
| 5. Thee alone do we worship and<br>Thee alone do we implore for help.   | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥   |
| 6. Guide us in the right path—  | اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦   |
| 7. The path of those on whom Thou<br>* hast bestowed <i>Thy</i> blessings, those<br>who have not incurred <i>Thy</i> displea-<br>sure, and those who have not gone<br>astray. | صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؎<br>غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ٧ |

\* 7. those who have not incurred displeasure,

**Note:** The reader should not be misled by the word *Thy* in italics to believe that the word 'maghdūb' (مَغْضُوبٌ) is confined only to the wrath of God incurred by the Jews. This expression is open and covers not only the wrath of God but also the wrath of people which they may incur.



مَكُونَاتُهَا ٤٠

سُورَةُ الْبَقَرَةِ مَكِّيَّةٌ ٢

آيَاتُهَا ٢٨٧



## AL-BAQARAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

3. This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous,

4. Who believe in the unseen and observe Prayer, and spend out of what We have provided for them;

5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.

6. It is they who follow the guidance of their Lord and it is they who shall prosper.

\* 7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allāh has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, 'We believe in Allāh and the Last Day;' while they are not believers at all.

10. They would deceive Allāh and those who believe, and they deceive none but themselves; only they perceive *it* not.

† I am Allāh, the All-Knowing.

\* 7. Those who have disbelieved—it is equal to them whether **you** warn them or warn them not—they will not believe.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْم ٢

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ ٣

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَ

يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ ٤

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَ

مَا أُنْزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ

يُوقِنُونَ ٥

أُولَٰئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَٰئِكَ

هُمْ الْمُفْلِحُونَ ٦

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ء

أَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا

يُؤْمِنُونَ ٧

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ

عَظِيمٌ ٨

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ

الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ٩

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۖ وَمَا

يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ١٠

\* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment because they lied.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ  
مَرَضًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۚ بِمَا كَانُوا  
يَكْذِبُونَ ﴿١١﴾

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ  
قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٢﴾

13. Beware! it is surely they who create disorder, but they do not perceive it.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا  
يَشْعُرُونَ ﴿١٣﴾

14. And when it is said to them, 'Believe as other people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

وَإِذَا قِيلَ لَهُمُ آمِنُوا كَمَا آمَنَ النَّاسُ  
قَالُوا أَتُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ  
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا  
يَعْلَمُونَ ﴿١٤﴾

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

وَإِذَا الْقَوْمُ الَّذِينَ آمَنُوا قَالُوا آمَنَّا  
وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا  
مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٥﴾

16. Allāh will punish their mockery and will let them continue in their transgression, wandering blindly.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي  
طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ  
بِالْهُدَىٰ ۖ فَكَارِبِحَتٍ ۖ تَبَجَّارْتُهُمْ وَمَا  
كَانُوا مُهْتَدِينَ ﴿١٧﴾

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allāh took away their light and left them in thick darkness; they see not.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا  
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ  
بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ ۖ لَا  
يُبْصِرُونَ ﴿١٨﴾

\* 11. In their hearts was a disease, and Allāh has increased their disease to them; and for them is a grievous punishment, because they used to lie.

\* 19. *They are deaf, dumb and blind; so they will not return.*

صُمُّكُمْ عُمِّي فَهُمْ لَا يَرْجِعُونَ ﴿١٩﴾

20. Or *it is* like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunderclaps for fear of death, and Allāh encompasses the disbelievers.

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ  
وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ  
فِي أَذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ  
الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٢٠﴾

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allāh willed, He could take away their hearing and their sight; surely, Allāh has the power to do all that He wills.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ  
كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ ۖ وَإِذَا  
أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ  
لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ  
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي  
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢٢﴾

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance. Set not up, therefore, equals to Allāh, while you know.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ  
بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ  
بِهِ مِنَ الشَّجَرَاتِ رِزْقًا لَكُمْ ۚ فَلَا  
تَجْعَلُوا لِلَّهِ أَندَادًا ۖ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٣﴾

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allāh, if you are truthful.

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى  
عَبْدِنَا فَاتَّبُوا بِسُورَةٍ مِنْ مِثْلِهِ ۚ وَ  
ادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٢٤﴾

25. But if you do *it* not—and never shall you do *it*—then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا  
النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَ  
الْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

\* 19. **Note:** This verse may apply to the category of hypocrites who are described as deaf, dumb and blind because of their resolve not to listen to truth, not to speak truth nor to see truth. So they have wilfully denied their faculties and locked themselves in.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams. Whenever they are given a portion of fruit therefrom, \* they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

27. Allāh disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allāh mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

28. Who break the covenant of Allāh after having established it, and cut asunder what Allāh has bidden to be joined, and create disorder in the earth; it is these that are the losers.

29. How can you disbelieve in Allāh? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

30. He it is Who created for you all that is in the earth; then He turned towards the heavens, and He perfected them as seven heavens; and He knows all things.

R. 4.

\* 31. And when thy Lord said to the angels: 'I am about to place a

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا  
الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ  
ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا  
مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ  
فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا  
خَالِدُونَ ﴿٣١﴾

إِنَّ اللَّهَ لَا يَسْتَعِجِ أَنْ يَضْرِبَ مَثَلًا  
مَّا بَعُوضَةٌ فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ  
آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا  
أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ كَثِيرًا  
وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ  
إِلَّا الْفَاسِقِينَ ﴿٣٢﴾

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ ۚ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ  
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٣﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا  
فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
ثُمَّ إِلَيْهِ تَرْجَعُونَ ﴿٣٤﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ  
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ  
فَنَسُوهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٣٥﴾

وَرَادَ قَالَ رَبُّكَ لِلْمَلَكَةِ إِنِّي جَاعِلٌ

\* 26. they will say: 'This is what was given us before,' whereas only similar things shall be brought to them.

\* 31. And when **your** Lord said to the angels: 'I am about to **appoint** a vicegerent in the earth,'

vicegerent in the earth,' they said: 'Wilt Thou place therein such as will cause disorder in it, and shed blood?—and we glorify Thee with Thy praise and extol Thy holiness.' He answered: 'I know what you know not.'

32. And He taught Adam all the names, then He put *the objects of these names* before the angels and said: 'Tell Me the names of these, if you are right.'

33. They said: 'Holy art Thou! No knowledge have we except what Thou hast taught us; surely, Thou art the All-Knowing, the Wise.'

34. He said: 'O Adam, tell them their names;' and when he had told them their names, He said: 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what you reveal and what you conceal?'

\* 35. And *remember the time* when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblis *did not*. He refused and was too proud; and he was of the disbelievers.

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

\* 35. And *remember the time*, when We said to the angels: 'Submit to Adam,' and they *all* submitted **except** Iblis. He refused and **acted with arrogance**; and he was of the disbelievers.

فِي الْأَرْضِ خَلِيفَةً ؕ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٣﴾

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٤﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ؕ أَبَىٰ وَاسْتَكْبَرَ ۖ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٦﴾

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٧﴾

38. Then Adam learnt from his Lord certain words of *prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning with *compassion, and is Merciful*.

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.'

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

## R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٨﴾

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٤١﴾

وَامِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ سَوَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤٢﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٣﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٤﴾

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٥﴾

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْغَاشِعِينَ ﴿٤٦﴾

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبِّهِمْ وَاتَّقُوا اللَّهَ الْغَنِيُّ الرَّحِيمُ ﴿٤٧﴾

## R. 6.

48. O children of Israel! remember My favour which I bestowed upon you and that I exalted you above the peoples.

49. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall intercession be accepted for it; nor shall ransom be taken from it; nor shall they be helped.

50. And *remember the time* when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.

51. And *remember the time* when We divided the sea for you and saved you and drowned Pharaoh's people, while you looked on.

52. And *remember the time* when We made Moses a promise of forty nights; then you took the calf *for worship* in his absence and you were transgressors.

53. Then We forgave you thereafter, that you might be grateful.

54. And *remember the time* when We gave Moses the Book and the Discrimination, that you might be rightly guided.

55. And *remember the time* when Moses said to his people: 'O my people, you have indeed wronged yourselves by taking the calf *for worship*; turn you therefore to your Maker, and slay your own people; that is the best for you with your Maker.' Then He turned towards you with compassion. Surely, He is Oft-Returning with compassion, and is Merciful.

يٰٓبَنِيٓ اِسْرٰٓءِيْلَ اذْكُرُوْا اِنْعَمٰتِيْ  
الَّتِيْۤ اَنْعَمْتُ عَلَيْكُمْ وَاٰتِيْ  
فَضَّلْتُكُمْ عَلٰى الْعٰلَمِيْنَ ﴿٤٨﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ  
نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ  
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ  
يُنصَرُوْنَ ﴿٤٩﴾

وَاذْكُرْ اَنۢجَيْنٰكُمْ مِّنۡ اِلۡفِرْعَوْنَ يَسُوۡمُوۡنَڪُمۡ  
سُوۡءَ الْعَذَابِ يُذَبِّحُوۡنَ اَبْنَاءَڪُمۡ وَ  
يَسْتَحْيُوۡنَ نِسَاءَڪُمۡ وَفِيۡ ذٰلِكُمۡ بَلَاءٌ  
مِّنۡ رَّبِّڪُمۡ عَظِيۡمٌ ﴿٥٠﴾

وَاذْكُرْ اَنۢفَقْنَا بِڪُمۡ الْبَحْرَ فَاَنۢجَيْنٰكُمْ وَا  
غَرَقْنَا اِلۡفِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥١﴾

وَإِذْ وَاٰعَدْنَا مُوسٰى اَرْبَعِيۡنَ لَيْلَةً  
نُّمَاطِّخُذُكُمْ الْعِجْلَ مِّنۡۢ بَعْدِهَا وَاَنْتُمْ  
ظٰلِمُوۡنَ ﴿٥٢﴾

ثُمَّ عَفَوْنَا عَنْڪُمۡ مِّنۡۢ بَعْدِ ذٰلِكَ  
لَعَلَّڪُمۡ تَشْكُرُوْنَ ﴿٥٣﴾

وَإِذْ اٰتَيْنَا مُوسٰى الْكِتٰبَ وَالْفُرْقٰنَ  
لَعَلَّڪُمۡ تَهْتَدُوْنَ ﴿٥٤﴾

وَإِذْ قَالَ مُوسٰى لِقَوْمِهٖ يَقُوۡمُوا لَكُمْ  
ظٰلِمَتُمْۢ اَنْفُسَڪُمۡ بِاِتِّخٰذِڪُمُ الْعِجْلَ  
فَتَوْبُوۡا اِلٰى بَارِئِڪُمۡ فَاَقْتُلُوۡا اَنْفُسَڪُمۡ  
ذٰلِكُمْ خَيْرٌ لَّڪُمۡ عِنۡدَ بَارِئِڪُمۡ فَتَابَ  
عَلَيْڪُمۡ ۗ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيۡمُ ﴿٥٥﴾



56. And *remember* when you said: ‘O Moses, we will by no means believe thee until we see Allāh face to face;’ then the thunderbolt overtook you, while you gazed.

57. Then We raised you up after your death, that you might be grateful.

58. And We caused the clouds to be a shade over you and sent down on you Manna and Salwā, *saying*: ‘Eat of the good things We have provided for you.’ And they wronged Us not, but it was themselves that they wronged.

59. And *remember the time* when We said: ‘Enter this village and eat therefrom—wherever you will—plentifully; and enter the gate submissively and say: ‘God! forgive us our sins.’ We shall forgive you your sins and We shall give increase to those who do good.”

60. The transgressors changed *it* for a word other than that which was said to them. So We sent down upon the transgressors a punishment from heaven, because they were disobedient.

R. 7.

61. And *remember the time* when Moses prayed for water for his people, and We said: ‘Strike the rock with thy rod,’ and there gushed forth from it twelve springs, *so that* every tribe knew their drinking place. ‘Eat and drink of what Allāh has provided, and commit not iniquity in the earth, creating disorder.’

62. And *remember the time* when you said: ‘O Moses, surely, we will not remain content with one *kind of* food; pray, then, to thy Lord for us that He bring forth for us of what the

وَاِذْ قُلْتُمْ يٰمُوسٰى لَنْ نُّؤْمِنَ بِكَ  
حَتّٰى تَرٰى اِلٰهَ جَهَنَّمَ فَاَخَذْنَاكَ  
الصُّعْقَةَ وَاَنْتُمْ تَنْظُرُوْنَ ٥٦

ثُمَّ بَعَثْنٰكَ مِنْۢ بَعْدِ مَوْتِكَ لَعَلَّكُمْ  
تَشْكُرُوْنَ ٥٧

وَضَلَّلْنَا عَلَيْكُمْ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمْ  
الْمَنَّۃَ وَالسَّلْوٰى كُلُّوْا مِنْ طَيِّبٰتِ مَا  
رَزَقْنٰكُمْ وَمَا ظَلَمُوْا وَلٰكِنْ كَانُوْا اَنْفُسَهُمْ  
يَظْلِمُوْنَ ٥٨

وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ  
فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا  
الْبَابَ سَجْدًا وَّقُولُوا حِطَّةٌ  
تَّغْفِرْ لَكُمْ خَطِيْئَتَكُمْ وَسَبِّحُوْا الْحَمْدَ لِلّٰهِ  
مُحْسِنِيْنَ ٥٩

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ  
الَّذِيْ وُعِدَ لَهُمْ فَاَنْزَلْنَا عَلٰى الَّذِيْنَ  
ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا  
يَفْسُقُوْنَ ٦٠

وَاِذْ اسْتَسْقٰى مُّوْسٰى لِقَوْمِهِ فَقُلْنَا  
اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ  
مِنْهُ اثنَتَا عَشْرَةَ عَيْنًا وَّقَدْ عَلِمَ كُلُّ  
اُنَاسٍ مَّشْرَبَهُمْ كُلُّوْا وَاَشْرَبُوْا مِنْ  
رَّزْقِ اللّٰهِ وَلَا تَحْثُثُوْا فِى الْاَرْضِ  
مُفْسِدِيْنَ ٦١

وَاِذْ قُلْتُمْ يٰمُوسٰى لَنْ نَّبْقٰى عَلٰى طَعَامٍ  
وَاحِدٍ فَاَدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا  
تُنْبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَقِثَآءَهَا وَا



68. And *remember* when Moses said to his people: ‘Allāh commands you to slaughter a cow,’ they said: ‘Dost thou make a jest of us?’ He said: ‘I seek refuge with Allāh from being one of the ignorant.’

69. They said: 'Pray for us to thy Lord that He make plain to us what she is.' He answered: '*God* says, it is a cow, neither old nor young, full-grown, between the two; now do what you are commanded.'

70. They said: ‘Pray for us to thy Lord that He make plain to us what colour she is.’ He answered: ‘*God* says, it is a cow of a dun colour, pure and rich in *tone*; delighting the beholders.’

71. They said: 'Pray for us to thy Lord that He make plain to us what she is, for *all such* cows appear to us alike; and if Allāh please, we shall indeed be guided.'

72. He answered: '*God* says, it is a cow not broken in to plough the earth or water the tilth; one without blemish; of one colour.' They said: 'Now hast thou brought the truth.' Then they slaughtered her, though they would rather not do so.

**R. 9.**

73. And *remember the time* when you slew a person and differed among yourselves about it; and Allāh would bring to light what you concealed.

74. Then We said: ‘Smite him (the murderer) for a part of *the offence against* him (the murdered person).’ Thus Allāh gives life to the dead and shows you His Signs that you may understand.

75. Then your hearts became hardened after that, till they were like stones or harder still; for of stones indeed there are some out of

وَاِذْ قَالَ مُوسٰى لِقَوْمِهٖ اِنَّ اللّٰهَ  
يَاْمُرُكُمْ اَنْ تَذٰبَحُوْا بَقَرَةً قَالُوْا  
اَتَنْتٰخِذُ نَاسًا لَّنَا اَعُوْذُ بِاللّٰهِ اَنْ  
اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿١٨﴾

فَالْوَاٰدُ كُنَّا رَبَّكَ يُمِِّنُنَا مَا هِيَ  
فَالْوَاٰدُ كُنَّا رَبَّكَ يُمِِّنُنَا مَا هِيَ  
وَلَا يَكْفُرْ بَيْنَ يَدَيْكَ مَا فَعَلُوا  
مَا تُمْرُونَ ﴿٦٩﴾

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا كُونُهَا  
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِمِ  
لَوْنَهَا تَسْرُ الْأَنْظُرِينَ ﴿٤٠﴾

قَالُوا اءِذَا كُنَّا رِبَّكَ يُبَيِّنُ لَنَا مَا هِيَ  
اِنَّ الْبَقَرَ تَشْبَهه عَلَيْنَا وَلَآ اِن شَاءَ  
اَللّٰهُ لَمُهْتَدُونَ ﴿٤١﴾

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ  
تُثْبِرُ إِلَّا أَرْضَ وَلَا تَشْقَى الْحَرْثَ  
مُسَلَّمَةً لَا شَيْءَ فِيهَا ۖ قَالُوا عَن  
جِثَّتِ بِالْحَقِّ ۖ فَذَبْحُوهَا وَمَا كَادُوا  
يَفْعَلُونَ ﴿٤٢﴾

وَاِذْ قَتَلْتُمْ نَفْسًا فَادَرَأْتُمْ فِيهَا  
وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٤٣﴾

فَقُلْنَا اضْرِبُوهُ بَعْضَهَا ۖ كَذَلِكَ  
يُحْيِي اللَّهُ الْمَوْتَى ۖ وَيُرِيكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ  
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ  
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

which gush forth streams, and of them there are some out of which flows water when they cleave asunder. And indeed, of them there are some that humble themselves for fear of Allāh. And Allāh is not unmindful of what you do.

- \* 76. Do you expect that they will believe you when a party of them hear the word of Allāh, then pervert it after they have understood it, and they know *the consequences thereof*?

77. And when they meet those who believe, they say: 'We believe,' and when they meet one another in private, they say: 'Do you inform them of what Allāh has unfolded to you, that they may thereby argue with you before your Lord? Will you not then understand?'

78. Do they not know that Allāh knows what they conceal and what they disclose?

79. And some of them are illiterate; they know not the Book but *their own* false notions, and they *do nothing* but conjecture.

80. Woe, therefore, to those who write the Book with their own hands, and then say: 'This is from Allāh,' that they may take for it a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

81. And they say: 'The Fire shall not touch us except for a *small* number of days.' Say: 'Have you taken a promise from Allāh? Then, Allāh will never break His promise. Or, do you say of Allāh what you know not?'

- \* 76. Do you entertain the hope that they will believe in you while a party from among them has been *wilfully* perverting the word of Allāh after they had heard it and understood it and knew it full well.

وَأَنَّ مِنْهَا لَمَّا يَشْقَىٰ فَيَخْرُجُ مِنْهُ  
الْمَاءُ ۚ وَأَنَّ مِنْهَا لَمَّا يَهْبِطُ مِنَ  
خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴿٧٥﴾

أَفَتَطْمَعُونَ أَن يُؤْمِنُوا بِالْكُمْ وَقَدْ كَانَ  
فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ  
ثُمَّ يَحْرِفُونَ مِنْ بَعْدِ مَا عَقَلُوا وَ  
هُمْ يَعْلَمُونَ ﴿٧٦﴾

وَأَذِ الْقَوَّالِينَ آمَنُوا قَالُوا آمَنَّا  
وَأَذِ أَخْلَا بَعْضُهُمْ إِلَىٰ بَعْضٍ قَالُوا  
أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا  
تَعْقِلُونَ ﴿٧٧﴾

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ  
وَمَا يُعْلِنُونَ ﴿٧٨﴾

وَمِنْهُمْ أُمِّيُّونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا  
أَمَّا بَيْنَ يَدَيْهِمْ هُمْ لَا يُظَنُّونَ ﴿٧٩﴾

قَوْلِ الَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ  
ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ  
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلِ لَهُمْ  
مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا  
يَكْسِبُونَ ﴿٨٠﴾

وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا  
فَلَن يُخْلِفَ اللَّهُ عَهْدَهُ ۚ أَمْ تَقُولُونَ عَلَى  
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨١﴾

82. Aye, whoso does evil and is encompassed by his sins—those are the inmates of the Fire; therein shall they abide.

83. But they who believe and do good works—those are the dwellers of Heaven; therein shall they abide.

R. 10.

84. And *remember the time* when We took a covenant from the children of Israel: 'You shall worship *nothing* but Allāh and *show* kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakāt;' then you turned away in aversion, except a few of you.

85. And *remember the time* when We took a covenant from you: 'You shall not shed your blood or turn your people out of your homes;' then you confirmed *it*; and you have been witness *to it*.

86. Yet you are the people who slay your own brethren and turn out a section of your people from their homes, backing up one another against them with sin and transgression. And if they come to you as captives, you ransom them, while their *very* expulsion was unlawful for you. Do you, then, believe in part of the Book and disbelieve in part? There is, therefore, no reward for such among you as do this, except disgrace in the present life; and on the Day of Judgment they shall be driven to a most severe chastisement; and surely, Allāh is not unmindful of what you do.

87. These are they who have preferred the present life to the Hereafter. Their punishment shall not therefore be lightened, nor shall they be helped *in any other way*.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ  
خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ ﴿٨٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا  
خَالِدُونَ ﴿٨٣﴾

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ  
لَا تَعْبُدُونَ إِلَّا اللَّهَ ت وَ بِأُولَٰئِكَ  
لَا حَسَبًا وَ ذِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ  
الْمَسْكِينِ وَ قُولُوا لِلنَّاسِ حُسْنًا وَ  
آقِمُْوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ ثُمَّ  
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ  
مُعْرِضُونَ ﴿٨٤﴾

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ  
دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ  
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ﴿٨٥﴾

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ  
تُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِنْ دِيَارِهِمْ  
تَظْهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدَاوَانِ  
وَ إِنْ يَأْتُواكُمْ أَسْرَىٰ تُفَدُّهُمْ وَ هُوَ  
مَحْرَمٌ عَلَيْهِمْ إِخْرَاجُهُمْ أَفَتَتُومِنُونَ  
بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ بِبَعْضٍ  
فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَٰلِكَ مِنْكُمْ إِلَّا  
خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَمَةِ  
يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ  
الدُّنْيَا بِالْآخِرَةِ فَلَا يَخَفُفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

## R. 11.

88. And verily, We gave Moses the Book and caused after him Messengers to follow in his footsteps; and to Jesus, son of Mary, We gave manifest Signs, and strengthened him with the Spirit of holiness. Will you then, every time a Messenger comes to you with what you yourselves desire not, behave arrogantly and treat some as liars and slay others?

89. They said: 'Our hearts are wrapped in covers.' Nay, Allāh has cursed them for their disbelief. Little is that which they believe.

90. And when there came to them a Book from Allāh, fulfilling that which is with them—and before that they had prayed for victory over the disbelievers—yet when there came to them that which they knew, they rejected it. The curse of Allāh be on the disbelievers.

91. Evil is that for which they have sold their souls: that they should disbelieve in what Allāh has revealed, grudging that Allāh should send down His grace on whomsoever of His servants He pleases. So they incurred wrath upon wrath; and there is an humiliating chastisement for the disbelievers.

92. And when it is said to them: 'Believe in what Allāh has sent down,' they say: 'We believe in what has been sent down to us;' and they disbelieve in what *has been sent down* after that, yet it is the Truth, fulfilling that which is with them. Say: 'Why, then, did you attempt to slay the Prophets of Allāh before this, if you were believers?'

93. And Moses came to you with manifest Signs, then you took the calf for worship in his absence and you were transgressors.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ  
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ  
مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ  
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا  
تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِّقُوا  
بَيْنَ بَيْنِكُمْ وَفَرِّقُوا تَفْتُلُونَ ﴿٨٨﴾

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ  
اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٩﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِمَا مَعَهُمْ ۚ وَكَانُوا مِنْ قَبْلُ  
يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا ۚ فَلَمَّا  
جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ  
عَلَى الْكَافِرِينَ ﴿٩٠﴾

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا  
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ  
فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ فَبَاءَؤُا  
بِغَضَبٍ عَلَى غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ  
مُهِينٌ ﴿٩١﴾

وَإِذْ أَقْبَلُ لَهُمْ إِمْنًا بِمَا أَنْزَلَ اللَّهُ  
قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا ۚ وَ  
يَكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا  
لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ  
اللَّهِ مِنْ قَبْلُ ۚ إِنَّكُمْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ  
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
ظَالِمُونَ ﴿٩٣﴾

94. And *remember the time*, when We took a covenant from you and raised high above you the Mount, *saying*: ‘Hold firmly to what We have given you and hearken;’ they said: ‘We hear and we disobey;’ and their hearts were permeated with *the love of the calf* because of their disbelief. Say: ‘Evil is that which your faith enjoins on you, if you have any faith!’

95. Say: ‘If the abode of the Hereafter, with Allāh, is solely for you to the exclusion of *all* other people, then wish for death, if you are truthful.’

96. But never shall they wish for it, because of what their own hands have sent on before *them*; and Allāh knows the wrongdoers well.

97. And thou shalt surely find them of all people, the most covetous of life, even *more* than those who set up equals *with God*. Every one of them wishes that he may be granted a life of a thousand years, but his being granted *such* life shall not keep him away from the punishment; and Allāh sees all that they do.

#### R. 12.

98. Say: ‘Whoever is an enemy to Gabriel—for he it is who has caused it to descend on thy heart by the command of Allāh, which fulfils that which precedes it, and is a guidance and glad tidings to the believers—

99. ‘Whoever is an enemy to Allāh, and His angels, and His Messengers, and Gabriel, and Michael, then surely, Allāh is an enemy to *such* disbelievers.’

100. And surely, We have sent down to thee manifest Signs, and no one disbelieves in them but the disobedient.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَكُم بِقُوَّةٍ وَاسْمِعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا ۖ وَأُشْرِبُوا فِي قُلُوبِهِمُ الْجَحَلَ يَكْفُرْهُمْ قُلُوبُهُمْ بِئْسَمَا يَأْمُرُكُم بِهَا إِيْمَا نَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٩٧﴾

قُلْ إِن كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٩٨﴾

وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٩﴾  
وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ ۖ وَمِنَ الَّذِينَ أَشْرَكُوا ۖ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ ۖ وَمَا هُوَ بِمُزَحَّزَجَةٍ مِنَ الْعَذَابِ ۚ أَن يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿١٠٠﴾

قُلْ مَنْ كَانَ عَدُوًّا لِغَابِرٍ فَلَهُ نَزَالَةٌ عَلَى قُلُوبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٨﴾

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَغَابِرٍ ۖ وَمُحْسِلٍ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٩﴾

وَلَقَدْ أَنزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۚ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠٠﴾

101. What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

102. And *now* when there has come to them a Messenger from Allāh, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of Allāh behind their backs, as if they knew *it* not.

103. And they pursue *the course* which the rebellious *men* followed during the reign of Solomon. And Solomon did not disbelieve; but *it was* the rebellious ones *who* disbelieved, teaching people falsehood and deception. And *they pursue* what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two taught no one until they had said: 'We are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allāh; *on the contrary*, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

104. And if they had believed and acted righteously, better surely would have been the reward from Allāh, had they but known!

R. 13.

105. O ye who believe! say not 'Rā'inā,' but say, 'Unzurnā' and hearken. And for the disbelievers is a painful punishment.

أَوْ كُلَّمَا عَاهَدُوا عَهْدًا تَبَدَّلَ فَرِيقٌ  
مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ  
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ  
الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ  
وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَى  
مُلْكٍ سُلَيْمٍ ۖ وَمَا كَفَرُ سُلَيْمٌ وَلَكِنَّ  
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ ۖ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ  
بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا  
يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا  
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ  
مِنْهُمَا مَا يَفْتَرُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ  
إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ  
مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ  
مَا شَرُّوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ  
مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا  
يَعْلَمُونَ ﴿١٠٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَا عِنَّا  
وَقُولُوا إِنَّا سَمِعْنَا ۚ وَاللَّكْفَرِ  
عَذَابٌ أَلِيمٌ ﴿١٠٥﴾



106. They who disbelieve from among the People of the Book, or from among those who associate gods with Allāh, desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He pleases; and Allāh is of exceeding bounty.

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that He wills?

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And there is no protector or helper for you beside Allāh.

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

110. Many of the People of the Book wish out of sheer envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away from them, till Allāh brings about His decree. Surely, Allāh has the power to do all that He wills.

111. And observe Prayer and pay the Zakāt; and whatever good you send on before you for yourselves, you shall find it with Allāh; surely, Allāh sees all that you do.

112. And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.'

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ [١٠٦]

مَا تَسْأَلُهُمْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلِهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [١٠٧]

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ [١٠٨]

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلُوا مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ [١٠٩]

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا بَحْسَدًا مِنْهُمْ أَنْفُسُهُمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْلَمُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [١١٠]

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا وَلَا تُأْخِذُوا مِنْ نَفْسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ [١١١]

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرًا يَتْلِكَ أَمَا بِهِمْ قُلُوبٌ فَهُمْ لَا يَخْتَصِمُونَ لَنْ تُجَنَّبَهُمُ النَّارُ فَيَسْأَلُونَكَ عَنْهُمْ قُلْ هُمْ فِي عَذَابٍ مُتَسَاوِينَ أَمْ لَهُمْ آلَاءٌ تَلْوَعُونَ عَنْ آلَاءِ اللَّهِ وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّا كُنَّا نَسُوا اللَّهَ فَنَسِيهُمُ

\* 113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

R. 14.

114. And the Jews say, 'The Christians stand on nothing;' and the Christians say, 'The Jews stand on nothing;' while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

116. To Allāh belong the East and the West; so whithersoever you turn, there will be the face of Allāh. Surely, Allāh is Bountiful, All-Knowing.

117. And they say, 'Allāh has taken to Himself a son.' Holy is He! Nay, everything in the heavens and the earth belongs to Him. To Him are all obedient.

118. *He is* the Originator of the heavens and the earth. When He decrees a thing, He does only say to

\* it, 'Be!' and it is.

119. And those who have no knowledge say, 'Why does not Allāh speak to us, or a Sign come to us?' Likewise said those before them similar to their saying. Their hearts are alike. We have certainly made

\* 113. Nay, whoever submits himself completely to Allāh, while he is excellent in conduct, shall have his reward with his Lord.

\* 118. See the explanation of "كُنْ فَيَكُونُ" ("Be! And it is") at page 59 under 3:48. (Publisher)

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ  
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ  
شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ  
عَلَىٰ شَيْءٍ ۖ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ  
كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ  
مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ  
يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١١٤﴾

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ  
يُذَكَّرَ فِيهَا سُمُّهُ وَاسْعَىٰ فِي خَرَابِهَا  
أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا وَلَا  
خَارِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ  
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

وَاللَّهُ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَآيِنَمَا  
تُؤَلُّوا فَتَمُ وَجْهَ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ  
عَلِيمٌ ﴿١١٦﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلَىٰ  
لَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ  
قَانِتُونَ ﴿١١٧﴾

بَدِيعُ السَّمُوتِ وَالْأَرْضِ ۚ وَإِذَا اقْتَضَىٰ  
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٨﴾

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا  
اللَّهُ أَوْ تَأْتِينَا آيَةٌ ۚ كَذَلِكَ قَالَ  
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ ۚ  
تَشَابَهَتْ قُلُوبُهُمْ ۚ قَدْ بَيَّنَّا

the Signs plain for a people who firmly believe.

120. We have sent thee with the Truth, as a bearer of glad tidings and a warner. And thou wilt not be questioned about the inmates of Hell.

121. And the Jews will by no means be pleased with thee, nor the Christians, unless thou follow their creed. Say, 'Surely, Allāh's guidance alone is the guidance.' And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have, from Allāh, no friend nor helper.

122. They to whom We have given the Book follow it as it ought to be followed; it is these that believe therein. And whoso believes not therein, these are they who are the losers.

#### R. 15.

123. O ye children of Israel! remember My favour which I bestowed upon you, and that I exalted you above all peoples.

124. And fear the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor any intercession avail it, nor shall they be helped.

125. And *remember* when his Lord tried Abraham with certain commands which he fulfilled. He said, 'I will make thee a Leader of men.' Abraham asked, 'And from among my offspring?' He said, 'My covenant does not embrace the transgressors.'

126. And *remember the time* when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer. And We

الْأَيْتِ لِقَوْمٍ يُؤْقِنُونَ ﴿١١٩﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١٢٠﴾

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى  
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ  
هُوَ الْهُدَىٰ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ  
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ  
مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢١﴾

الَّذِينَ اتَّبَعَتْهُمْ إِذَا كُتِبَ عَلَيْهِمْ أَنْ يَحِقَّ  
تِلَاوَتِهِ ۖ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۚ وَمَنْ  
يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢٢﴾

يَبْنِي إِسْرَاءَ يَدَاكَ كُرُوا نِعْمَتِيَ الَّتِي  
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى  
الْعَالَمِينَ ﴿١٢٣﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ  
شَيْعًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا  
شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٤﴾

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ  
فَاتَّمَّهِنَّ ۚ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ  
إِمَامًا ۚ قَالَ وَمِنْ ذُرِّيَّتِي ۚ قَالَ لَا يَنَالُ  
عَهْدِي الظَّالِمِينَ ﴿١٢٥﴾

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ  
وَأَمْنًا ۚ وَاتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ  
مُصَلًّى ۚ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ ۚ

commanded Abraham and Ishmael, saying, 'Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate in Prayer.'

127. And *remember* when Abraham said, 'My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allāh and the Last Day,' He said, 'And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.'

128. And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, 'Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing.

129. 'Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning with *compassion and Merciful*.

130. 'And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.'

R. 16.

131. And who will turn away from the religion of Abraham but he who is foolish of mind? Him did We choose in this world, and in the next he will surely be among the righteous.

132. When his Lord said to him, 'Submit,' he said, 'I have submitted to the Lord of the worlds.'

إِسْمَاعِيلَ أَنْ طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ  
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٦﴾

وَلَمَّا قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا  
أَمِنًا وَاذْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ  
أَمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَ  
مَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ  
إِلَى عَذَابِ النَّارِ وَهُوَ مِنَ الْمُصِئِينَ ﴿١٢٧﴾

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ  
الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٨﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ  
دُورِيتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا  
مَنَا سَبْعًا وَنُتِبْ عَلَيْكَ إِنَّكَ أَنْتَ  
التَّوَّابُ الرَّحِيمُ ﴿١٢٩﴾

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ  
يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ  
الْعَزِيزُ الْحَكِيمُ ﴿١٣٠﴾

١٥  
١٥

وَمَنْ يَرْعَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ لَمْ يَلْحَقْ  
بِهِ تَفْسَةً وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا  
وَلَآئِهِ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ ﴿١٣١﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ  
لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾

133. The same did Abraham enjoin upon his sons—and *so did* Jacob—saying: ‘O my sons, truly Allāh has chosen this religion for you; so let not death overtake you except when you are in a state of submission.’

134. Were you present when death came to Jacob, when he said to his sons, ‘What will you worship after me?’ They answered, ‘We will worship thy God, the God of thy fathers, Abraham and Ishmael and Isaac, the One God; and to Him we submit ourselves.’

135. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

136. And they say, ‘Be ye Jews or Christians that you may be rightly guided.’ Say: ‘Nay, follow ye the religion of Abraham who was ever inclined to God; he was not of those who set up gods with God.’

137. Say ye: ‘We believe in Allāh and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac, and Jacob and his children, and what was given to Moses and Jesus, and what was given to *all other* Prophets from their Lord. We make no difference between any of them; and to Him we submit ourselves.’

138. And if they believe as you have believed, then are they surely guided; but if they turn back, then they are only creating a schism, and Allāh will surely suffice thee against them, for He is All-Hearing, All-Knowing.

\* 139. Say, ‘We will adopt the religion of Allāh; and who is better than Allāh in teaching religion, and Him alone do we worship.’

\* 139. **Note:** Religion of Allāh does not mean that God follows any religion. It only means a religion revealed by God.

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ لِبَنِيهِ  
إِنَّ اللَّهَ اصْطَفَى لَكُمْ الدِّينَ فَلَا  
تُمَوِّنُوا إِلَّا وَاتَّبَعْتُمْ مِلَّةَ مُسْلِمُونَ ﴿١٣٣﴾

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ  
الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن  
بَعْدِي ؕ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ  
آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
إِلَهًُا وَاحِدًا ۖ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ  
وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا  
كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

وَقَالُوا أَكُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ؕ  
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَ  
مَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا  
أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ  
وَيَعْقُوبَ وَآلَا سَبَاطٍ وَمَا أُوتِيَ مُوسَىٰ وَ  
عِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ ۚ لَا  
تُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ ۚ وَنَحْنُ لَهُ  
مُسْلِمُونَ ﴿١٣٧﴾

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ  
اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ  
فِي شِقَاقٍ ۚ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣٨﴾

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً  
وَنَحْنُ لَهُ عِبِيدُونَ ﴿١٣٩﴾

140. Say: 'Do you dispute with us concerning Allāh, while He is our Lord and your Lord? And for us are our works, and for you your works; and to Him alone we are sincerely devoted.'

141. Do you say that Abraham, and Ishmael, and Isaac, and Jacob, and his children were Jews or Christians? Say, 'Do you know better or Allāh?' And who is more unjust than he who conceals the testimony that he has from Allāh? And Allāh is not unaware of what you do.

142. Those are a people that have passed away; for them is what they earned, and for you shall be what you earn; and you shall not be questioned as to what they did.

R. 17.

Part 2 143. The foolish among the people will say: 'What has turned them away from their Qiblah which they followed?' Say: 'To Allāh belong the East and the West. He guides whom He pleases to the right path.'

144. And thus have We made you an exalted nation, that you may be guardians over men, and the Messenger of God may be a guardian over you. And We did not appoint the Qiblah which thou didst follow, except that We might know him who follows the Messenger of God from him who turns upon his heels. And this is indeed hard, except for those whom Allāh has guided. And it does not behove Allāh to let your faith go in vain; surely, Allāh is Compassionate and Merciful to the people.

قُلْ إِنَّمَا جُؤُنَا فِي اللَّهِ وَهُوَ رَبُّنَا  
رَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ  
وَنَحْنُ لَهُ مُخْلِصُونَ ﴿٣٠﴾

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ  
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا  
هُودًا أَوْ نَصَارَىٰ ۚ قُلْ إِنَّمَا أَعْلِمُ  
أَمْرَ اللَّهِ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ  
شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٣١﴾

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا  
كَسَبَتْ وَلَكُمْ مِمَّا كَسَبْتُمْ ۚ وَلَا  
تُسْأَلُونَ عَنْهَا كَانُوا يَعْمَلُونَ ﴿٣٢﴾

٣٢

بِ. سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا  
وَلَهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا  
عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ  
يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٣٣﴾

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا  
لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا  
الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ  
مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى  
عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى  
الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ  
لِيُضِلَّكُمْ ۚ إِنَّمَا كُنْتُمْ  
لِرِءُوفٍ رَحِيمٍ ﴿٣٤﴾

145. Verily, We see thee turning thy face often to heaven; surely, then, will We make thee turn to the Qiblah which thou likest. So, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it. And they to whom the Book has been given know that this is the truth from their Lord; and Allāh is not unmindful of what they do.

146. And even if thou shouldst bring every Sign to those who have been given the Book, they would never follow thy Qiblah; nor wouldst thou follow their Qiblah; nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

\* 147. Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them conceal the truth knowingly.

148. *It is* the truth from thy Lord; be not therefore of those who doubt.

R. 18.

149. And every one has a goal which dominates him; vie, then, with one another in good works. Wherever you be, Allāh will bring you all together. Surely, Allāh has the power to do all that He wills.

150. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; for that is indeed the truth from thy Lord. And Allāh is not unmindful of what you do.

\* 147. Those to whom We have given the Book recognise it *as the truth* even as they recognise their sons, but surely some of them conceal the truth knowingly.

**Note:** The word *it* primarily refers to the signs of the truth which they witness in the conduct of the Holy Prophet (may peace and blessings of Allāh be upon him). It is evident that he is a godly person because he displays God's attributes. As they recognize their sons from the signs and imprints of their own character upon them and know them thereby to truly belong to them, so a man of God has to be recognised by the attributes of God which are displayed in his conduct and way of life.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ  
فَلْنُورِلَيْكَ قِبْلَةً نَرْضَاهَا فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ  
فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ  
أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ  
رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
يَعْمَلُونَ ﴿١٤٥﴾

وَلَئِنْ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ  
بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ  
بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ  
قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ  
مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ  
رَءِىٌّ مِنَ الظَّالِمِينَ ﴿١٤٦﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِنْهُمْ  
لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ مِنَ  
الْمُتَرَدِّينَ ﴿١٤٨﴾

وَلِكُلٍّ رِجْلَةٌ هُوَ مُوَلِّيهَا فَاستَبِقُوا  
الْخَيْرَاتِ ۚ آيُنَ مَا تَكُونُوا يَأْتِ بِكُمْ  
اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ  
رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴿١٥٠﴾

151. And from wheresoever thou comest forth, turn thy face towards the Sacred Mosque; and wherever you be, turn your faces towards it that people may have no argument against you, except those who are unjust—so fear them not, but fear Me—and that I may perfect My favour upon you; and that you may be rightly guided.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ  
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا  
كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ لِلَّذِينَ  
يَكُونُونَ لِلنَّاسِ عَلَى حُجَّةٍ لِلَّهِ الَّذِينَ  
ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَ  
اخْشَوْنِي ۚ وَلَا تَمْنُوا بَعْدَ غَلَاظِ  
الْعَلَمِ تَهْتَدُونَ ﴿١٥٨﴾

152. Even as We have sent to you a Messenger from among yourselves who recites Our Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you did not know.

كَمَا أَرْسَلْنَا فِيكُمْ رُسُلًا مِّنكُمْ يَتْلُوا  
عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ  
تَكُونُوا تَعْلَمُونَ ﴿١٥٦﴾

153. Therefore remember Me, and I will remember you; and be thankful to Me and do not be ungrateful to Me.

فَاذْكُرُونِي اَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿٥٣﴾

**R. 19.**

154. O ye who believe! seek help with patience and Prayer; surely, Allāh is with the steadfast.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا  
بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ ﴿١٥٣﴾

155. And say not of those who are killed in the cause of Allāh that they are dead; nay, they are living; only you perceive not.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ  
أَمْوَاتٌ بَلْ أَهْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿٥٥﴾

156. And We will try you with something of fear and hunger, and loss of wealth and lives, and fruits; but give glad tidings to the patient,

وَلَتَنَلَّوْا تَكْمِيْشِيٍّ مِّنَ الْخَوْفِ وَالْجُوعِ  
وَنَقْصٍ مِّنَ الْأَمْوَالِ ۚ وَالْأَنْفُسِ وَ  
النَّمْرِ ۚ وَبَشِّرِ الصَّابِرِينَ ﴿٥٦﴾

157. Who, when a misfortune overtakes them, say, 'Surely, to Allāh we belong and to Him shall we return.'

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٤﴾

158. It is these on whom are blessings from their Lord and mercy, and it is these who are rightly guided.

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُتَهْتَدُونَ ﴿٥٨﴾

159. Surely, Al-Şafā and Al-Marwah are among the Signs of Allāh. It is, therefore, no sin for him who is on pilgrimage to the House,

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ  
فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ



or performs ‘Umrah, to go round the two. And whoso does good beyond what is obligatory, surely then, Allāh is Appreciating, All-Knowing.

160. Those who conceal what We have sent down of Signs and guidance after We have made it clear for the people in the Book, it is these whom Allāh curses; and *so* curse them those who curse.

161. But they who repent and amend and openly declare *the truth*, it is these to whom I turn with forgiveness, and I am Oft-Returning *with compassion and* Merciful.

162. Those who disbelieve and die while they are disbelievers, on them shall be the curse of Allāh and of angels and of men all together.

163. They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted respite.

164. And your God is One God; there is no God but He, the Gracious, the Merciful.

**R. 20.**

165. Verily, in the creation of the heavens and the earth and in the alternation of night and day, and in the ships which sail in the sea with that which profits men, and in the water which Allāh sends down from the sky and quickens therewith the earth after its death and scatters therein all kinds of beasts, and in the change of the winds, and the clouds pressed into service between the heaven and the earth—are indeed Signs for the people who understand.

166. And there are some among men  
who take for themselves objects of  
worship other than Allāh, loving

عَلَيْهِمْ أَنْ يَطَّوَّفَ بِهِمَا ، وَمَنْ تَطَوَّعَ  
خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾

إِنَّا الَّذِينَ يَخْتُمُونَ مَا أُنزِلَنَا مِنَ  
الْبُيُوتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ  
لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ  
اللَّهُ وَيَلْعَنُهُمُ اللَّعُنُونَ ۝

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا  
فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ  
الرَّحِيمُ ﴿٢٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ حُفَّاءٌ  
أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ  
وَالنَّاسِ أَجْمَعِينَ ﴿٣٧﴾

خَلِيدَيْنِ فِيهَا ۖ لَا يُخَفَّفُ عَنْهُمُ  
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٣٣﴾

وَالْهُكْمُ إِلَهُ وَآجِدُ لَآ إِلَهَ إِلَّا هُوَ الرَّحْمَنُ  
الرَّحِيمُ ﴿٣٣﴾

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَ  
اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي  
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ  
مَا أَتَزَلُّ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ  
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَشَّرَ  
فِيهَا مِنْ كُلِّ ذَاتٍ عَالِمَةٍ وَتَضْرِبُ  
الرِّيحُ وَالسَّحَابُ الْمُسَخَّرُ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ لَا يَتَى لِقَوْمٍ يَعْقِلُونَ ﴿١٥﴾

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ  
أَئِدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۚ وَ

them as they should love Allāh. But those who believe are stronger in *their* love for Allāh and if those who transgress could *now* see *the time* when they shall see the punishment, *they would realize* that all power belongs to Allāh and that Allāh is severe in punishing.

- \* 167. *Aye, they would certainly realize if they could see the time* when those who were followed shall disown their followers and shall see the punishment, and all their ties shall be cut asunder.

168. And those who followed shall say: 'If we could only return, we would disown them as they have disowned us.' Thus will Allāh show them their works as anguish for them, and they shall not get out of the Fire.

R. 21.

- \* 169. O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan; surely, he is to you an open enemy.

170. He only enjoins upon you what is evil and what is foul, and that you say of Allāh what you do not know.

171. And when it is said to them, 'Follow that which Allāh has sent down,' they say: 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and no guidance?

الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى  
الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ  
أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا ۖ وَأَنَّ اللَّهَ  
شَدِيدُ الْعَذَابِ ﴿٢١٧﴾

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ  
اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ  
الْأَسْبَابُ ﴿٢١٨﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّنَا كُنَّا  
فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۖ  
كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ  
حَسْرَتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ  
مِنَ النَّارِ ﴿٢١٩﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ  
حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٢٠﴾  
إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن  
تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٢١﴾

وَإِذْ أَقْبَلَ لَهُمْ اتَّبِعُوا مَا أَنزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِمُ آبَاءَنَا  
أَوْ كُنَّا كُنَّا أَبَاؤُهُمْ لَا يَعْقِلُونَ  
شَيْئًا وَلَا يَهْتَدُونَ ﴿٢٢٢﴾

- \* 167. **Truly**, they would certainly realise if they could see the time when those who were followed shall disown their followers and shall see the punishment, and all **the means of escape** shall be cut asunder.

- \* 169. O ye **people**! eat of what is lawful and **wholesome** in the earth;

**Note:** The word '*tayyib*' (طَيِّب) may apply to personal choice as well as to the wholesome condition of that which has been declared lawful. In the first case the same food being lawful could be wholesome for one and unwholesome for others because of differences of choice, taste and circumstance. In the second case it may refer to the condition of food indicating that the believers prefer to eat food which is not only lawful but also found in a good, healthy and wholesome condition.

172. And the case of those who disbelieve is like the case of one who shouts to that which hears nothing but a call and a cry. *They are* deaf, dumb, *and* blind—so they do not understand.

173. O ye who believe! eat of the good things We have provided for you, and render thanks to Allāh, if it is He Whom you worship.

174. He has made unlawful to you only that which dies of itself, and blood and the flesh of swine, and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

175. Those who conceal that which Allāh has sent down of the Book and take in exchange for that a paltry price, they fill their bellies with nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor will He purify them. And for them is a grievous punishment.

176. It is they who have taken error in exchange for guidance and punishment for forgiveness. How great is their endurance of the Fire!

177. That is because Allāh has sent down the Book with the truth; and surely, they who disagree concerning the Book are gone far in enmity.

#### R. 22.

178. It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allāh and the Last Day and the angels and the Book and the Prophets, and spends his money for

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي  
يَنفِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً  
صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ ﴿١٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اكْلُوا مِنْ طَيِّبَاتِ  
مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ  
إِيَّاهُ تَعْبُدُونَ ﴿١٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ  
لَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ  
فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا  
إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٤﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ  
مِنَ الْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا  
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا  
النَّارَ وَلَا يَكْلُمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَ  
لَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَاةَ  
بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا  
أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٦﴾

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَ  
إِنَّ الَّذِينَ اُخْتَلَفُوا فِي الْكِتَابِ لَفِي  
شِقَاقٍ بَعِيدٍ ﴿١٧٧﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ  
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ  
وَ الْكِتَابِ وَ النَّبِيِّينَ وَ آتَى الْمَالَ عَلَى حُبِّهِ

love of Him, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity, and for ransoming the captives; and who observes Prayer and pays the Zakât; and those who fulfil their promise when they have made one, and the patient in poverty and afflictions and the steadfast in time of war; it is these who have proved truthful and it is these who are the God-fearing.

179. O ye who believe! equitable retaliation in the matter of the slain is prescribed for you: the free man for the free man, and the slave for the slave, and the female for the female. But if one is granted any remission by one's brother, then pursuing the matter for the realization of the blood money shall be done with fairness and the murderer shall pay him the blood money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

180. And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security.

181. It is prescribed for you, when death comes to any one of you, if he leave much wealth, that he make a will to parents and near relatives to act with fairness; it is an obligation on those who fear God.

182. And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely, Allāh is All-Hearing, All-Knowing.

ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالرِّقَابِ  
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ  
وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ  
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ  
وَالْحِينِ الْبَائِسَ الَّذِي فِي رِجْلَيْهِ جُرُزٌ  
وَالَّذِينَ هُمْ يُؤْتُونَ

يَا أَيُّهَا الَّذِينَ آمَنُوا احْتَبِ عَلَيْهِمُ  
الْقَصَاصَ فِي الْقَتْلِ الْحُرِّ بِالْحُرِّ  
الْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ  
فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْهُ  
بِالْمَعْرُوفِ وَادَّاءِ إِلَيْهِ بِإِحْسَانٍ  
ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ  
فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ  
إِلِيمٌ

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ  
الْمَوْتُ أَنْ تَرَكَ خَيْرًا لِّإِلَهِ الْوَصِيَّةِ  
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ  
حَقًّا عَلَى الْمُتَّقِينَ

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا  
إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ  
اللَّهَ سَمِيعٌ عَلِيمٌ

\* 179. **Note:** Meaning that the blood money should be fairly and handsomely assessed and paid to the relatives of the murdered person.

183. But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, Allāh is Most Forgiving, Merciful.

فَمَنْ خَافَ مِنْ مُؤْصٍ جَنَفًا أَوْ إِثْمًا  
فَاَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿١٨٣﴾

#### R. 23.

184. O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ  
الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٤﴾

185. *The prescribed fasting is for a fixed number of days, but whoso among you is sick or is on a journey shall fast the same number of other days; and for those who are able to fast only with great difficulty is an expiation—the feeding of a poor man. And whoso performs a good work with willing obedience, it is better for him. And fasting is good for you, if you only knew.*

أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ  
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ  
وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ  
مِسْكِينٍ ۚ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ  
لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿١٨٥﴾

186. The month of Ramaḍān is that in which the Qur'ān was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present *at home* in this month, let him fast therein. But whoso is sick or is on a journey, *shall fast* the same number of other days. Allāh desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allāh for His having guided you and that you may be grateful.

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ  
هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى  
وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ  
فَلْيَصُمْهُ ۚ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ  
فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ  
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ۚ وَلِتُكْمِلُوا  
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى  
مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

187. And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي  
قَرِيبٌ ۚ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا  
دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي  
لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

188. It is made lawful for you to go in unto your wives on the night of the fast. They are a garment for you, and you are a garment for them. Allāh knows that you have been acting unjustly to yourselves, wherefore He has turned to you with mercy and afforded you relief. So you may now go in unto them and seek what Allāh has ordained for you; and eat and drink until the  
 \* white thread becomes distinct to you from the black thread of the dawn. Then complete the fast till nightfall and do not go in unto them while you remain in the mosques for devotion. These are the limits *fixed* by Allāh, so approach them not. Thus does Allāh make His commandments clear to men that they may become secure against evil.

189. And do not devour your wealth among yourselves through falsehood, and offer it not *as bribe* to the authorities that you may knowingly  
 \* devour a part of the wealth of *other* people with injustice.

R. 24.

190. They ask thee about the new moons. Say, 'They are means for measuring time for *the general good of mankind* and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof; but *truly* righteous is he who fears God. And you should come into houses by the doors thereof; and fear Allāh that you may prosper.

191. And fight in the cause of Allāh against those who fight against you, but do not transgress. Surely, Allāh loves not the transgressors.

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ لَكُمْ وَالْكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذْلُلُوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ كَعَالِمُونَ ﴿١٨٩﴾

يَسْأَلُونَكَ عَنِ الْأَهْلِةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَالْحَقُّ الْبِرُّ مَنِ اتَّقَى ۖ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩٠﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩١﴾

\* 188. **Note:** In fact, white thread is associated with dawn; as such, the meaning would be: **until the white thread of dawn is distinguishable from the dark thread of night.**

\* 189. **Note:** Here the word '*other*' seems to be unnecessary since this verse seems to apply primarily to the public money or national wealth.

192. And kill them wherever you meet them and drive them out from where they have driven you out; for persecution is worse than killing. And fight them not *in, and near, the Sacred Mosque* until they fight you therein. But if they fight you, then fight them: such is the requital for the disbelievers.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ  
وَ أَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ  
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا  
تُفِتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ  
حَتَّى يُفِتِلُوكُمْ فِيهِ ۚ فَإِنْ قَتَلُوكُمْ  
فَأَقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ  
الْكَافِرِينَ ﴿١٩٢﴾

193. But if they desist, then surely Allāh is Most Forgiving, Merciful.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٣﴾  
وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا  
عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٤﴾

194. And fight them until there is no persecution, and religion is *freely professed* for Allāh. But if they desist, then *remember* that no hostility is allowed except against the aggressors.

195. The *violation of a Sacred Month should be retaliated* in the Sacred Month; and for *all* sacred things there is *the law of retaliation*. So, whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear Allāh and know that Allāh is with those who fear Him.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ  
الْحُرْمَتُ قِصَاصٌ ۚ فَمَنِ اعْتَدَى  
عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا  
اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا  
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٥﴾

196. And spend for the cause of Allāh, and cast not yourselves into ruin with your own hands, and do good; surely, Allāh loves those who do good.

وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا  
بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَاحْسِنُوا  
إِلَّا اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٦﴾

197. And complete the Hajj and the 'Umrah for the sake of Allāh: but if you are kept back, then *make* whatever offering is easily available; and do not shave your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, *should make* an expiation either by fasting or almsgiving or a sacrifice. But when you are safe, then he, who would

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ فَإِنْ  
أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا  
تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ  
مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ  
بِأَذَى مِنْ رَأْسِهِ فِدْيَةٌ مِّنْ  
صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا  
أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى

avail himself of the 'Umrah together with the Hajj, *should make* whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the Pilgrimage, and seven when you return home; these are ten complete. This is for him whose family does not reside near the Sacred Mosque. And fear Allāh and know that Allāh is severe in punishing.

R. 25.

198. The months of the Hajj are well known; so whoever determines to perform the Pilgrimage in these months, *should remember that* there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding.

199. It is no sin for you that you seek the bounty of your Lord. But when you pour forth from 'Arafāt, remember Allāh at Mash'ar al-Harām; and remember Him as He has guided you, although, before this, you were of those gone astray.

200. Then pour forth from where the people pour forth, and seek forgiveness from Allāh; surely, Allāh is Most Forgiving, Merciful.

201. And when you have performed the acts of worship prescribed for you, celebrate the praises of Allāh as you celebrated the praises of your fathers, or even more than that. And of men there are some who say, 'Our Lord, grant us *good things* in this world,' and such a one shall have no share in the Hereafter.

الْحَجَّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ  
فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي  
الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ  
عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ  
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَ  
اتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ  
الْعِقَابِ ﴿٢٥﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ  
فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا  
جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ  
خَيْرٍ يَحْسَبْنَاهُ اللَّهُ ۖ وَتَزِدُّوا قِيَامًا  
خَيْرَ الزَّادِ اتَّقُوا اللَّهَ وَاتَّقُوا يَوْمَ  
الْإِلْتِبَاقِ ﴿٢٥﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ  
رَبِّكُمْ ۚ فَإِذَا أَقَضْتُمْ مِنْ عَرَكَاتٍ  
فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۚ  
وَأَذْكُرُوا كَمَا هَدَيْتُمْ ۚ وَإِنْ  
كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٢٦﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَاضَ النَّاسُ  
وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ  
رَحِيمٌ ﴿٢٦﴾

فَإِذَا أَقَضَيْتُمْ مِنْ سَكَكُمُ فَادْكُرُوا  
اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ  
ذِكْرًا ۚ فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا  
آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلَقٍ ﴿٢٧﴾



202. And of them there are some who say: 'Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire.'

203. For these there shall be a *goodly* share because of what they have earned. And Allāh is swift at reckoning.

204. And remember Allāh during the appointed number of days; but whoso hastens to leave in two days, it shall be no sin for him; and whoso stays behind, it shall be no sin for him. *This is* for him who fears God. And fear Allāh and know that you shall be brought together before Him.

205. And of men there is he whose talk on this life would please thee, and he would call Allāh to witness as to that which is in his heart, and yet he is the most contentious of quarrellers.

206. And when he is in authority, he runs about in the land to create disorder in it and destroy the crops and the progeny of *man*; and Allāh loves not disorder.

207. And when it is said to him, 'Fear Allāh,' pride incites him to *further* sin. So Hell shall be his sufficient reward; and surely, it is an evil place of rest.

208. And of men there is he who would sell himself to seek the pleasure of Allāh; and Allāh is Compassionate to *His* servants.

209. O ye who believe! come into submission wholly and follow not the footsteps of Satan; surely, he is your open enemy.

210. But if you slip after the clear Signs that have come to you, then know that Allāh is Mighty, Wise.

وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي  
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
نَّصُونَ وَقِنَا عَذَابَ النَّارِ ﴿٢٠٢﴾

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ  
سَرِيعُ الْحِسَابِ ﴿٢٠٣﴾

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ  
فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ  
وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اثْمٌ  
وَ اتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ  
تُحْشَرُونَ ﴿٢٠٤﴾

وَمِنَ النَّاسِ مَن يُعْجِبُكَ قَوْلُهُ فِي  
الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا  
فِي قَلْبِهِ ۚ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٥﴾

وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ  
فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ  
كَابُحِبِّ الْفُسَادِ ﴿٢٠٦﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ  
الْعُرْجُ بِأَلْأَثِمِ ۚ فَحَسْبُهُ جَهَنَّمُ ۚ  
كَيُسَّ الْمِهَادُ ﴿٢٠٧﴾

وَمِنَ النَّاسِ مَن يُبْشِرُ نَفْسَهُ  
بِامْتِعَاءِ مَرْضَاتِ اللَّهِ ۚ وَاللَّهُ رَءُوفٌ  
بِالْعِبَادِ ﴿٢٠٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي  
السَّلَامِ كَافَّةً ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٩﴾

فَإِنْ زَلَلْتُمْ مِّنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ  
فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢١٠﴾

211. Are they waiting for anything but that Allāh should come to them in the coverings of the clouds with angels, and the matter be decided? And to Allāh do all things return.

R. 26.

212. Ask of the children of Israel how many clear Signs We gave them. But whoso changes the gift of Allāh after it has come to him, surely, then, Allāh is severe in punishing.

213. The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allāh bestows His gifts on whomsoever He pleases without reckoning.

214. Mankind were one community, then they differed among themselves, so Allāh raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. But now they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allāh, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allāh guides whomsoever He pleases to the right path.

215. Do you think that you will enter Heaven while there has not come over you the condition of those who passed away before you? Poverty and afflictions befell them, and they were violently shaken until the Messenger and those who believed

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٢٦﴾

سَلِّ بَنِي إِسْرَءِيلَ كَمْ آتَيْنَاهُم مِّنْ آيَاتٍ بَيِّنَةٍ وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٧﴾

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا وَالَّذِينَ اتَّقَوْا قَوْمَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٩﴾

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ ۚ أَلَا نَعْلَمُ

along with him said: ‘When *will come* the help of Allāh?’ Yea, surely the help of Allāh is nigh.

216. They ask thee what they shall spend. Say: 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allāh knows it well.'

217. Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you like a thing while it is bad for you. Allāh knows *all things*, and you know not.

**R. 27.**

218. They ask thee about fighting in the Sacred Month. Say: 'Fighting therein is *a great transgression*, but to hinder *men* from the way of Allāh, and to be ungrateful to Him and *to hinder men* from the Sacred Mosque, and to turn out its people therefrom, is *a greater sin* with Allāh; and persecution is worse than killing.' And they will not cease fighting you until they turn you back from your faith, if they can. And whoso from among you turns back from his faith and dies while he is a disbeliever, it is they whose works shall be vain in this world and the next. These are the inmates of the Fire and therein shall they abide.

219. Those who believe and those who emigrate and strive hard in the cause of Allāh, it is these who hope for Allāh's mercy; and Allāh is Most Forgiving, Merciful.

220. They ask thee concerning wine  
and the game of hazard. Say: 'In  
both there is great sin and also *some*

نَصْرَ اللَّهِ قَرِيبٌ ﴿٥٥﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا  
 أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّذِينَ  
 الْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ  
 السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ  
 بِهِ عَلِيمٌ ﴿٣١﴾

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ  
وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ  
وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٩٤﴾

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ  
قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَن  
سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدَ الْحَرَامِ  
وَأَخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِندَ اللَّهِ ۚ وَ  
الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا  
يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى بَرُدُّوكُمْ  
عَن دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ  
مِنْكُمْ عَن دِينِهِ فَمَا كَانَ مِنَ الدُّنْيَا  
وَالْآخِرَةِ ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ  
فِيهَا خَالِدُونَ ﴿٢٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ  
هَاجَرُوا وَجَاءُوا فِي سَبِيلِ اللَّهِ  
أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ  
غَفُورٌ رَّحِيمٌ ﴿٣٨﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ  
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ

advantages for men; but their sin is greater than their advantage.' And they ask thee what they should spend. Say: 'What you can spare.' Thus does Allāh make His commandments clear to you that you may reflect

221. Upon this world and the next. And they ask thee concerning the orphans. Say: 'Promotion of their welfare is *an act of* great goodness. And if you intermix with them, they are your brethren. And Allāh knows the mischief-maker from the reformer. And if Allāh had so willed, He would have put you to hardship. Surely, Allāh is Mighty, Wise.'

222. And marry not idolatrous women until they believe; even a believing bond-woman is better than an idolatress, although she may *highly* please you. And give not *believing women* in marriage to idolaters until they believe; *even* a believing slave is better than an idolater, although he may *highly* please you. These call to the Fire, but Allāh calls to Heaven and to forgiveness by His command. And He makes His Signs clear to the people that they may remember.

R. 28.

\* 223. And they ask thee concerning menstruation. Say: 'It is a harmful thing, so keep away from women during menstruation, and go not in unto them until they are clean. But when they have cleansed themselves, go in unto them as Allāh has commanded you. Allāh loves those who turn to Him and loves those who keep themselves clean.'

\* 223. And they ask thee concerning menstruation. Say: 'It is indisposition, so keep away from women during menstruation,...

**Note:** The word *harmful* does not seem to do justice to the Arabic word 'adhā' (أَذَى) in this context. The word 'adhā' should be understood in the sense of indisposition and temporary discomfort. Otherwise it would reflect on God to have created something which is harmful for women, which is not correct.

لِلنَّاسِ ذُرِّيَّتُهُم مَّا أَكْبَرُ مِنْ نَفْسِهِمْ  
وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ  
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ  
الْيَتَامَى قُلِ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ  
تَحَايَطُوا هُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ  
الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ  
لَاَعْتَكُمُ الْإِنَّا اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

وَلَا تُنكِحُوا الْمُشْرِكِيْنَ حَتَّى يُؤْمِنُوْا  
لَا مَسَءُومَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ  
أَعْجَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِيْنَ  
حَتَّى يُؤْمِنُوْا وَلَا عِبَادَةٌ مِّنْ خَيْرٍ  
مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ  
يَدْعُوْنَ إِلَى الْكَافِرِ وَاللَّهُ يَدْعُوْا إِلَى  
الْحَقِّ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ  
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٣٨﴾

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ  
أَذَى فَاَعْتَرِزُوا لِلنِّسَاءِ فِي الْمَحِيضِ  
وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا  
تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ  
اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَّابِيْنَ وَ  
يُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٣٩﴾

224. Your wives are a tilth for you; so approach your tilth when and how you like and send ahead *some good* for yourselves; and fear Allāh and know that you shall meet Him; and give good tidings to those who obey.

225. And make not Allāh a target for your oaths that you may *thereby* abstain from doing good and acting righteously and making peace between men. And Allāh is All-Hearing, All-Knowing.

226. Allāh will not call you to account for such of your oaths as are vain, but He will call you to account for what your hearts have earned. And Allāh is Most Forgiving, Forbearing.

227. For those who vow *abstinence* from their wives, the *maximum* period of waiting is four months; then if they go back from the vow, surely, Allāh is Most Forgiving, Merciful.

228. And if they decide upon divorce, then surely, Allāh is All-Hearing, All-Knowing.

229. And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what Allāh has created in their wombs, if they believe in Allāh and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a rank above them. And Allāh is Mighty, Wise.

R. 29.

230. Such divorce may be *pronounced* twice; then, either retain *them* in a becoming manner or send

نِسَاءَكُمْ حَرْثٌ لَّكُمْ فَاتُّوا حَرْثَكُمْ  
أَنَّى شِئْتُمْ زَوْقِدْمُوا إِلَّاءَ نَفْسِكُمْ وَاتَّقُوا  
اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوَاهُ وَبَشِّرِ  
الْمُؤْمِنِينَ ﴿٢٢٤﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِّإِيمَانِكُمْ  
أَن تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ  
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ  
وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

لِلَّذِينَ يُؤْتُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ  
أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَّحِيمٌ ﴿٢٢٧﴾

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ  
عَلِيمٌ ﴿٢٢٨﴾

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ  
ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ  
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ  
يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَأُولَئِكَ هُنَّ فِي ذَلِكَ إِنْ  
أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ  
بِالْمَعْرُوفِ وَاللِّرِّجَالُ عَلَيْهِنَّ دَرَجَةٌ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ فَإِمْسَاكَ بِمَعْرُوفٍ  
أَوْ تَسْرِيحُهُ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمَا أَنْ

them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits *prescribed* by Allāh. But, if you fear that they cannot observe the limits *prescribed* by Allāh, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits *prescribed* by Allāh, so transgress them not; and whoso transgresses the limits *prescribed* by Allāh, it is they that are the wrongdoers.

231. And if he divorce her *the third time*, then she is not lawful for him thereafter, until she marries another husband; and, if he *also* divorce her, then it shall be no sin for them to return to each other, provided they are sure that they would be able to observe the limits *prescribed* by Allāh. And these are the limits *prescribed* by Allāh which He makes clear to the people who have knowledge.

232. And when you divorce‡ your wives and they approach the end of their *appointed* period, then either retain them in a becoming manner; or send them away in a becoming manner; but retain them not wrongfully so that you may transgress. And whoso does that, surely wrongs his own soul. And do not make a jest of the commandments of Allāh, and remember the favour of Allāh upon you and the Book and the Wisdom which He has sent down to you, whereby He exhorts you. And fear Allāh and know that Allah knows all things well.

‡ The revocable divorce.

تَاْخُذُوْا مِمَّا اَتَيْتُمُوْهُنَّ شَيْئًا اِلَّا اَنْ يَّجَاوِزَ الْاَلَّ اَوْ يَّقِيْمَا حُدُوْدَ اللّٰهِ فَاِنْ خِفْتُمْ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهٖ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَعْتَدُوْهَا وَمَنْ يَتَعَدَّ حُدُوْدَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٣١﴾

فَاِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهٗ مِنْۢ بَعْدِ حَتٰى تَنْكِحَ زَوْجًا غَيْرَهٗۚ فَاِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا اَنْ يَّتَرَاجَعَا اِنْ ظَنَّا اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ وَتِلْكَ حُدُوْدُ اللّٰهِ يَبَيِّنُهَا لِقَوْمٍ يَعْلَمُوْنَ ﴿٣٢﴾

وَاِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ اَجَلَهُنَّ فَامْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ بِمَعْرُوْفٍ وَلَا تُمْسِكُوْهُنَّ ضِرَآءَ التَّعْتَدِۗۤى وَلَا مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ ظَلَمَ نَفْسَهٗۚ وَلَا تَتَّخِذُوْا اٰيَاتِ اللّٰهِ هُزُوًا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَمَا اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ لِيُبْظِلَكُمْ بِهِۦ وَاَتَّقُوا اللّٰهَ وَاعْلَمُوْا اَنَّ اللّٰهَ يَكُلُّ شَيْءًا عَلِيْمٌ ﴿٣٣﴾

R. 30.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you do not know.

234. And mothers shall give suck to their children for two whole years; *this is* for those who desire to complete the suckling. And the man to whom the child belongs shall be responsible for their (the mothers') food and clothing according to usage. No soul is burdened beyond its capacity. The mother shall not make *the father* suffer on account of her child, nor shall he to whom the child belongs make *the mother* suffer on account of his child, and the same is incumbent on the heir. If they both decide upon weaning *the child* by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay, in a fair manner. And fear Allāh and know that Allāh sees what you do.

235. And those of you who die and leave wives behind, these (wives) shall wait concerning themselves four months and ten *days*. And when they have reached the end of their period, no sin shall lie on you in anything that they do with regard to themselves according to what is fair. And Allāh is aware of what you do.

236. And there shall be no blame on you in throwing out a hint regarding a proposal of marriage to *these*

وَاِذَا طَلَّقْتُمُ النِّسَاءَ فَلَمَّا بَلَغْنَ اَجَلَهُنَّ فَلَا تَعْصِلُوهُنَّ اَنْ يَنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذٰلِكَ يُوعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ۗ ذٰلِكُمْ اَزْكٰى لَكُمْ وَاَطْهَرُ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُونَ ﴿٣٠﴾

وَالْوَالِدَاتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُتِمَّ الرَّضَاعَةَ ۗ عَلٰى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلِّفُ نَفْسٌ وَّلَا رُءُوسًا ۚ لَا تَضَارُّ الْوَالِدَةُ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهَا ۗ وَعَلَى الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَلَنْ اَرَدْتُمْ اَنْ تَسْتَرْضِعُوْا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ اِذَا سَلَّمْتُمْ مَا اتَيْتُم بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللّٰهَ وَاعْلَمُوْا اَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٣١﴾

وَالَّذِينَ يَتَّبِعُوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ اَشْهُرٍ وَعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْ اَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٣٢﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ خُطْبَةِ النِّسَاءِ اَوْ اَكْنُثْتُمْ فِيْ اَنْفُسِكُمْ

women or in keeping *the desire* hidden in your minds. Allāh knows that you will think of them *in this connection*. But make not a contract with them in secret, except that you say a fair word. And resolve not on the marriage tie until the prescribed period reaches its end. And know that Allāh knows what is in your minds; so beware of it. And know that Allāh is Most Forgiving, Forbearing.

R. 31.

237. It shall be no sin for you if you divorce women while you have not touched them, nor settled for them a dowry. But provide for them—the rich man according to his means and the poor man according to his means—a provision in a becoming manner, an obligation upon the virtuous.

238. And if you divorce them before you have touched them, but have settled for them a dowry, then half of what you have settled *shall be due from you*, unless they remit, or he, in whose hand is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely, Allāh sees what you do.

239. Watch over Prayers, and the middle Prayer, and stand before Allāh submissively.

240. If you are in *a state of fear*, then say your Prayer on foot or riding; but when you are safe, remember Allāh as He has taught you that which you did not know.

241. And those of you who die and leave behind wives shall bequeath to their wives provision for a year without *their* being turned out. But if they *themselves* go out, there shall be no blame upon you in regard to

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ  
لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا اقْوُوا  
مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ  
حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ  
اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ  
وَاعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ ذَلِيلٌ

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ  
مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ  
فَرِيضَةً ۖ وَآتُوهُنَّ عَلَى الْمَوْسِعِ  
قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ ۚ مِمَّا عَمَّا  
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً  
فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَخَفُونَ أَوْ  
يَعْفُوا ۚ الَّذِي بَيْنَهُمَا عُقْدَةُ النِّكَاحِ ۚ  
وَأَنْ تَخَفُوا أَقْرَبُ لِلتَّقْوَى ۚ وَلَا  
تَنْسُوا الْفَضْلَ بَيْنَكُمْ ۚ إِنَّ اللَّهَ بِمَا  
تَعْمَلُونَ بَصِيرٌ

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ  
الْوُسْطَىٰ ۖ وَقُومُوا لِلَّهِ خِاشِعِينَ  
فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا ۖ فَإِذَا  
أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ ۚ كَمَا عَلَّمَكُمْ مَا  
لَمْ تَكُونُوا تَعْلَمُونَ

وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ  
أَزْوَاجًا ۖ وَصِيَّةً لِأَزْوَاجِهِمْ مِمَّا عَمَّا إِلَى  
الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ فَلَا  
جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ



any proper thing which they do concerning themselves. And Allāh is Mighty, Wise.

242. And for the divorced women *also* there should be a provision according to what is fair—an obligation on the God-fearing.

243. Thus does Allāh make His commandments clear to you that you may understand.

R. 32.

244. Dost thou not know of those who went forth from their homes, and they were thousands, fearing death? And Allāh said to them: 'Die;,' then He brought them to life. Surely, Allāh is Munificent to men, but most men are not grateful.

245. And fight in the cause of Allāh and know that Allāh is All-Hearing, All-Knowing.

246. Who is it that will lend Allāh a goodly loan that He may multiply it for him manifold? And Allāh receives and enlarges, and to Him shall you be made to return.

247. Hast thou not heard of the chiefs of the children of Israel after Moses, when they said to a Prophet of theirs: 'Appoint for us a king that we may fight in the cause of Allāh?' He said: 'Is it not likely that you will not fight, if fighting is prescribed for you?' They said: 'What reason have we to abstain from fighting in the cause of Allāh when we have been driven forth from our homes and our sons?' But when fighting was ordained for them, they turned back except a small number of them. And Allāh knows the transgressors well.

248. And their Prophet said to them: 'Allāh has appointed for you Tālūt as a king.' They said: 'How can he have sovereignty over us while we

مَنْ مَعْرُوفٌ ۖ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٢﴾

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٣٣﴾

كَذَلِكَ يبينُ اللهَ لكم آياته لعلَّكُمْ تَعْقِلُونَ ﴿٣٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَّاءُ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٥﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٦﴾

مَنْ ذَا الَّذِي يُقرضُ اللهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ وَيَبْضُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٧﴾

أَلَمْ تَرَ إِلَى الْمَلَكِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذِ قَالَ لِنَبِيِّ لَهُمْ اابْعَثْ لَنَا مَلِكًا نَقَاتِلَ فِي سَبِيلِ اللَّهِ ۚ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا ۚ قَالُوا وَمَا نَكُنَّا أَلاَّ نَقَاتِلَ فِي سَبِيلِ اللَّهِ ۚ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَابْنَاءِنَا ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٨﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

are better entitled to sovereignty than he, and he is not given abundance of wealth?’ He said: ‘Surely, Allāh has chosen him above you and has increased him abundantly in knowledge and body.’ And Allāh gives sovereignty to whom He pleases and Allāh is Bountiful, All-Knowing.

249. And their Prophet said to them: ‘The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquillity from your Lord and a legacy of good left by the family of Moses and the family of Aaron—the angels bearing it. Surely, in this there is a Sign for you if you are believers.’

R. 33.

250. And when Tālūt set out with the forces, he said: ‘Surely, Allāh will try you with a river. So he who drinks therefrom is not of me; and he who tastes it not is assuredly of me, except him who takes a handful of water with his hand.’ But they drank of it, except a few of them. And when they crossed it—he and those who believed along with him—they said: ‘We have no power today against Jālūt and his forces.’ But those who knew for certain that they would *one day* meet Allāh said: ‘How many a small party has triumphed over a large party by Allāh’s command! And Allāh is with the steadfast.’

251. And when they issued forth to encounter Jālūt and his forces, they said: ‘O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people.’

252. So they routed them by the command of Allāh; and David slew Jālūt, and Allāh gave him sovereignty

وَلَمْ يُوْتِ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ  
اضْطَفَهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ  
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ  
وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ  
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ  
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَ  
آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ  
لَآيَةً لِّكُم مِّن كُنْتُمْ مُّؤْمِنِينَ ﴿٣٤﴾

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ  
اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ  
فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي  
إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا  
مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ  
وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا  
بِالْيَوْمِ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ  
يَظُنُّونَ أَنَّهُمْ مُّلتَفُوا إِلَى اللَّهِ أَنَّهُمْ  
قَلِيلَةٌ عَلَيْهِمْ فَنُتِيبُوا إِلَى اللَّهِ بِآيَاتِهِ  
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٥﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا  
رَبَّنَا أَخْرِغْ عَلَيْنَا صَبْرًا وَثَبِّثْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٣٦﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ  
جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ

and wisdom, and taught him of what He pleased. And had it not been for Allāh's repelling men, some of them by the others, the earth would have become filled with disorder. But Allāh is Munificent to *all* peoples.

253. These are the Signs of Allāh; We recite them unto thee with truth. Surely, thou art *one* of the Messengers.

وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْ لَا دَفَعُ اللَّهُ  
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ  
الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى  
الْعَالَمِينَ ﴿٢٥٣﴾

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ  
وَلَا تَكُ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٤﴾

Part 3\* 254. These Messengers have We exalted, some of them above others: among them there are those to whom Allāh spoke†; and some of them He exalted by degrees of rank. And We gave Jesus, son of Mary, clear proofs and strengthened him with the Spirit of holiness. And if Allāh had *so* willed, those *that came* after them would not have fought with one another after clear Signs had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if Allāh had *so* willed, they would not have fought with one another; but Allāh does what He desires.

R. 34.

255. O ye who believe! spend out of what We have bestowed on you before the day comes wherein there shall be no buying and selling, nor friendship, nor intercession; and it is those who disbelieve that do wrong to themselves.

256. Allāh—there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ  
عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَ  
رَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا  
عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَ  
آتَيْنَاهُ الْإِسْلَامَ الْقُدُسَ وَلَوْ شَاءَ  
اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ  
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ  
اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ  
مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا  
وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا  
مِمَّا كَرَّمْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ  
لَا بَيْعَ فِيهِ وَلَا خِلَّةٍ وَلَا شَفَاعَةٌ  
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٦﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي  
يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ

\* 254. Note: This verse can be translated by placing a pause after the word 'minhum' ( مِنْهُمْ ) and not before it. In this case the translation is more easily readable and understandable and would run as follows: **These Messengers of whom We have exalted some above others, Allāh spoke to them and exalted some of them in degrees of rank.**

† i.e. gave them a new Law.

that will intercede with Him except by His permission? He knows what is before them and what is behind them; and they encompass nothing of His knowledge except what He \* pleases. His knowledge extends over the heavens and the earth; and the care of them burdens Him not; and He is the High, the Great.

257. There should be no compulsion in religion. Surely, right has become distinct from wrong; so whosoever refuses to be led by those who transgress, and believes in Allāh, has surely grasped a strong handle which knows no breaking. And Allāh is All-Hearing, All-Knowing.

258. Allāh is the friend of those who believe: He brings them out of every *kind* of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into every *kind* of darkness. These are the inmates of the Fire; therein shall they abide.

#### R. 35.

259. Hast thou not heard of him who disputed with Abraham about his Lord, because Allāh had given him kingdom? When Abraham said, 'My Lord is He Who gives life and causes death,' he said, 'I *also* give life and cause death.' Abraham said, 'Well, Allāh brings the sun from the East; bring it thou from the West.' Thereupon the infidel was dumb-founded. And Allāh guides not the unjust people.

260. Or like him who passed by a town which had fallen down upon its roofs, and exclaimed, 'When will Allāh restore it to life after its

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٧﴾

لَا أَكْرَاهُ فِي الدِّينِ شَيْئًا ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٨﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمٰتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَٰ لَهُمُ الطَّاغُوتُ ۚ يُخْرِجُوهُمْ مِّنَ النُّورِ إِلَى الظُّلُمٰتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خٰلِدُونَ ﴿٢٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِي حٰجَّجَ إِبْرٰهِيْمَ فِي رَبِّهِ أَنِ اتَّمِ اللَّهُ الْمَلِكَ ۖ إِذْ قَالَ إِبْرٰهِيْمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ۚ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۚ قَالَ إِبْرٰهِيْمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّٰلِمِينَ ﴿٢٦٠﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةً

\* 256. His **throne** extends over the heavens and the earth...

**Note:** The word '*kursī*' (كُرْسِي) primarily means seat of power or throne. This meaning of the word has wider application and covers not only knowledge but also other requisites of government.

destruction?' Then Allāh caused him to die for a hundred years; then He raised him, and said: 'How long hast thou remained *in this state*?' He answered, 'I have remained a day or part of a day.' He said: 'Nay, thou hast remained *in this state* for a hundred years. Now look at thy food and thy drink; they have not rotted. And look at thy ass. And *We have done this* that We may make thee a Sign unto men. And look at the bones, how We set them and then clothe them with flesh.' And when this became clear to him, he said, 'I know that Allāh has the power to do all that He wills.'

261. And *remember* when Abraham said, 'My Lord, show me how Thou givest life to the dead.' He said, 'Hast thou not believed?' He said, 'Yes, but *I ask this* that my heart may be at rest.' He answered, 'Take four birds and make them attached to thyself. Then put each of them on a hill; then call them; they will come to thee in haste. And know that Allāh is Mighty, Wise.'

R. 36.

262. The similitude of those who spend their wealth for the cause of Allāh is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allāh multiplies *it* further for whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

263. They who spend their wealth for the cause of Allāh, then follow not up what they have spent with taunt or injury, for them is their reward with their Lord, and they shall have no fear, nor shall they grieve.

264. A kind word and forgiveness are better than charity followed by

عَامٍ ثُمَّ بَعَثَهُ ۖ قَالَ كَمْ لَبِثْتَ ۖ  
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۖ قَالَ  
بَلْ لَبِثْتَ مِائَةً عَامٍ فَانْظُرْ إِلَى  
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ ۖ وَ  
انْظُرْ إِلَى جِمَاحِكَ ۖ وَرَنَجَعْلَكَ آيَةً  
لِّلنَّاسِ ۖ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا  
ثُمَّ نَكْسُوْهَا أَحْمَامًا ۖ فَلَمَّا تَبَيَّنَ لَهُ ۖ  
قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ ارْنِي كَيْفَ تُحْيِي  
الْمَوْتَى ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَى  
وَلَكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ  
أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ  
اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ  
ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَاعْلَمْ أَنَّ  
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي  
سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ  
سَبْعَ سُنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ  
حَبَّةٌ ۖ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ۖ وَ  
اللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٨﴾

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ  
اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْقَضُوا  
وَلَا يَدْعُوا إِلَىٰ لَّهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ ۖ  
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٩﴾

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ  
صَّدَقَةٍ يَتَّبِعُهَا ۖ أَذَىٰ ۖ وَاللَّهُ غَنِيٌّ

injury. And Allāh is Self-Sufficient, Forbearing.

265. O ye who believe! render not vain your alms by taunt and injury, like him who spends his wealth to be seen of men, and he believes not in Allāh and the Last Day. His case is like the case of a smooth rock covered with earth, on which heavy rain falls, leaving it bare, smooth and hard. They shall not secure aught of what they earn. And Allāh guides not the disbelieving people.

266. And the case of those who spend their wealth to seek the pleasure of Allāh and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And Allāh sees what you do.

267. Does any of you desire that there should be for him a garden of palm trees and vines with streams flowing beneath it, and with all kinds of fruit for him therein— while old age has stricken him and he has weak offspring—and that a fiery whirlwind should smite it and it be *all* burnt? Thus does Allāh make His Signs clear to you that you may ponder.

R. 37.

268. O ye who believe! spend of the good things that you have earned, and of what We produce for you  
\* from the earth; and seek not what is bad to spend out of it when you would not take it yourselves except that you connive at it. And know that Allāh is Self-Sufficient, Praiseworthy.

\* 268. and seek not what is bad to spend out of it, when you would not take it yourselves except with eyes downcast with shame.

حَلِيمٌ ۝۳۳

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِجَاءَ النَّاسِ وَكَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ۝۳۴

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ النَّاسِ وَكَانُوا يُشْفِقُونَ أَنْفُسَهُمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ ۝ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝۳۵

أَيُّو دُاحِدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّجِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءٌ فَأَصَابَهَا آعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ ۝ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ۝۳۶

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِمَّا آخَرَ جُنَاحُكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ ۚ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝۳۷

269. Satan threatens you with poverty and enjoins upon you what is foul, whereas Allāh promises you forgiveness from Himself and bounty. And Allāh is Bountiful, All-Knowing.

270. He grants wisdom to whom He pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would be reminded except those endowed with understanding.

271. And whatsoever you spend or whatsoever vow you vow, Allāh surely knows it; and for the wrongdoers there shall be no helpers.

272. If you give alms openly, it is well *and good*; but if you conceal them and give them to the poor, it is better for you; and He will remove from you *many* of your sins. And Allāh is aware of what you do.

273. It is not thy responsibility to make them follow the right path; but Allāh guides whomsoever He pleases. And whatever of wealth you spend, it is for yourselves, while you spend not but to seek the favour of Allāh. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

274. *These alms are* for the poor who are detained in the cause of Allāh and are unable to move about in the land. The ignorant man thinks them to be free from want because of *their* abstaining from begging. Thou shalt know them by their appearance; they do not beg of men with importunity. And whatever of wealth you spend, surely, Allāh has perfect knowledge thereof.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ  
بِالْفَحْشَاءِ ۗ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً  
مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ ۚ وَمَن  
يُؤْتِ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا  
كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٢٧٠﴾

وَمَا أَتَّفَقْتُمْ مِّنْ تَفَقُّةٍ أَوْ نَذَرْتُمْ  
مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۚ وَمَا  
لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿٢٧١﴾

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۚ وَإِنْ  
تُخْفُواهَا وَتَوَتُّوْهَا الْفُقَرَاءُ فَهِيَ  
خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنْكُم مِّنْ سَيِّئَاتِكُمْ ۚ  
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧٢﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ  
يَهْدِي مَن يَشَاءُ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
فَلَا نَفْسِكُمْ ۚ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ  
وَجْهِ اللَّهِ ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ  
يُّوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٢٧٣﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي  
سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي  
الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ  
مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيمَاهُمْ ۚ لَا  
يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۚ وَمَا تُنْفِقُوا  
مِّنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢٧٤﴾

R. 38.

275. Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them *shall come* no fear, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

276. Those who devour interest do not rise except as rises one whom Satan has smitten with insanity. That is because they say: 'Trade *also* is like interest;' whereas Allāh has made trade lawful and made interest unlawful. So he to whom an admonition comes from his Lord and he desists, then will that *which he received* in the past be his; and his affair is with Allāh. And those who revert to it, they are the inmates of the Fire; therein shall they abide.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقْوَمُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَكَ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ ۚ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

\*277. Allāh will abolish interest and will cause charity to increase. And Allāh loves not anyone who is a confirmed disbeliever and an arch-sinner.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ ۚ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

278. Surely, those who believe and do good deeds, and observe Prayer and pay the Zakāt, shall have their reward from their Lord, and no fear *shall come* on them, nor shall they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

279. O ye who believe! fear Allāh and relinquish what remains of interest, if you are believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾

280. But if you do *it* not, then beware of war from Allāh and His Messenger; and if you repent, then you shall have your original sums; *thus* you shall not wrong, nor shall you be wronged.

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ دُءُوسُ أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

281. And if any *debtor* be in straitened circumstances, then *grant him*

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ

\* 277. **Note:** This verse gives a clear-cut verdict that economies based on interest and usury are bound to perish whereas economies where charity is emphasized will prosper.

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق | ء



respite till a time of ease. And that you remit it as charity shall be better for you, if only you knew.

282. And fear the day when you shall be made to return to Allāh; then shall every soul be paid in full what it has earned; and they shall not be wronged.

R. 39.

283. O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write *it* in your presence faithfully; and no scribe should refuse to write, because Allāh has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allāh, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men; and if two men be not *available*, then a man and two women, of such as you like as witnesses, so that if either of two women should err in memory, then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time of *payment*. This is more equitable in the sight of Allāh and makes testimony surer and is more likely to keep you away from doubts; *therefore omit not to write* except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to

مَيْسَرَةً ۖ وَآَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٣٩﴾

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ادَّارَيْتُمْ  
بِذَيْنَ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ  
وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ  
وَلَا يَأْب كَاتِبٌ أَن يَكْتُبَ كَمَا عَلَّمَهُ  
اللَّهُ فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِي عَلَيْهِ  
الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بَیْخَسَ مِنْهُ  
شَيْئًا فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ  
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَن  
يُمْلِهُ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَ  
اسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِّجَالِكُمْ  
فَإِن لَّمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَ  
امْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ  
الشَّهَدَاءِ أَن تَضِلَّ إِحْدَاهُمَا  
فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْب  
الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْعَمُوا  
أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى  
أَجَلٍ ۚ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ  
أَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا  
تَرْتَابُوا إِلَّا أَن تَكُونَ تِجَارَةً  
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ  
عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۚ وَ  
أَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ  
كَاتِبٌ وَلَا شَهِيدٌ وَإِن تَفْعَلُوا  
فَإِنَّهُ فُسُوقٌ بِكُمْ ۚ وَاتَّقُوا اللَّهَ ۚ وَ

the scribe or the witness. And if you do *that*, then certainly it shall be disobedience on your part. And fear Allāh. And Allāh grants you knowledge and Allāh knows all things well.

284. And if you be on a journey, and you find not a scribe, then let there be a pledge with possession. And if one of you entrusts another with something, then let him who is entrusted surrender his trust and let him fear Allāh, his Lord. And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allāh is well aware of what you do.

R. 40.

285. To Allāh belongs whatever is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allāh will call you to account for it; then will He forgive whomsoever He pleases and punish whomsoever He pleases; and Allāh has the power to do all that He wills.

286. This Messenger of Ours believes in that which has been revealed to him from his Lord, and so do the believers: all of them believe in Allāh, and in His angels, and in His Books, and in His Messengers, saying, 'We make no distinction between any of His Messengers;' and they say, 'We hear, and we obey. We implore Thy forgiveness, O our Lord, and to Thee is the returning.'

\* 287. Allāh burdens not any soul beyond its capacity. It shall have the reward it earns, and it shall get the

يُعَلِّمُكُمُ اللَّهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿٢٨٢﴾

وَأِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا  
كَاتِبًا فَرِهْنَ مَقْبُوضَةً ۚ فَإِنْ أَثِمْنَ  
بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ  
أَمَانَتَهُ ۚ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۚ وَلَا  
تَكْتُمُوا الشَّهَادَةَ ۚ وَمَنْ يَكْتُمْهَا  
فَأِنَّهُ أَشْمُ قَلْبُهُ ۚ وَاللَّهُ بِمَا  
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ  
وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ  
يُحَاسِبْكُمْ بِهِ اللّٰهُ ۚ فَيَغْفِرْ لِمَنْ يَّشَاءُ  
وَيُعَذِّبْ مَنْ يَّشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ  
شَيْءٍ قَدِيْرٌ ﴿٢٨٥﴾

اَمِّنَ الرَّسُوْلُ بِمَا اُنْزِلَ اِلَيْهِ مِنْ  
رَّبِّهِ وَالْمُؤْمِنُوْنَ ۚ كُلٌّ اَمِّنٌ بِاللّٰهِ وَ  
مَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۚ سَلٰ اُنْفِرُقْ  
بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ ۚ وَقَالُوْا سَمِعْنَا  
وَاَطَعْنَا ۚ غُفِرَ لَكَ رَبَّنَا وَلِلّٰهِ  
الْمَصِيْرُ ﴿٢٨٦﴾

لَا يُكَلِّفُ اللَّهُ نَفْسًا لَّوًا وَشَحْيًا ۚ لَهَا  
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ

\* 287. **Note:** This refers to earlier peoples who were entrusted with religious responsibilities but treated them with disrespect and deemed them to be a burden. As such professional clergy from the lower ranks of society were made to carry that burden on their shoulders and a religious clergy came to be born which monopolised the knowledge of religion while they were incapable of doing full justice to it. This process ultimately led to the creation of a religious clergy which was narrow-minded, arrogant and intolerant and few among them understood the philosophy and the magnanimity of the word of God. Such religious

*punishment* it incurs. Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us Thou against the disbelieving people.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ  
أَخْطَا نَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا  
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا  
رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ  
وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا  
أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ  
الْكَافِرِينَ ﴿٢٨٤﴾

leadership is likened to donkeys in 62:6 (Al-Jumu'ah) whose backs are loaded with religious books for transportation but the donkeys understand little of what they carry. So the word '*isran*' (إِصْرًا) should be understood in this context because any responsibility laid down by God cannot be treated as a burden from which true believers seek escape.



such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, ‘We believe in it; the whole is from our Lord.’—And none heed except those gifted with understanding.—

9. ‘Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.

10. ‘Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allāh breaks not *His* promise.’

#### R. 2.

11. Those who disbelieve—their possessions and their children shall not avail them at all against Allāh; and it is they that are the fuel of the Fire.

12. *Their case is* like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allāh punished them for their sins, and Allāh is severe in punishing.

13. Say to those who disbelieve, ‘You shall be overcome and gathered unto Hell; and an evil place of rest it is.’

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allāh and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. Thus Allāh strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ  
تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ  
يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا  
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٨﴾

وَقَدْ عَلِمُوا  
مَنْ لَمْ يَدْعُوا  
مَنْ لَمْ يَدْعُوا

رَبَّنَا لَا تُزِمْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ  
هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ  
الْوَهَّابُ ﴿٩﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ  
فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ ﴿١٠﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ  
أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَ  
أُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿١١﴾

كَذَٰبِ الْفِرْعَوْنَ وَالَّذِينَ مِنْ  
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ  
بِذُنُوبِهِمْ وَاللَّهُ شَرِيدُ الْعِقَابِ ﴿١٢﴾

قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلِبُونَ وَ  
تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيُشْسُ الْمِهَادُ ﴿١٣﴾

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا  
فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ  
كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ  
وَاللَّهُ يُؤَيِّدُ بِنَاصِرِهِ مَنْ يَشَاءُ إِنَّ فِي  
ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿١٤﴾

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allāh with Whom is an excellent home.

16. Say, ‘Shall I inform you of \*something better than that?’ For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allāh’s pleasure. And Allāh is Mindful of *His* servants,

17. Those who say, ‘Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;’

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

19. Allāh bears witness that there is no God but He—and *also do* the angels and those possessed of \*knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

20. Surely, the *true* religion with Allāh is Islām (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allāh, then surely, Allāh is quick at reckoning.

رُتِّبَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ  
وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ  
الذَّهَبِ وَالْفِصَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ  
وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَاٰبِ ﴿١٥﴾

قُلْ اَوْفَيْتُكُمْ بِخَيْرٍ مِنْ ذٰلِكُمْ ، لِلَّذِيْنَ  
اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْاَنْهَارُ خَالِدِيْنَ فِيْهَا وَاَزْوَاجٌ  
مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللّٰهِ وَاللّٰهُ  
بَصِيْرٌ بِالْعٰبِدِ ﴿١٦﴾

الَّذِيْنَ يَقُولُوْنَ رَبَّنَا اٰمَنَّا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَرَحْمَةً  
الْعَاقِبَةِ ﴿١٧﴾

الصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ وَ  
الْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحٰرِ ﴿١٨﴾

شَهِدَ اللّٰهُ اَنَّهُ لَا اِلٰهَ اِلَّا هُوَ ، وَالْمَلٰٓئِكَةُ وَ  
اُولُو الْاِلْمِ قٰٓئِمًا يَّالْقِسْطَ ، لَا اِلٰهَ اِلَّا  
هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٩﴾

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ وَمَا  
اُخْتَلَفَ الَّذِيْنَ اُوْتُوْا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ  
مَا جَآءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ، وَاَمِنْ  
يَكْفُرْ بِآيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ  
الْحِسَابِ ﴿٢٠﴾

\* 16. For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; **there are also spouses purified by Allāh** and Allāh’s pleasure. And Allāh is Mindful of *His* servants.

\* 19. **Note:** In fact the Arabic expression ‘qā’im bil qist’ (قَائِمًا بِالْقِسْطِ) is much stronger than the translation ‘Maintainer of justice’ indicates. ‘Always standing guard over justice’ would be a better translation.

21. But if they dispute with thee, say, ‘I have submitted myself to Allāh, and *also* those who follow me.’ And say to those who have been given the Book and to the unlearned, ‘Have you submitted?’ If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allāh is Watchful of *His* servants.

R. 3.

22. Surely, those who deny the Signs of Allāh and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity—announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allāh that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, ‘The Fire shall not touch us, except for a limited number of days.’ And what they used to forge has deceived them regarding their religion.

26. How *will they fare* when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, ‘O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ  
مَنِ اتَّبَعْتُ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ  
وَالْأُمِّيِّينَ ءَاسْلَمْتُمْ ءَ فَإِنْ أَسْلَمُوا  
فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ  
الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢١﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ  
يَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ  
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٢﴾

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي  
الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٢٣﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ  
الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ  
بَيْنَهُمْ ثُمَّ يُتَوَلَّوْنَ فَرِيقًا مِّنْهُمْ وَهُمْ  
مُّعْرِضُونَ ﴿٢٤﴾

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ  
إِلَّا أَيَّامًا مَّعْدُودَةً وَغَرَّبَهُمْ فِي  
دِينِهِمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

فَكَيْفَ إِذَا جُمِعْنَاهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ  
وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا  
يُظْلَمُونَ ﴿٢٦﴾

قُلِ اللَّهُمَّ مِلْكُ الْمُلْكِ تُؤْتِي الْمُلْكَ  
مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ  
وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يُبْدِكَ

and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.

28. ‘Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.’

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allāh—except that you cautiously \*guard against them. And Allāh cautions you against His punishment; and to Allāh is the returning.

30. Say, ‘Whether you conceal what is in your breasts or reveal it, Allāh knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allāh has power to do all things.’

31. *Beware of the Day* when every soul shall find itself confronted with *all* the good it has done and *all* the evil it has done. It will wish there were a great distance between it and that *evil*. And Allāh cautions you against His punishment. And Allāh is Most Compassionate to *His* servants.

#### R. 4.

32. Say, ‘If you love Allāh, follow me: *then* will Allāh love you and forgive you your faults. And Allāh is Most Forgiving, Merciful.’

33. Say, ‘Obey Allāh and the Messenger;’ but if they turn away,

\* 29. **Note:** The Arabic word ‘*yuhadhdhiru kumullāhu nafsahū*’ (يُحَذِّرُكُمْ اللَّهُ نَفْسَهُ) literally means that ‘Allāh cautions you against Himself,’ which means that He cautions you against taking liberties regarding His commands and dictates.

الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨﴾

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٩﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ لَئِنْ أَنْ تَتَّقُوا مِنْهُمْ تُقْسَهُ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٠﴾

قُلْ إِنْ تَخْفَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُجْهَدُوا مَا يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۖ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣١﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرَةً وَمِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا ۖ وَاللَّهُ يَحْذَرُكُمْ اللَّهُ نَفْسَهُ ۖ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٢﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا



then *remember that* Allāh loves not the disbelievers.

34. Allāh did choose Adam and Noah and the family of Abraham and the family of ‘Imrān above all peoples —

35. A race, co-related with one another. And Allāh is All-Hearing, All-Knowing.

36. *Remember when the woman of ‘Imrān said, ‘My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.’*

\*37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—and Allāh knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—‘and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.’

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, ‘O Mary, whence hast thou this?’ She replied, ‘It is from Allāh.’ Surely, Allāh gives to whomsoever He pleases without measure.

39. There *and then* did Zachariah pray to his Lord, saying, ‘My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.’

40. And the angels called to him as he stood praying in the chamber:

\*37. But when she was delivered of it, she said, ‘My Lord, I am delivered of a female’—while Allāh **knows** best what she had **delivered** and the male she was *thinking of* was not like the female *she had brought forth* — ...

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٣﴾

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ ۖ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ ۖ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ۚ وَرَبِّيَ أَعِزُّهُمَا بِكَ وَذُرِّيَّتَهُمَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٧﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ ۖ وَأَنْبَتَهَا نَبَاتًا حَسَنًا ۖ وَكَفَّلَهَا زَكَرِيَّا ۖ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ۖ قَالَ يَمْرِئُؤُمَّ إِنِّي لَكَ هَذَا ۖ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۖ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

هَذَا لَكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٩﴾

فَنَادَاهُ الْمَلَكُ ۖ هُوَ قَائِمٌ مُصَلًّى

‘Allāh gives thee glad tidings of Yaḥyā, who shall testify to the truth of a word from Allāh—noble and chaste and a Prophet, from among the righteous.’

41. He said, ‘My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?’ He answered, ‘Such is *the way of Allāh*: He does what He pleases.’

42. He said, ‘My Lord, appoint a token for me.’ He replied, ‘Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.’

R. 5.

43. And *remember* when the angels said, ‘O Mary, Allāh has chosen thee and purified thee and chosen thee above the women of all peoples.

44. ‘O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.’

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, ‘O Mary, Allāh gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God;

47. ‘And he shall speak to the people in the cradle and when of middle age, and he shall be of the righteous.’

فِي الْمَحْرَابِ ۚ إِنَّ اللَّهَ يَبْشِّرُكَ بِيَحْيَىٰ  
مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ وَ سَيِّدًا وَ  
حَصُورًا وَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣١﴾

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ  
الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۚ قَالَ كَذَلِكَ  
اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٣٢﴾

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۚ قَالَ آيَتُكَ أَلَّا  
تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا ذُرْمًا وَ  
اذْكُرْ ذِكْرَكَ كَثِيرًا وَ سَبِّحْ بِالْعَشِيِّ وَ  
الْإِبْكَارِ ﴿٣٣﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ  
اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَىٰ  
نِسَاءِ الْعَالَمِينَ ﴿٣٤﴾

يَمْرُؤُا اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي  
مَعَ الرَّاكِعِينَ ﴿٣٥﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ  
وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ  
أَيُّهُمْ يَكْفُلُ مَرْيَمَ ۚ وَ مَا كُنْتَ لَدَيْهِمْ  
إِذْ يَخْتَصِمُونَ ﴿٣٦﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ  
يُبْشِّرُكَ بِكَلِمَةٍ مِّنْهُ ۚ اسْمُهُ الْمَسِيحُ  
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَ  
الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ ﴿٣٧﴾

وَ يُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ كَهْلًا وَ مِنَ  
الصَّالِحِينَ ﴿٣٨﴾

48. She said, ‘My Lord, how shall I have a son, when no man has touched me?’ He said, “Such is *the way of Allāh*, He creates what He pleases. When He decrees a thing, \*He says to it, ‘Be!’ and it is.

49. “And He will teach him the Book and the Wisdom and the Torah and the Gospel;

50. “And *will make him* a Messenger to the children of Israel (to say): ‘I come to you with a Sign from your Lord, *which is*, that I will fashion out for you *a creation* out of clay after the manner of a bird, then I will breathe into it *a new spirit* and it will become a soaring being by the command of Allāh; and I will heal the night-blind and the leprous, and I will quicken the dead, by the command of Allāh; and I will announce to you what you will eat and what you will store up in your houses. Surely, therein is a Sign for you, if you be believers.

51. ‘And *I come* fulfilling that which is before me, namely, the Torah; and to allow you some of that which was forbidden you; and I come to you with a Sign from your Lord; so fear Allāh and obey me.

52. ‘Surely, Allāh is my Lord and your Lord; so worship Him: this is the right path.’ ”

53. And when Jesus perceived their disbelief, he said, ‘Who will be my helpers in the cause of Allāh?’ The disciples answered, ‘We are the helpers of Allāh. We have believed in Allāh. And bear thou witness that we are obedient.

54. ‘Our Lord, we believe in that which Thou hast sent down and we

قَالَتْ رَبِّ اَنْى يَكُون لى وَلَدٌ وَكَمْ يَمَسُّنِى  
بَشَرًا قَالَ كَذٰلِكَ اَللّٰهُ يَخْلُقُ مَا  
يَشَآءُ اِذَا قَضٰى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ  
كُنْ فَيَكُوْنُ ﴿٣٨﴾

وَيُعَلِّمُهٗ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
وَالْاِنْجِيْلَ ﴿٣٩﴾

وَرَسُوْلًا مِّنْ بَنِيْ اِسْرَآءِيْلَ اِنِّىْ قَدْ  
جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ اِنِّىْ اَخْلُقُ  
لَكُمْ مِّنَ الطِّيْنِ كَهَيْئَةِ الطَّيْرِ فَاَنْفُخُ  
فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ وَابْرِئُ  
الْاَكْمَهٗ وَالْاَبْرَصَ وَاُحْيِ الْمَوْتٰى بِاِذْنِ  
اللّٰهِ وَ اُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَ مَا  
تَدْخِرُوْنَ فِيْ بُيُوْتِكُمْ اِنَّ فِيْ ذٰلِكَ  
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٤٠﴾

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ  
وَلَا جِدْلَ لَكُمْ بِعُضِّ الزَّيْطِ حَرِّمَ عَلَيْكُمْ  
وَ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ فَاتَّقُوا  
اللّٰهَ وَاطِيعُوْنِ ﴿٤١﴾

اِنَّ اللّٰهَ رَبِّىْ وَرَبُّكُمْ فَاعْبُدُوْهُ  
هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٤٢﴾

فَلَمَّا اَحْسَ عِيسٰى مِنْهُمْ الْكُفْرَ قَالَ  
مَنْ اَنْصَارِىْ اِلَى اللّٰهِ قَالَ الْحَوَارِيُّوْنَ  
نَحْنُ اَنْصَارُ اللّٰهِ اَمَّا بِاللّٰهِ وَاشْهَدْ  
بِاَنَّا مُسْلِمُوْنَ ﴿٤٣﴾

رَبَّنَا اَمَّا يَمَّا اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ

\* 48. **Note:** The expression “‘Be!’ And it is” does not indicate spontaneous transformation into existence from nothingness. It means that the moment God wills, His will begins to take shape and ultimately is done as He desires.

follow this Messenger. So write us down among those who bear witness.’

55. And they planned, and Allāh *also* planned; and Allāh is the Best of planners.

R. 6.

56. When Allāh said, ‘O Jesus, I will cause thee to die *a natural death* and will exalt thee to Myself, and will clear thee from *the charges* of those who disbelieve, and will place those who follow thee above those who disbelieve, until the Day of Resurrection; then to Me shall be your return, and I will judge between you concerning that wherein you differ.

57. ‘Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers.

58. ‘And as for those who believe and do good works, He will pay them their full rewards. And Allāh loves not the wrongdoers.’

59. That is what We recite unto thee of the Signs and the wise Reminder.

60. Surely, the case of Jesus with Allāh is like the case of Adam. He created him out of dust, then He said \* to him, ‘Be!’, and he was.

61. *This is* the truth from thy Lord, so be thou not of those who doubt.

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, ‘Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allāh on those who lie.’

فَاُكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٥٣﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ ۚ وَاللَّهُ خَيْرٌ  
الْمَاكِرِينَ ﴿٥٥﴾

إِذْ قَالَ اللَّهُ يٰعِيسَى ابْنِي مُتَوَفِّيكَ وَ  
رَافِعْكَ إِلَيَّ وَ مُطَهِّرْكَ مِنَ الَّذِينَ  
كَفَرُوا وَاجْعَلْ الَّذِينَ اتَّبَعُوكَ فَوْقَ  
الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَمَةِ ۚ ثُمَّ لِيَ  
مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ  
فِيهِ تَخْتَلِفُونَ ﴿٥٦﴾

فَأَمَّا الَّذِينَ كَفَرُوا فَأَعَذِّبُهُمْ عَذَابًا  
شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَمَا لَهُمْ  
مِّنْ نَّاصِرِينَ ﴿٥٧﴾

وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُؤْتِيهِمْ أَجُورَهُمْ ۚ وَاللَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٥٨﴾

ذٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ  
الْحَكِيمِ ﴿٥٩﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ  
خَلَقْنَاهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ  
فَيَكُونُ ﴿٦٠﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ  
الْمُتَرَدِّينَ ﴿٦١﴾

فَمَنْ حَاجَّكَ فِيهِ مِن بَعْدِ مَا جَاءَكَ مِنَ  
الْحِلْمِ فَقُلْ تَعَالَوْنَا نَدْعُ أَبْنَاءَنَا وَ  
أَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا  
وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لِّلْعَنَتِ  
اللَّهِ عَلَى الْكَافِرِينَ ﴿٦٢﴾

\* 60. See the explanation of “كُنْ فَيَكُونُ” (“‘Be!’ And it is”) at page 59 under 3:48. (Publisher)

63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

64. But if they turn away, then *remember that Allāh knows the mischief-makers well.*

R. 7.

65. Say, ‘O People of the Book! come to a word equal between us and you—that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for Lords beside Allāh.’ But if they turn away, then say, ‘Bear witness that we have submitted to God.’

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you *now* dispute about that whereof you have no knowledge *at all*? Allāh knows, and you know not.

68. Abraham was neither a Jew nor a Christian, but he was ever inclined to God and obedient to Him, and he was not of those who associate gods with God.

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣١﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٣٢﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٣٣﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَحْجُجُونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

هَآأَنْتُمْ هَؤُلَاءِ مَا جَحْتُمْ فِيْمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّوْنَ فِيْمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ ؕ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٣٥﴾

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٣٦﴾

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٣٧﴾

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٣٨﴾

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٣٩﴾

72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

R. 8.

73. And a section of the People of the Book say, ‘Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

\* 74. ‘And obey none but him who follows your religion;’—Say, ‘Surely, the *true* guidance, the guidance of Allāh, is that one may be given the like of that which has been given to you’—‘or they would dispute with you before your Lord.’ Say, ‘All bounty is in the hand of Allāh. He gives it to whomsoever He pleases. And Allāh is Bountiful, All-Knowing.

75. ‘He chooses for His mercy whomsoever He pleases. And Allāh is Lord of exceeding bounty.’

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dīnār, will not return it to thee, unless thou keep standing over him. That is because they say, ‘We are not liable to blame in the matter of the unlearned;’ and they utter a lie against Allāh knowingly.

77. Nay, but whoso fulfils his pledge and fears God—verily, Allāh loves the God-fearing.

يَا هَذَا الْكِتَابِ لِمَ تَلِيْسُونَ الْحَقَّ  
بِالْبَاطِلِ وَ تَكْتُمُونَ الْحَقَّ وَ أَنْتُمْ  
تَعْلَمُونَ ﴿٤٢﴾

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ  
آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا  
وَجْهَ النَّهَارِ وَ اكْفُرُوا آخِرَهُ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٣﴾

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ  
قُلْ إِنَّ الْهُدَى هَدَى اللَّهُ أَنْ يُؤْتَى  
أَحَدٌ مِّمَّكَ مَا أَوْفَيْتُمْ أَوْ يُعَاجِلْكُمْ  
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ  
يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٤٤﴾

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٤٥﴾

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ بِقِطْعَةٍ  
يُؤَدِّي إِلَيْكَ وَمِنْهُمْ مَن إِنْ تَأْمَنَهُ  
بِذِيْنَارٍ لَا يُؤَدِّي إِلَيْكَ إِلَّا مَا دُمْتَ  
عَلَيْهِ قَائِمًا ذَٰلِكَ بِأَنَّهُمْ قَالُوا  
لَيْسَ عَلَيْنَا فِي الْأُمِّيْنَ سَبِيلٌ وَ  
يَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ  
يَعْلَمُونَ ﴿٤٦﴾

بَلَىٰ مَن أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ  
يُحِبُّ الْمُتَّقِينَ ﴿٤٧﴾

\* 74. ‘And obey none but him who follows your religion;’ —Say, ‘O Prophet, verily the guidance is the guidance from Allāh whatever He please. What is essential is that everyone should be bestowed with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.’

74. **Note:** This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.

78. *As for those who take a paltry price in exchange for their covenant with Allāh and their oaths, they shall have no portion in the life to come, and Allāh will neither speak to them nor look upon them on the Day of Resurrection, nor will He purify them; and for them shall be a grievous punishment.*

79. And, surely, among them is a section who twist their tongues while reciting the Book; that you may think it *to be part* of the Book, while it is not *part* of the Book. And they say, ‘It is from Allāh;’ while it is not from Allāh; and they utter a lie against Allāh knowingly.

\* 80. It is not *possible* for a man that Allāh should give him the Book and dominion and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study it.’

81. Nor *is it possible* for him that he should bid you take the angels and the Prophets for Lords. Would he enjoin you to disbelieve after you have submitted *to God*?

R. 9.

82. And *remember the time* when Allāh took a covenant from *the people through* the Prophets, *saying*: ‘Whatever I give you of the Book and Wisdom *and* then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him.’ And He said: ‘Do you agree, and do you accept the responsibility which I lay

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

وَأَنَّ مِنْهُمْ لَفَتْرٍافًا يَلُونِ أَلَيْسَتْ لَهُمْ بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَ يَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٩﴾

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَٰكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴿٨٠﴾

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨١﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ أَصْرِيءَ قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا

\* 80. It is not *possible* for a man that Allāh should give him the Book and **wisdom** and prophethood, *and* then he should say to men: ‘Be servants to me and not to Allāh;’ but *he would say*: ‘Be solely devoted to the Lord because you teach the Book and because you study it.’

upon you in this *matter*?’ They said, ‘We agree;’ He said, ‘Then bear witness, and I am with you among the witnesses.’

83. Now whoso turns away after this, then, surely, those are the transgressors.

84. Do they seek a religion other than Allāh’s, while to Him submits whosoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned?

85. Say, ‘We believe in Allāh and in that which has been revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the Tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them, and to Him we submit.’

86. And whoso seeks a religion other than Islām, it shall not be accepted from him, and in the life to come he shall be among the losers.

87. How shall Allāh guide a people who have disbelieved after believing and who had borne witness that the Messenger was true and to whom clear proofs had come? And Allāh guides not the wrongdoing people.

88. Of such the reward is that on them shall be the curse of Allāh and of angels and of men, all together.

89. They shall abide thereunder. Their punishment shall not be lightened nor shall they be reprieved;

90. Except those who repent thereafter and amend. And surely, Allāh is Most Forgiving, Merciful.

مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨٢﴾

فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٨٣﴾

أَفَخَيْرَ دِينٍ لِلَّهِ يَتَّبِعُونَ وَلَهُ أَسْلَمَ  
مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَ  
كَرْهًا وَإِلَيْهِ يُرْجَعُونَ ﴿٨٤﴾

قُلْ أَمَّا بِلِلَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا  
أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ  
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا  
أُوتِيَٰ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ  
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ رَوْ  
نَحْنُ لَهُ مُسْلِمُونَ ﴿٨٥﴾

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ  
يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ  
الْخَاسِرِينَ ﴿٨٦﴾

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ  
إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرَّسُولَ  
حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٨٧﴾

أُولَٰئِكَ جَزَاءُ هُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ  
اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٨﴾  
خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ ﴿٨٩﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَ  
أَصْلَحُوا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٠﴾



91. Surely, those who disbelieve after they have believed and then increase in disbelief, their repentance shall not be accepted, and these are they who have gone astray.

92. *As for* those who have disbelieved, and die while they are disbelievers, there shall not be accepted from any one of them *even* an earthful of gold, though he offer it in ransom. It is these for whom shall be a grievous punishment, and they shall have no helpers.

R. 10.

Part 4 93. Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allāh surely knows it well.

94. All food was lawful to the children of Israel, except what Israel forbade himself before the Torah was sent down. Say, ‘Bring, then, the Torah and read it, if you are truthful.’

95. Now whoso forges a lie against Allāh after this, then it is these that are the wrongdoers.

96. Say, ‘Allāh has spoken the truth: follow, therefore, the religion of Abraham, *who was* ever inclined to God; and he was not of those who associate gods *with* God.’

97. Surely, the first House founded for mankind is that at Becca†, abounding in blessings and a guidance for all peoples.

98. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men—those who can find a way thither—owe to Allāh. And whoever disbelieves, *let him remember* that Allāh is surely independent of all creatures.

† The valley of Mecca.

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ  
ثُمَّ آذَوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ  
وَأُولَٰئِكَ هُمُ الضَّالُّونَ ﴿٩١﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ  
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ  
ذَهَبًا وَلَوْ افْتَدَىٰ بِهِ أُولَٰئِكَ لَهُمْ  
عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٩٢﴾

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا  
مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ  
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

كُلُّ الطَّعَامِ كَانَ حَلَالًا لِلْبَنِيِّ  
إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ  
عَلَىٰ نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ  
التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ  
فَاتْلُوهَا إِن كُنتُمْ صَادِقِينَ ﴿٩٤﴾

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ  
ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٥﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ  
إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ ﴿٩٦﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي  
بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٧﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ  
مَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ  
حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا  
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ  
الْعَالَمِينَ ﴿٩٨﴾

99. Say, ‘O People of the Book! why deny ye the Signs of Allāh, while Allāh is Watchful of what you do?’

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ  
بِآيَاتِ اللَّهِ وَ اللَّهُ شَهِيدٌ عَلَى مَا  
تَعْمَلُونَ ﴿٩٩﴾

100. Say, ‘O People of the Book! why hinder ye the believers from the path of Allāh, seeking to make it crooked, while you are witnesses thereof? And Allāh is not unmindful of what you do.’

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن  
سَبِيلِ اللَّهِ مَنَ آمَنَ تَبْغُونَهَا  
عِوَجًا وَ أَنْتُمْ شُهَدَاءُ ۚ وَمَا اللَّهُ  
بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٠٠﴾

101. O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا  
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ  
يَرُدُّوكُم بِغَدْرٍ إِلَى مَا كُنتُمْ كَافِرِينَ ﴿١٠١﴾

102. How would you disbelieve, while to you are rehearsed the Signs of Allāh, and His Messenger is present among you? And he who holds fast to Allāh is indeed guided to the right path.

وَ كَيْفَ تَكْفُرُونَ وَ أَنْتُمْ تُثْلَى  
عَلَيْكُمْ آيَاتُ اللَّهِ وَ فِيكُمْ رَسُولُهُ ۚ وَ  
مَن يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى  
صِرَاطٍ مُسْتَقِيمٍ ﴿١٠٢﴾

#### R. 11.

103. O ye who believe! fear Allāh as He should be feared; and let not death overtake you except when you are in a state of submission.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ  
تَقَاتِهِ وَ لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ  
مُسْلِمُونَ ﴿١٠٣﴾

104. And hold fast, all together, by the rope of Allāh and be not divided; and remember the favour of Allāh which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became *as* brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allāh explain to you His commandments that you may be guided.

وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَ لَا  
تَفَرَّقُوا ۚ وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ  
إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۚ وَ كُنْتُمْ  
عَلَى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُم  
مِّنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ  
لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٤﴾

105. And let there be among you a body of men who should invite to goodness, and enjoin equity and forbid evil. And it is they who shall prosper.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ  
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

106. And be not like those who became divided and who disagreed *among themselves* after clear proofs had come to them. And it is they for whom there shall be a great punishment,

107. On the day when some faces shall be white, and some faces shall be black. As for those whose faces will be black, *it will be said to them: 'Did you disbelieve after believing? Taste, then, the punishment because you disbelieved.'*

108. And as for those whose faces will be white, they will be in the mercy of Allāh; therein will they abide.

109. These are the Signs of Allāh, We rehearse them to thee while they comprise the truth; and Allāh wills not any wrong to *His* creatures.

110. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and to Allāh shall all affairs be returned *for decision*.

#### R. 12.

111. You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allāh. And if the People of the Book had believed, it would have surely been better for them. Some of them are believers, but most of them are disobedient.

112. They cannot harm you save a slight hurt; and if they fight you, they shall show you their backs. Then they shall not be helped.

113. Smitten shall they be with abasement wherever they are found, unless they have protection from Allāh, or protection from men. They have incurred the wrath of Allāh, and smitten are they with wretchedness. That is because they would reject the Signs of Allāh and kill the

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ، وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ ابْيَضَّتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ، وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٩﴾

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ، وَاِلَى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ، وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ، مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١١﴾

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى، وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمُ، أَلَا ذُكِّرْتُمْ لَا يَنْصُرُونَ ﴿١١٢﴾

ضَرَبْتَ عَلَيْهِمُ الرِّيَاسَةَ، أَيْنَ مَا تُقِفُوا لَا يَحْبِلُ مِنَ اللَّهِ وَحَبْلِ مِنَ النَّاسِ وَبَاءُ وَغَضَبٌ مِنَ اللَّهِ وَضَرَبْتَ عَلَيْهِمُ الْمَسْكَنَةَ، ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَ يَقْتُلُونَ

Prophets unjustly. That is because they rebelled and used to transgress.

\* 114. They are not *all* alike. Among the People of the Book there is a party who stand *by their covenant*; they recite the word of Allāh in the hours of night and prostrate themselves *before Him*.

115. They believe in Allāh and the Last Day, and enjoin what is good and forbid evil, and hasten, vying with one another, in good works. And these are among the righteous.

116. And whatever good they do, they shall not be denied its due reward; and Allāh well knows the God-fearing.

117. As for those who disbelieve, their possessions and their children shall not avail them aught against Allāh; and these are the inmates of the Fire; therein shall they abide.

118. The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold which smites the harvest of a people who have wronged themselves, and destroys it. And Allāh has not wronged them, but they wrong themselves.

119. O ye who believe! take not *others* than your own people as intimate friends; they will not fail to corrupt you. They love to see you in trouble. Hatred has already shown itself through *the utterances* of their mouths, and what their breasts conceal is greater still. We have made clear to you Our commandments, if you will understand.

الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ ۚ ذَٰلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ ﴿١١٤﴾

لَيْسُوا سَوَاءً ۚ مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ  
قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَ  
هُمْ يَسْجُدُونَ ﴿١١٥﴾

يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ  
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ  
الْمُنْكَرِ ۚ وَيُسَارِعُونَ فِي الْخَيْرَاتِ ۚ  
أُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٥﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا ۚ وَ  
اللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٦﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِي عَنْهُمْ  
أَمْوَالُهُمْ وَآلُؤَادُهُمْ مِنْ اللَّهِ  
شَيْئًا ۚ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ  
فِيهَا خَالِدُونَ ﴿١١٧﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ  
الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ  
أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا  
أَنْفُسَهُمْ فَأَهْلَكَتْهُ ۚ وَمَا ظَلَمَهُمُ  
اللَّهُ وَلَٰكِنْ أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِلَهَائِهِ  
مِنْ دُونِكُمْ لَا يَأْتِيَنَّكُمْ خَبْرًا لًا ۚ وَذُوقُوا  
مَا عَزَبَتْكُمْ ۚ قَدْ بَدَتْ الْبَعْضَاءُ مِنْ  
أَفْوَاهِهِمْ ۚ وَمَا تُخْفِي صُدُورُهُمْ  
أَكْبَرُ ۚ قَدْ بَيَّسَالَكُمْ أَلَا بَلَّيْتُمْ  
تَعْقِلُونَ ﴿١١٩﴾

\* 114. Among the People of the Book there is a party who **stand firm** by their covenant; they recite the word of Allāh in the hours of night and prostrate themselves before Him.



hearts might be at rest thereby; and help comes from Allāh alone, the Mighty, the Wise.

128. *God will do so* that He might cut off a part of the disbelievers or abase them so that they might go back frustrated.

129. Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrongdoers.

130. And to Allāh belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases, and Allah is Most Forgiving, Merciful.

R. 14.

\* 131. O ye who believe! devour not interest involving diverse additions; and fear Allāh that you may prosper.

132. And fear the Fire prepared for the disbelievers.

133. And obey Allāh and the Messenger that you be shown mercy.

\* 134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose price is the heavens and the earth, prepared for the God-fearing—

135. Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allāh loves those who do good;

136. And those who, when they commit a foul deed or wrong themselves, remember Allāh and implore forgiveness for their sins—and who can forgive sins except

لِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٨﴾

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ ﴿١٢٩﴾

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٣٠﴾

وَاللَّهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿١٣١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٢﴾

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣٣﴾

وَاطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٤﴾

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْأَرْضُ ۖ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٥﴾

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكٰظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٦﴾

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَدْرَأُوْا أَنْفُسَهُمْ فَذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ۖ وَمَن يَغْفِرِ الذُّنُوبَ

\* 131. O ye who believe! devour not interest involving **multiple** additions;

\* 134. And vie with one another in asking for forgiveness from your Lord, and for a Paradise whose **expanse** is the heavens and the earth, prepared for the God-fearing—

ا ا i u | th ث | h ح | kh خ | dh ذ | s ص | 70 د | ض | ط | ظ | ع | gh غ | q ق | ء

Allāh?—and do not persist knowingly in what they have done.

137. It is these whose reward is forgiveness from their Lord, and Gardens beneath which rivers flow, wherein they shall abide; and how good is the reward of those who work!

138. Surely, there have been *many* dispensations before you; so travel through the earth and see how *evil* was the end of those who treated *the Prophets* as liars.

\* 139. This (the Qur’ān) is a clear demonstration to men, and a guidance and an admonition to the God-fearing.

140. Slacken not, nor grieve; and you shall certainly have the upper hand, if you are believers.

141. If you have received an injury, surely the *disbelieving* people have *already* received a similar injury. And such days We cause to alternate among men *that they may be admonished*, and that Allāh may distinguish those who believe and may take witnesses from among you; and Allāh loves not the unjust;

142. And that Allāh may purify those who believe, and destroy the disbelievers.

143. Do you suppose that you will enter Heaven while Allāh has not yet distinguished those of you that strive *in the way of Allāh* and has not yet distinguished the steadfast?

\* 144. And you used to wish for this death before you met it; now you have seen it while you were *actually* looking for it.

\* 139. This, *the Qur’ān*, is a clear **pronouncement** to men, and a guidance and an admonition to the God-fearing.

\* 144. And you used to wish for this death before you met it, now **that** you have seen it **at last**, you stand watching as if transfixed.

إِلَّا اللَّهُ تَوَلَّوْا لَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا  
وَهُمْ يَعْلَمُونَ ﴿١٣٧﴾

أُولَٰئِكَ جَزَاءُ هُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ  
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَنَحْمُ أَجْرَ الْعَمَلِينَ ﴿١٣٨﴾

قَدْ خَلَتْ مِن قَبْلِكُمْ سُنَنٌ ۚ فَسِيرُوا  
فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٩﴾

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَبُورْهَانٌ  
لِّلْمُتَّقِينَ ﴿١٤٠﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا ۚ وَأَنْتُمْ  
الْأَعْلَوْنَ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٤١﴾

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ  
قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا  
بَيْنَ النَّاسِ ۚ وَلِيَعْلَمَ اللَّهُ الَّذِينَ  
آمَنُوا وَيَتَّخِذَ مِنكُمْ شُهَدَاءَ ۚ وَاللَّهُ لَا  
يُحِبُّ الظَّالِمِينَ ﴿١٤٢﴾

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ  
الْكَافِرِينَ ﴿١٤٣﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا  
يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ  
يَعْلَمَ الصَّابِرِينَ ﴿١٤٤﴾

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِن قَبْلِ  
أَنْ تُلَاقَوْهُ ۚ فَقَدْ رَأَيْتُمُوهُ ۚ وَأَنْتُمْ  
تَنْظُرُونَ ﴿١٤٥﴾

## R. 15.

145. And Muḥammad is only a Messenger. Verily, *all* Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allāh at all. And Allāh will certainly reward the grateful.

146. And no soul can die except by Allāh's leave—a decree with a fixed term. And whoever desires the reward of the present world, We will give him thereof; and whoever desires the reward of the life to come, We will give him thereof; and We will surely reward the grateful.

147. And many a Prophet there has been beside whom fought numerous *\*companies of their followers*. They slackened not for aught that befell them in the way of Allāh, nor did they weaken, nor did they humiliate themselves *before the enemy*. And Allāh loves the steadfast.

148. And they uttered not a word except that they said: ‘Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people.’

149. So Allāh gave them the reward of this world, as also an excellent reward of the next; and Allāh loves those who do good.

## R. 16.

150. O ye who believe! if you obey those who have disbelieved, they will cause you to turn back on your heels, and you will become losers.

151. Nay, Allāh is your Protector, and He is the Best of helpers.

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ  
قَبْلِهِ الرُّسُلُ ۚ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ  
انْقَلَبْتُمْ عَلَىٰٓ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ  
عَلَىٰ عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا ۚ وَ  
سَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ  
اللَّهِ ۚ كَتَبْنَا مُوَدَّتَهُ ۚ وَمَنْ يُرِدْ ثَوَابَ  
الدُّنْيَا نُؤْتِهِ مِنْهَا ۚ وَمَنْ يُرِدْ ثَوَابَ  
الْآخِرَةِ نُؤْتِهِ مِنْهَا ۚ وَ سَنَجْزِي  
الشَّاكِرِينَ ﴿١٤٦﴾

وَكَمَا يَنْ مِّن نَّبِيٍّ قُتِلَ ۖ مَعَهُ رِبِّيُّونَ  
كَثِيرٌ ۚ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي  
سَبِيلِ اللَّهِ ۚ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۚ  
وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٧﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا  
اغْفِرْ لَنَا ذُنُوبَنَا وَارْحَمْنَا ۖ إِنَّكَ  
أَمْرُنَا وَتَبَيَّنَتْ أَقْدَامُنَا ۚ وَانصُرْنَا عَلَى  
الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

فَاتَّخَذَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ  
ثَوَابِ الْآخِرَةِ ۚ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ ﴿١٤٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا  
الَّذِينَ كَفَرُوا يَكْفُرُوا بِرُءُوكُمْ عَلَىٰ  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٥٠﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

\* 147. Note: The word ‘*ribbiyyūn*’ (رَبِّيُّونَ) has been merely translated as ‘companies (of their followers)’—without the essential connotation of godliness which is implied in the word (رَبِّيُّونَ). We suggest the following alternative translation: “And many a Prophet there has been beside whom fought a large number of godly people.”



152. We shall strike terror into the hearts of those that have disbelieved because they associate partners with Allāh for which He has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ  
بِهِ سُلْطَانٌ ۖ وَمَا لَهُمُ النَّارُ وَبِئْسَ  
مَثْوَى الظَّالِمِينَ ﴿١٥٢﴾

\* 153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave, until, when you became lax and disagreed among yourselves concerning the order and you disobeyed after He had shown you that which you loved, *He withdrew His help*. Among you were those who desired the present world, and among you were those who desired the next. Then He turned you away from them, that He might try you—and He has surely pardoned you, and Allāh is Gracious to the believers.—

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ كَإِذَا تَحْسَبُونَهُمْ  
يَاذُنُهُمْ ۖ حَتَّى إِذَا أَفْشَلْتُمْ وَتَكَرَّرْتُمُ  
فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا  
أَرْسَلَكُمْ مَأْتِجُونَ ۖ مِنْكُمْ مَن يُرِيدُ  
الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۖ  
ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ  
عَفَا عَنْكُمْ ۖ وَاللَّهُ ذُو فَضْلٍ عَلَى  
الْمُؤْمِنِينَ ﴿١٥٣﴾

\* 154. When you were running away and looked not back at anyone while the Messenger was calling out to you from your rear, then He gave you a sorrow in recompense for a sorrow, that you might not grieve for what escaped you, nor for what befell you. And Allāh is well aware of what you do.

إِذْ تَصْحَدُونَ وَلَا تَلُوتُونَ عَلَى أَحَدٍ  
وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ  
فَأَنَّا بِكُمْ عُمَلَاءُ يَغِيهِ لِكَيْ لَا تَحْزَنُوا  
عَلَى مَا فَاتَكُمْ وَلَا مَا آصَابَكُمْ ۖ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٤﴾

155. Then, after the sorrow, He sent down peace on you—a slumber that overcame a party of you—while the other party was anxious concerning their own selves, thinking wrongly

ثُمَّ أُنْزِلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ  
أَمْنٌ نُّعَاسًا يَغْشَى طَائِفَةً مِنْكُمْ ۖ  
وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ  
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ

\* 153. And Allāh had surely made good to you His promise when you were slaying and destroying them by His leave until when you **faltered concerning obedience to the Holy Prophet (may peace and blessings of Allāh be upon him)**, and started arguing among yourselves regarding the true intent of the order and disobeyed after He had granted you your heart's desire in the form of victory, He withdrew His help.

\* 154. Note: Sometimes the threat of a bigger loss does away with the pain of comparatively minor losses incurred earlier. A similar situation prevailed during the battle of Uhud when the rumour of the death of the Holy Prophet (may peace and blessings of Allāh be upon him), completely dispelled consideration of all personal sufferings and losses the Muslim combatants had experienced. Then the news of his survival turned the sense of loss into a sense of deep content and thanksgiving.

of Allāh like unto the thought of ignorance. They said, ‘Is there for us any part in the government of affairs?’ Say, ‘All government belongs to Allāh.’ They hide in their minds what they disclose not to thee. They say, ‘If we had any part in the government of affairs, we should not have been killed here.’ Say, ‘If you had remained in your homes, surely those on whom fighting had been enjoined would have gone forth to their deathbeds,’ that Allāh might bring about His decree and that Allāh might test what was in your breasts and that He might purge what was in your hearts. And Allāh knows well what is in the minds;

156. Those of you who turned their backs on the day when the two hosts met,† surely it was Satan who sought to make them slip because of certain doings of theirs. But certainly Allāh has already pardoned them. Verily, Allāh is Most Forgiving, Forbearing.

R. 17.

157. O ye who believe! be not like those who have disbelieved, and who say of their brethren when they travel in the land or go forth to war: ‘Had they been with us, they would not have died or been slain.’ This is so, that Allāh may make it a cause of regret in their hearts. And Allāh gives life and causes death and Allāh is Mindful of what you do.

158. And if you are slain in the cause of Allāh or you die, surely forgiveness from Allāh and mercy shall be better than what they hoard.

159. And if you die or be slain, surely unto Allāh shall you be gathered together.

† The battle of Uhud.

الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ  
الْأَمْرِ شَيْءٌ قُلْ إِنَّ الْأَمْرَ كُلَّهُ  
لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا  
يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا  
مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هُنَا قُلْ لَوْ  
كُنْتُمْ فِي بَيُوتِكُمْ لَبَرَزَ الَّذِينَ  
كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى  
مَضَاجِعِهِمْ وَلِيَبْتَلِيَ اللَّهُ مَا فِي  
صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِي  
قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ  
الصُّدُورِ ﴿١٥٥﴾

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى  
الْجَمْعَيْنِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ  
بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ  
عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥٦﴾

بِأَيِّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا  
كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ  
إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرًى  
لَوْ كَانُوا عِنْدَنَا مَا تَوَلَّوْا وَمَا قُتِلُوا  
لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي  
قُلُوبِهِمْ وَاللَّهُ يُخَيِّ وَيُمِيتُ وَاللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٥٧﴾

وَلَكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ  
لَكُمْ غُفْرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا  
يَجْمَعُونَ ﴿١٥٨﴾

وَلَكِنْ مَتُّمُ أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ  
تُخْشَرُونَ ﴿١٥٩﴾

160. And it is by the *great* mercy of Allāh that thou art kind towards them, and if thou hadst been rough and hard-hearted, they would surely have dispersed from around thee. So pardon them and ask forgiveness for them, and consult them in matters of *administration*; and when thou art determined, then put thy trust in Allāh. Surely, Allāh loves those who put their trust in Him.

161. If Allāh help you, none shall overcome you; but if He forsake you, then who is there that can help you beside Him? In Allāh, then, let the believers put their trust.

162. And it is not possible for a Prophet to act dishonestly, and whoever acts dishonestly shall bring *with him* that about which he has been dishonest, on the Day of Resurrection. Then shall every soul be fully paid what it has earned; and they shall not be wronged.

163. Is he who follows the pleasure of Allāh like him who draws on himself the wrath of Allāh and whose abode is Hell? And an evil retreat it is!

164. They have *different* grades of *grace* with Allāh; and Allāh sees what they do.

165. Verily, Allāh has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs, and purifies them and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

166. What! when a misfortune befalls you—and you had inflicted the double of that—you say, whence is this? Say, ‘It is from your own

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٦٠﴾

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ ۖ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۚ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٦١﴾

وَمَا كَانَ لِنَبِيٍّ أَنْ يَخْلُءَ وَمَنْ يَخْلُ يَأْتِ بِمَا عَمِلَ يَوْمَ الْقِيَمَةِ ۖ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

أَفَمَنْ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخَطِ اللَّهِ وَمَا دُسَّ جَهَنَّمَ ۚ وَبِئْسَ الْمَصِيرُ ﴿١٦٣﴾

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ ۚ وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦٤﴾

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ۚ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿١٦٥﴾

أَوَلَمَّْا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

\* 160. and consult them in matters of importance;

selves.' Surely, Allāh has power over all things.

167. And that which befell you, on the day when the two parties met,† was by Allāh's command; and *this* was so that He might distinguish the believers;

168. And that He might distinguish the hypocrites. And it was said to them, 'Come ye, fight in the cause of Allāh and repel the attack of the enemy;' they said, 'If we knew how to fight, we would surely follow you.' They were, that day, nearer to disbelief than to belief. They say with their mouths what is not in their hearts. And Allāh knows well what they conceal.

169. *It is these* who said of their brethren, while they *themselves* remained behind, 'If they had obeyed us, they would not have been slain.' Say, 'Then avert death from yourselves, if you are truthful.'

170. Think not of those, who have been slain in the cause of Allāh, as \* dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him,

171. Jubilant because of that which Allāh has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them *shall come* no fear, nor shall they grieve.

172. They rejoice at the favour of Allāh and His bounty, and *at the fact* that Allāh suffers not the reward of the believers to be lost.

R. 18.

173. *As to* those who answered the call of Allāh and the Messenger after they had received an injury—such of them as do good and act righteously shall have a great reward;

† The battle of Uhud.

\* 170. Nay, they are living, in the presence of their Lord, being well provided.

قَدْ يُدْرِكُ

وَمَا أَصَابَكُمْ يَوْمَ التَّتَى الْجَمْعَيْنِ  
فَبِأَذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۖ وَقِيلَ لَهُمْ  
تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ  
ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا  
اتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِيَّةِ مِمَّنْ أَقْرَبُ  
مِنْهُمْ لِلَّذِينَ يَقُولُونَ يَا فُتُوَاهُمْ  
مَا كُنْيسَ فِي قُلُوبِهِمْ ۚ وَاللَّهُ أَعْلَمُ  
بِمَا يَكْتُمُونَ

الَّذِينَ قَالُوا لَا خُورَانَهُمْ وَقَعَدُوا  
لَوْ أَطَاعُوا مَا قُتِلُوا قُلْ فَادْرَءُوا  
عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ  
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ  
يُرْزَقُونَ

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ  
وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا  
بِهِمْ مِنْ خَلْفِهِمْ ۚ الْأَخَافُ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ

يَسْتَبْشِرُونَ بِبِعْمَةِ اللَّهِ ۖ وَاللَّهُ  
فَضْلٌ ۚ وَآتَى اللَّهُ لَا يُضِيعُ أَجْرَ  
الْمُؤْمِنِينَ

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ  
مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ ۚ  
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا  
أَجْرٌ عَظِيمٌ

174. Those to whom men said, ‘People have mustered against you, therefore fear them,’ but this *only* increased their faith, and they said, ‘Sufficient for us is Allāh, and an excellent Guardian is He.’

175. So they returned with a *mighty* favour from Allāh and a *great* bounty, while no evil had touched them; and they followed the pleasure of Allāh; and Allāh is the Lord of great bounty.

176. It is Satan who only frightens his friends; so fear them not but fear Me, if you are believers.

177. And let not those who hastily fall into disbelief grieve thee; surely, they cannot harm Allāh in any way. Allāh desires not to assign any portion for them in the life to come; and they shall have a severe punishment.

178. Surely, those who have purchased disbelief at the price of faith cannot harm Allāh at all; and they shall have a grievous punishment.

179. And let not the disbelievers think that Our granting them respite is good for them; *the result of* Our granting them respite will only be that they will increase in sin; and they shall have an humiliating punishment.

180. Allāh would not leave the believers as you are, until He separated the wicked from the good. Nor would Allāh reveal to you the unseen. But Allāh chooses of His Messengers whom He pleases. Believe, therefore, in Allāh and His Messengers. If you believe and be righteous, you shall have a great reward.

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ  
النَّاسَ قَدْ جَمَعُوا كُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا  
اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٤﴾

فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَى اللَّهِ  
يَمْسَسُهُمْ سُوْرٌ ۖ وَاتَّبَعُوا رِضْوَانِ  
اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٥﴾

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ  
فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ  
مُؤْمِنِينَ ﴿١٧٦﴾

وَلَا يَخْزِيكَ الَّذِينَ يُسَارِعُونَ فِي  
الْكُفْرِ إِنَّهُمْ لَكُن يَصُرُوا اللَّهَ شَيْئًا  
يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي  
الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٧﴾

إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ  
لَكُن يَصُرُوا اللَّهَ شَيْئًا وَلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

وَلَا يَخْسِبَنَّ الَّذِينَ كَفَرُوا إِنَّمَا  
نُؤْمِنُ لَهُمْ خَيْرٌ لَّا يُفْسِدُهُمْ إِنَّمَا نُمَلِّئُ  
لَهُمْ لَيَازِلًا ذُوًّا لَّائِمًا وَلَهُمْ عَذَابٌ  
مُّهِينٌ ﴿١٧٩﴾

مَا كَانَ لِلَّهِ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا  
أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ  
الطَّيِّبِ ۚ وَمَا كَانَ لِلَّهِ لِيُطِيعَكُمْ عَلَى  
الْغَيْبِ وَلَئِنَّ اللَّهَ يَخْتَارُ مَن يَرْسِلُ  
مَن يَشَاءُ ۚ مَرْفَاقًا ۚ يَا أَيُّهَا الَّذِينَ  
آمَنُوا لَا تَتَّقُوا الْفِرْقَةَ الَّتِي كَفَرُوا  
بِهَا وَلَئِنَّ اللَّهَ هُوَ الْمُتَّقِ ۚ إِن تَوَّابٌ  
عَلِيمٌ ﴿١٨٠﴾

181. And let not those, who are niggardly with respect to what Allāh has given them of His bounty, think that it is good for them; nay, it is evil for them. That with respect to which they were niggardly shall be put as a collar round their necks on the Day of Resurrection. And to Allāh belongs the heritage of the heavens and the earth, and Allāh is well aware of what you do.

R. 19.

182. And surely Allāh has heard the utterance of those who said, ‘Allāh is poor and we are rich.’ We shall record what they have said, and their attempts to kill the Prophets unjustly; and We shall say, ‘Taste ye the punishment of burning.’

183. That is because of that which your hands have sent on before *yourselves*, and *the truth is* that Allāh is not at all unjust to *His* servants.

184. Those who say, ‘Allāh has charged us not to believe in any Messenger until he bring us an offering which fire devours.’ Say, ‘There have already come to you Messengers before me with clear Signs and with that which you speak of. Why, then, did you seek to kill them, if you are truthful?’

\* 185. And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and books of wisdom and the shining Book.

186. Every soul shall taste of death. And you shall be paid in full your rewards only on the Day of Resurrection. So whosoever is removed away from the Fire and is made to enter Heaven has indeed

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا  
أَتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ  
بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا  
بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ  
السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١٩﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ  
اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ  
مَا قَالُوا وَنَقْتُلُهُمْ الْكَافِرِينَ يَخِيزُ  
حَقُّهُ وَقَوْلُهُمْ ذُقُوا عَذَابَ الْحَرِيقِ ﴿١٩﴾

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ  
لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ﴿١٩﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ  
نُؤْمِنَ إِلَّا رَسُولٌ حَتَّى يَأْتِيََنَا بِقُرْآنٍ  
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ  
قَبْلِي بِالْبَيِّنَاتِ وَبِالْذِّكْرِ قُلْتُمْ قُلْتُمْ  
قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾

فَإِنْ كَذَّبْتُمْ فَقَدْ كَذَّبْتُمْ رَسُولٌ مِّنْ  
قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالْذِّكْرِ  
الْكِتَابِ الْمُنِيرِ ﴿١٩﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا  
تُقَوِّتُونَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ  
فَمَن دُخِرَ عَنِ النَّارِ أَدْخِلَ الْجَنَّةَ  
فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا

\* 185. And if they accuse you of lying, even so were accused of lying Messengers before you who came with clear Signs and books of wisdom and the illuminating Book.

ا ا i u | th ت | h ح | kh خ | dh ذ | ص s | ض d | ط | ظ | ع ' | gh غ | q ق | ع ' |

attained his goal. And the life of this world is nothing but an illusory enjoyment.

187. You shall surely be tried in your possessions and in your persons and you shall surely hear many hurtful things from those who were given the Book before you and from those who set up equals to God. But if you show fortitude and act righteously, that indeed is a matter of strong determination.

188. And remember when Allāh took a covenant from those who were given the Book, saying, ‘You shall make this Book known to the people and not conceal it.’ But they threw it away behind their backs, and bartered it for a paltry price. Evil is that which they have purchased.

189. Think not that those who exult in what they have done, and love to be praised for what they have not done—think not that they are secure from punishment. They shall suffer a grievous chastisement.

190. And to Allāh belongs the kingdom of the heavens and the earth; and Allāh has power over all things.

#### R. 20.

191. In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding;

192. Those who remember Allāh while standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth: “Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire.

إِلَّا مَتَاعُ الْغُرُورِ ﴿١٨٧﴾

لَتُبْلَوْنَ فِيْ أَمْوَالِكُمْ وَ أَنْفُسِكُمْ سَوَ  
لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَدْوَى  
كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ  
مِنْ عَزْمِ الْأُمُورِ ﴿١٨٨﴾

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ  
أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَ لَا  
تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ  
وَ اشْتَرَوْا بِهِ ثَمَنًا قَلِيلًا فَبَيَّسَ مَا  
يَشْتَرُونَ ﴿١٨٩﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا  
وَ يُحِبُّونَ أَنْ يُخْمَدُوا بِمَا لَمْ يَفْعَلُوا  
فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ  
الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٩٠﴾

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ ۖ وَ اللَّهُ  
فَعَّالٌ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩١﴾

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ  
وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ لَآيَاتٍ لِّأُولِي  
الْأَلْبَابِ ﴿١٩٢﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا  
وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ  
السَّمَاوَاتِ وَ الْأَرْضِ ۖ رَبَّنَا مَا خَلَقْتَ هَذَا  
بَاطِلًا ۖ سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩٣﴾

193. “Our Lord, whomsoever Thou causest to enter the Fire, him hast Thou surely disgraced. And the wrongdoers shall have no helpers.

194. “Our Lord, we have heard a Crier calling *us* unto faith, ‘Believe ye in your Lord,’ and we have \*believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous.

195. “Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.”

196. So their Lord answered their *prayers, saying*, ‘I will allow not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out from their homes, and have been persecuted in My cause, and have fought and been killed, I will surely remove from them their evils and will cause them to enter Gardens through which streams flow—a reward from Allāh, and with Allāh is the best of rewards.’

197. Let not the moving about of the disbelievers in the land deceive thee.

198. *It is a small and brief advantage*, then Hell shall be their abode. What an evil place of rest!

199. But those who fear their Lord shall have Gardens through which streams flow; therein shall they abide—an entertainment from Allāh. And that which is with Allāh is still better for the righteous.

\* 194. Our Lord, forgive us, therefore, our **sins** and remove from us our evils, and in death **join us** with the righteous.

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۖ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٤﴾

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ ۚ إِنَّكَ لَا تُخْلِفُ الْوَعْدَ ﴿١٩٥﴾

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّمَّنْ ذَكَرْتُكَ آتِيًّا ۖ بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَالَّذِينَ هَكَذَا جَرُّوْا وَ أَخْرَجُوْا مِنْ دِيَارِهِمْ وَ أَوْذَوْا فِي سَبِيلِي ۖ وَ قَتَلُوْا وَ قَتِلُوْا ۖ أَلَا كَفَرْنَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَ لَا ذُخْرُ لَهُمْ جَنَّتْ تَجْرِي مِنْ تَحْتِهَا ۖ أَلَا تُهْرَجُ ۚ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۚ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٦﴾

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٧﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَ يُسَسُّ إِلَيْهَا ۖ ﴿١٩٨﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا ۖ أَلَا تُهْرَجُ ۖ خَالِدِينَ فِيهَا ۚ نَزَّلْنَا مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِّلَّذِينَ لَا يَرَارِ ﴿١٩٩﴾



200. And surely among the People of the Book there are some who believe in Allāh and in what has been sent down to you and in what was sent down to them, humbling themselves before Allāh. They barter not the Signs of Allāh for a paltry price. It is these who shall have their reward with their Lord. Surely, Allāh is swift to take account.

201. O ye who believe! be steadfast and strive to excel in steadfastness and be on *your* guard and fear Allāh that you may prosper.

وَرَأَىٰ مِنْ أَهْلِ الْكِتَابِ لَمَن يُؤْمِنُ  
بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ  
إِلَيْهِمْ خُشِعِينَ لِ اللَّهِ لَا يَشْتَرُونَ بِآيَاتِ  
اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٢٠٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ  
صَابِرُوا وَرَابِطُوا ۚ وَاتَّقُوا اللَّهَ  
لَعَلَّكُمْ تُفْلِحُونَ ﴿٢٠١﴾



كُرِّعَتْهَا ٢٤

سُورَةُ النِّسَاءِ مَدَنِيَّةٌ

أَيَّاهَا ١٧٧



### AL-NISĀ'

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

\* 2. O ye people! fear your Lord, Who created you from a single soul and created therefrom its mate, and from them twain spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

\* 4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest way for you to avoid injustice.

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

\* 6. And give not to the foolish your

يَسْمِ اللّٰهُ الرَّحْمٰنِ الرَّحِيْمِ ١

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝ ٢

وَاتُوا الَّتِي تَمْلِكْنَ أَمْوَالَهُمْ وَلَا تَتَّبِعُوا الْخَبِيثَاتِ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَثِيرًا ۝ ٣

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الَّتِي تَمْلِكْنَ فَإِنْ كُنْتُمْ بِالنِّسَاءِ مَرْضَىٰ وَتُكْتَلُونَ فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَذْنَىٰ أَلَّا تَعُولُوا ۝ ٤

وَاتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ۝ ٥

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ

\* 2. O ye people! fear your Lord, Who created you from a single **being** and created therefrom its mate, and from **the two** spread many men and women; and fear Allāh, in Whose name you appeal to one another, and *fear Him particularly respecting* ties of relationship. Verily, Allāh watches over you.

\* 4. And if you fear that you, *the society*, may fail to do justice in matters concerning orphans *in the aftermath of war* then marry women of your choice two or three or four. And if you fear you will not deal justly, then *marry only* one or what your right hands possess. That is the nearest way for you to avoid injustice.

\* 6. Do not hand over the charge of property belonging to you which Allāh has made for you as a means of support, to those who are mentally incapable of managing it properly. So feed them and clothe them properly and speak kindly to them.

**Note:** Here the society is addressed as a whole while the property in question is not national

property which Allāh has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

\*7. And prove the orphans until they attain *the age of marriage*; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allāh is sufficient as a Reckoner.

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

9. And when *other* relations and orphans and the poor are present at the division of *heritage*, give them *something* therefrom and speak to them words of kindness.

10. And let those fear *God* who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allāh and let them say the right word.

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

اللَّهُ لَكُمْ قِيَمًا وَادْرُقُوهُمْ فِيهَا وَ  
اَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٧﴾

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ  
فَإِنْ أَنْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا  
إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا  
وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا  
فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا  
فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ  
إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ  
بِاللَّهِ حَسِيبًا ﴿٨﴾

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَ  
الْأَقْرَبُونَ ۚ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا  
تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ  
مِنْهُ ۚ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٩﴾

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَ  
الْيَتَامَىٰ وَالْمَسْكِينُ فَأَدْرُقُوهُمْ مِنْهُ  
وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿١٠﴾

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ  
خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا  
عَلَيْهِمْ ۚ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا  
سَدِيدًا ﴿١١﴾

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ  
ظُلْمًا إِنَّهُمْ يَأْكُلُونَ فِي بُطُونِهِمْ  
نَارًا ۖ وَسَيَصْلُونَ سَعِيرًا ﴿١٢﴾

property but belongs to the orphans whose number grows exceedingly large during wars. Obviously a considerable part of national wealth will be involved in such exceptional circumstances. If a nation as a whole does not take care of such property and leaves it entirely to the care of children, inexperienced and incapable of handling their wealth sensibly, this is bound to adversely influence the entire national economy. To resolve this problem the nation is addressed as a whole and made responsible for the proper care of the property in question as if it belonged to them. It does not mean, however, that such orphans will be disinherited or dispossessed of their individual rights permanently. The following verse and the verse 11 make the real import of this verse abundantly clear.

\*7. And **test the understanding** of the orphans until they attain *the age of marriage*;

R. 2.

12. Allāh commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, numbering more than two, then they shall have two-thirds of what the deceased leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. This fixing of portions is from Allāh. Surely, Allāh is All-Knowing, Wise.

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother or a sister, then each one of \*them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the payment of any bequests which may

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ  
مِثْلُ حَظِّ الْأُنثِيَيْنِ ۖ فَإِنْ كُنَّ نِسَاءً  
فَوقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ  
كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا بَوَیْءُ  
لِغُلٍّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ مِمَّا تَرَكَ  
إِنْ كَانَ لَهُ وَلَدٌ ۚ وَلَهُ ۖ فَإِنْ لَّمْ يَكُنْ لَهُ  
وَلَدٌ وَوَرِثَةٌ أَبَوَاهُ فَلِلْمِثْلِ ۚ  
فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلْمِثْلِ الشُّدُسُ  
مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ ۚ  
أَبَاؤُكُمْ وَأَبْنَاؤُكُمْ لَا تَدْرُونَ  
أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِّنَ  
اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ  
لَّمْ يَكُن لَّهُنَّ وَلَدٌ ۚ فَإِنْ كَانَ لَهُنَّ  
فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ  
وَصِيَّةٍ يُوصِيْنَ بِهَا أَوْ دَيْنٍ ۚ وَلَهُنَّ  
الرُّبْعُ مِمَّا تَرَكَتُمْ إِنْ لَّمْ يَكُنْ لَكُمْ  
وَلَدٌ ۚ فَإِنْ كَانَ لَكُمْ الثَّمَنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ  
تُوصُونَ بِهَا أَوْ دَيْنٍ ۚ وَإِنْ كَانَ رَجُلٌ  
يُّورِثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ  
فَلِكُلِّ وَاحِدٍ مِّنْهُمَا الشُّدُسُ ۚ فَإِنْ  
كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ  
فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي  
بِهَا أَوْ دَيْنٍ ۚ غَيْرَ مُضَارٍّ ۚ وَصِيَّةٌ

\* 13. But if they be more than that, then they shall be equal share holders in one-third, after the payment of any bequests which may have been bequeathed or of debt, without intent to cause suffering to anyone. This is an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

have been bequeathed or of debt, without prejudice *to the debt*. This is an injunction from Allāh, and Allāh is All-Knowing, Forbearing.

14. These are the limits *set* by Allāh; and whoso obeys Allāh and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

15. And whoso disobeys Allāh and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

R. 3.

16. And those of your women who are guilty of lewdness—call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtake them or Allāh open for them a way.

17. And if two men from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely, Allāh is Oft-Returning with compassion and is Merciful.

18. Verily, Allāh undertakes to accept the repentance of only those who do evil ignorantly and then repent soon after. These are they to whom Allāh turns with mercy; and Allāh is All-Knowing, Wise.

19. There is no *acceptance of* repentance for those who *continue* to do evil until, when death faces one of them, he says, 'I do repent now;' nor for those who die disbelievers. It is these for whom We have prepared a painful punishment.

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ۝۱۳

تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِيعِ اللَّهَ وَ  
رَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِن  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَٰلِكَ  
الْفَوْزُ الْعَظِيمُ ۝۱۴

وَمَن يَعُصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ  
حُدُودَهُ يَدْخُلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ  
عَذَابٌ مُّهِينٌ ۝۱۵

وَالَّذِي يَأْتِيَنَّ الْفَاحِشَةَ مِن نِّسَائِكُمْ  
فَاسْتَشْهَدُوا عَلَيْهِنَّ أَرْبَعَةً مِّنكُمْ  
فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ  
حَتَّىٰ يَتَوَقَّظَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ  
لَهُنَّ سَبِيلًا ۝۱۶

وَالَّذِينَ يَأْتِيَنَّهَا مِنْكُمْ فَادُّوهُمَا  
فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا  
إِنَّ اللَّهَ كَانَ تَوَّابًا رَّحِيمًا ۝۱۷

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ  
يَعْمَلُونَ الشُّوْءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ  
مِّن قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ  
عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝۱۸

وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ  
السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ  
الْمَوْتُ قَالَ إِنِّي تُبْتُ الْإِن وَالَّذِينَ  
يَمُوتُونَ وَهُمْ كُفَّارًا أُولَٰئِكَ أَعْتَدْنَا  
لَهُمْ عَذَابًا أَلِيمًا ۝۱۹

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allāh has placed much good.

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and sister's daughters, and your foster-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in—but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and *it is forbidden to you to have two sisters together in marriage*, except what has already passed; surely, Allāh is Most Forgiving, Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَكُ ذَرِيَّةٌ مِمَّا تَبْتِغُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِغَايَةِ مُبِينَةٍ ۖ وَ عَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ ۖ وَآتَيْتُمْ أَحَدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۚ اتَّأَخَذُوهُ بُهْتَانًا ذَرًّا مُمِيتًا ﴿٢١﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْنَ مِنْكُمْ بَيْثًا فَأَعْلَيْتُكُمْ ﴿٢٢﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۚ وَسَاءَ سَبِيلًا ﴿٢٣﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ الْيَتَامَىٰ أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبَّائِبُكُمْ الَّتِي فِي حُجُورِكُمْ مِنَ نِسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ إِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ ۚ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ۚ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٤﴾

25. And *forbidden to you are* married women, except such as your right hands possess. This has Allāh enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry. Surely, Allāh is All-Knowing, Wise.

26. And whoso of you cannot afford to marry free, believing women, *let him* marry what your right hands possess, namely, your believing handmaids. And Allāh knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allāh is Most Forgiving, Merciful.

R. 5.

27. Allāh desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allāh is All-Knowing, Wise.

28. And Allāh wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

29. Allāh desires to lighten your burden, for man has been created weak.

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا  
مَلَكَتْ أَيْمَانُكُمْ ۖ كَتَبَ اللَّهُ عَلَيْكُمْ  
وَاجِلَ لَكُمْ مَّا وَرَاءَ ذَٰلِكُمْ أَن  
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ  
مُسَافِحِينَ ۖ فَمَا اسْتَمْتَعْتُمْ بِهِ  
مِنْهُنَّ فَأَتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً  
وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ  
بِهِ مِن بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ  
عَلِيمًا حَكِيمًا ﴿٢٥﴾

وَمَن لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَن  
يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِن مَّا  
مَلَكَتْ أَيْمَانُكُمْ ۖ فَمَنِ  
الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ  
بَعْضُكُم مِّن بَعْضٍ ۚ فَإِنْ كُوهُنَّ  
بِأَذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أَجُورَهُنَّ  
بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَفِحَاتٍ  
وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ  
فَإِنْ آتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ  
مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ  
ذَٰلِكَ لِمَن خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَن  
تَصْهَرُوا خَيْرٌ لَّكُمْ ۚ وَاللَّهُ غَفُورٌ  
رَّحِيمٌ ﴿٢٦﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ  
رِجْسَ الَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ  
عَلَيْكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٧﴾

وَاللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَ  
يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَن  
تُؤْمِنُوا أَمِيلًا عَظِيمًا ﴿٢٨﴾

يُرِيدُ اللَّهُ أَن يُخَفِّفَ عَنْكُمْ ۚ وَ  
خُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٩﴾

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you* earn by trade with mutual consent. And kill not yourselves. Surely, Allāh is Merciful to you.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا  
أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ  
تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ  
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ  
بِكُمْ رَحِيمًا ﴿٣٠﴾

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allāh.

وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا  
فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ  
عَلَى اللَّهِ يَسِيرًا ﴿٣١﴾

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your *minor* evils and admit you to a place of great honour.

إِنْ تَجْتَنِبُوا كَبِيرَ مَا تُنْهَوْنَ  
عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ  
نُدْخِلْكُمْ مَذْجًا كَرِيمًا ﴿٣٢﴾

33. And covet not that whereby Allāh has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allāh of His bounty. Surely, Allāh has perfect knowledge of all things.

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ  
عَلَى بَعْضٍ لِلرِّجَالِ نَصِيبٌ مِمَّا  
اِكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا  
اِكْتَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ  
إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٣٣﴾

34. And to every one We have appointed heirs to what the parents and the relations leave, and *also* those with whom your oaths have ratified a contract. So give them their portion. Surely, Allāh watches over all things.

وَ لِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا تَرَكَ  
الْوَالِدِينَ وَالْأَقْرَبُونَ وَالَّذِينَ  
عَقَدْتُمْ أَيْمَانَكُمْ فَأَتَوْهُمْ  
نَصِيبُهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ  
شَيْءٍ شَهِيدًا ﴿٣٤﴾

R. 6.

35. Men are guardians over women because Allāh has made some of them excel others, and because they (men) spend of their wealth. So virtuous women *are those who* are obedient, and guard the secrets of *their husbands* with Allāh's protection. And *as for* those on whose part you fear disobedience, admonish them and leave them alone in their beds, and chastise them. Then if they obey you, seek not a way against them. Surely, Allāh is High, Great.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ  
اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ  
أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنَاطُتٌ حَافِظَاتٌ  
لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَحْكُمُونَ  
نُفُوسَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ  
فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ إِنْ قَانَ  
أَطَعَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ  
اللَّهَ كَانَ عَلِيمًا كَرِيمًا ﴿٣٥﴾



\*36. And if you fear a breach between them, then appoint an arbiter from his folk and an orbiter from her folk. If they (the arbiters) desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

وَأِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا  
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِن  
يُرِيدَ إِصْلَاحًا يُّوفِّقِ اللَّهُ بَيْنَهُمَا  
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٦﴾

37. And worship Allāh and associate naught with Him, and *show* kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by *your* side, and the wayfarer, and those whom your right hands possess. Surely, Allāh loves not the proud *and* the boastful,

وَاعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ  
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ  
السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ  
لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴿٣٧﴾

38. Who are niggardly and enjoin people to be niggardly, and conceal that which Allāh has given them of His bounty. And We have prepared for the disbelievers an humiliating punishment,

لِّلَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ ؕ وَاعْتَدْنَا لِلْكَافِرِينَ عَذَابًا  
مُّهِينًا ﴿٣٨﴾

39. And for those who spend their wealth to be seen of men, and believe not in Allāh nor the Last Day. And whoso has Satan for his companion, *let him remember that* an evil companion is he.

وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ  
النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ  
الْآخِرِ ؕ وَمَن يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا  
فَسَاءَ قَرِينًا ﴿٣٩﴾

40. And what *harm* would have befallen them, if they had believed in Allāh and the Last Day and spent out of what Allāh has given them? And Allāh knows them full well.

وَمَاذَا عَلَيْهِمْ لَوْ آمَنُوا بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللَّهُ ؕ وَكَانَ  
اللَّهُ بِهِمْ عَلِيمًا ﴿٤٠﴾

41. Surely, Allāh wrongs not *any one even* by the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a great reward.

إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِن تَكُ  
حَسَنَةً يُّضْعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ  
أَجْرًا عَظِيمًا ﴿٤١﴾

42. And how *will it fare with them* when We shall bring a witness from

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ

\* 36. And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they desire reconciliation, Allāh will effect it between them. Surely, Allāh is All-Knowing, All-Aware.

**Note:** We consider the word "the arbiters" unnecessary because the pronoun 'they' may also refer to the parties concerned.

every people, and shall bring thee as a witness against these!

43. On that day those who disbelieved and disobeyed the Messenger will wish that the earth were made level with them, and they shall not be able to conceal anything from Allāh.

R. 7.

\*44. O ye who believe! approach not Prayer when you are not in *full* possession of your senses, until you know what you say, nor when you are unclean, except when you are travelling along a way, until you have bathed. And if you are ill or *you are on a journey while unclean*, or if one of you comes from the privy or you have touched women and you find no water, then betake yourselves to pure dust and wipe therewith your faces and your hands. Surely, Allāh is Most Indulgent, Most Forgiving.

45. Dost thou not know of those who were given a portion of the Book? They buy error and desire that you too may lose the way.

46. And Allāh knows your enemies full well. And sufficient is Allāh as a Friend, and sufficient is Allāh as a Helper.

\*47. There are some among the Jews who pervert words from their *proper* places. And they say, 'We hear and we disobey,' and 'hear *thou* without being heard,' and 'Rā'inā,' screening with their tongues *what is in their minds and seeking to injure*

\*44. O ye who believe! approach not Prayer while you are mentally dazed till you clearly know what you say, nor when you are unclean,

**Note:** The expression "unclean" is questionable. The Arabic word 'junuban' (جُنُبًا) is applicable to a person after intercourse or after ejaculation even without intercourse. In such cases having a bath is essential before offering Prayers.

\*47. **Note:** Justice cannot be done to the real import of this part of the verse by mere translation because here the hypocrites are described as intentionally mispronouncing some commonly used phrases to give them a twist with the intention to insult the Holy Prophet (may peace and

جُنُبًا عَلَى هَؤُلَاءِ شَهِيدًا ۖ

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا أَوْ عَصَوْا  
الرَّسُولَ لَوِ تَسَوَّى بِهِمَا الْأَرْضُ وَلَوْ  
يَكْتُمُونَ اللَّهَ حَدِيثًا ۚ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا  
الصَّلَاةَ وَ أَنْتُمْ سُكَارَى حَتَّى  
تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا  
عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ  
كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ  
أَحَدُكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا  
صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَ  
أَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ۚ

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ  
الْكِتَابِ يَشْتُرُونَ الصَّلَاةَ وَيُرِيدُونَ  
أَنْ تَضِلُّوا السَّبِيلَ ۚ

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ ؕ وَكَفَى  
بِاللَّهِ وَلِيًّا ؕ وَكَفَى بِاللَّهِ نَصِيرًا ۚ

مِنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ  
عَن مَّوَاضِعِهَا وَيَقُولُونَ سَمِعْنَا وَ  
عَصَيْنَا وَأَسْمِعْ غَيْرَ مُسْمِعٍ وَرَاعِنَا لَيْتَ  
بِالْأَسْتِثْنَاءِ وَطَعْنَا فِي الدِّينِ ؕ وَلَوْ

the Faith. And if they had said, 'We hear and we obey,' and 'hear *thou*,' and 'Unẓurnā,' it would have been better for them and more upright. But Allāh has cursed them for their disbelief; so they believe but little.

\*48. O ye People of the Book! believe in what We have sent down, fulfilling that which is with you, before We destroy *some of* the leaders and turn them on their backs or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

49. Surely, Allāh will not forgive that any partner be associated with Him; but He will forgive whatever is short of that to whomsoever He pleases. And whoso associates partners with Allāh has indeed devised a very great sin.

50. Dost thou not know of those who hold themselves to be pure? Nay, it is Allāh Who purifies whomsoever He pleases, and they will not be wronged a whit.

51. Behold, how they forge a lie against Allāh! And sufficient is that as a manifest sin.

R. 8.

52. Dost thou not know of those who were given a portion of the Book? They believe in evil things and *follow* those who transgress, and

أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَ  
اسْمَعُوا وَأَنْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ  
أَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا  
يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا  
نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ  
تُطْمَسَ وُجُوهُكُمْ فَتَرْدُّهَا عَلٰى أَدْبَارِهَا أَوْ  
تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٩﴾

لَا إِلَهَ إِلَّا اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ  
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ  
يُشْرِكْ بِإِلَهِهِ فَقَدْ افْتَرَىٰ إِثْمًا  
عَظِيمًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يُرَكِّبُونَ أَنْفُسَهُمْ  
بِإِلَهِ اللَّهِ يُرَكِّبُونَ مِنْ يَشَاءُ ۚ وَلَا يُظْلَمُونَ  
شَيْئًا ﴿٥١﴾

أَنْظُرْ كَيْفَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
يَعْمَلُونَ وَكُنِيَ بِهِمْ لَبِئْسَ مَؤْمِنِينَ ﴿٥٢﴾

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِنَ  
الْكِتَابِ يُؤْمِنُونَ بِالْجِبْتِ وَالطَّاغُوتِ  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ

blessings of Allāh be upon him). The believers used the phrase 'sami'nā wa ata'nā' (سَمِعْنَا وَأَطَعْنَا) which means we heard and we obeyed. Instead of saying 'ata'nā' (أَطَعْنَا) the hypocrites said 'asainā' (عَصَيْنَا) (the word used in the actual text of the verse) meaning thereby that we heard and disobeyed. Yet they pronounced it with a slur intending to mislead the hearer into believing that they had said 'at'anā' instead of 'asainā' (عَصَيْنَا). A keen hearer however could not miss the intended mischief and implied insult.

Again they uttered the word 'rā'inā' (رَاعَيْنَا) with a twist of tongue to make it sound half way between 'rā'inā' (رَاعَيْنَا) and 'rā'inā' (رَاعَيْنَا). 'Rā'inā' (رَاعَيْنَا) means be lenient to us while 'rā'inā' (رَاعَيْنَا) means 'O our tender of sheep.' This again was an attempt to insult the Holy Prophet (may peace and blessings of Allāh be upon him) under the cover of pronunciation.

\*48. O ye People of the Book! Believe in what We have sent down, fulfilling that which is with you, before **We inflict humiliation upon some of your leaders causing them to turn their backs and take to their heels**, or curse them as We cursed the People of the Sabbath. And the decree of Allāh is *bound* to be carried out.

they say of the disbelievers, 'These are better guided in religion than those who believe.'

53. They it is whom Allāh has cursed; and he whom Allāh curses, thou shalt not find for him a helper.

54. Have they a share in the kingdom? Then would they not give men *even so much as* the little hollow in the back of a date-stone.

55. Or do they envy men for what Allāh has given them out of His bounty? *If that is so*, surely, We gave the Book and Wisdom to the children of Abraham *also* and We *also* gave them a great kingdom.

56. And of them were some who believed in him; and of them were others who turned away from him. And sufficient is Hell as a blazing fire.

57. Those who disbelieve in Our Signs, We shall soon cause them to enter Fire. As often as their skins are burnt up, We shall give them in exchange other skins that they may taste the punishment. Surely, Allāh is Mighty, Wise.

58. And those who believe and do good works, We shall make them enter Gardens through which streams flow, to abide therein for *\*ever*; therein shall they have pure spouses; and We shall admit them to a *place of* pleasant and plenteous shade.

59. Verily, Allāh commands you to make over the trusts to those entitled to them, and that, when you judge between men, you judge with justice. And surely excellent is that with which Allāh admonishes you! Allāh is All-Hearing, All-Seeing.

مِنَ الَّذِينَ آمَنُوا سَبِيلًا ﴿٥٣﴾

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ ۖ وَمَنْ يَلْعَنِ اللَّهُ فَلَنْ تَجِدَ لَهُ نَصِيرًا ﴿٥٤﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَإِذَا لَا يُؤْتُونَ النَّاسَ نَقِيرًا ﴿٥٥﴾

أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَهُمْ مَّا لَمْ يُكُنُوا بِمَتَابِعِهِ ۚ عَظِيمًا ﴿٥٦﴾

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٧﴾

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضْجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۚ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا زَوْجٌ مَّطَهَّرَةٌ وَوُضِعَ لَهُمْ ظِلٌّ ۖ ظَلِيلًا ﴿٥٩﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ۚ وَإِذَا حَكَمْتُم بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٦٠﴾

\* 58. therein shall they have spouses purified by Us;

\* 60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allāh and *His* Messenger if you are believers in Allāh and the Last Day. That is best and most commendable in the end.

R. 9.

61. Dost thou not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desires to lead them far astray.

62. And when it is said to them, 'Come ye to what Allāh has sent down and to *His* Messenger,' thou seest the hypocrites turn away from thee with aversion.

\* 63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but the doing of good and reconciliation?'

64. These are they, the secrets of whose hearts Allāh knows well. So turn away from them and admonish them and speak to them an effective word concerning their own selves.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا  
الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ  
تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَاللَّهُ  
الرَّسُولُ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ  
تَأْوِيلًا ﴿٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ  
آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ  
قَبْلِكَ يُرِيدُونَ أَنْ يَتَّبِعُوا كُفُورًا  
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا  
بِهِ ۚ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ  
ضَلَالًا بَعِيدًا ﴿١٠﴾

وَإِذْ أَقْبَلُ لَهُمْ تَعَالَى مَا أَنْزَلَ اللَّهُ  
وَالَى الرَّسُولِ ۚ رَأَيْتِ الْمُنَافِقِينَ  
يَصُدُّونَ عَنْكَ صُدُودًا ﴿١١﴾

فَكَيْفَ إِذَا آصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ  
أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۚ يَا اللَّهِ  
إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَتَوْفِيقًا ﴿١٢﴾

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي  
قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ  
لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾

\* 60. O ye who believe! obey Allāh, and obey *His* Messenger and those who are in authority over you.

**Note:** The Arabic construction of the phrase '*ūlil amri minkum*' (أُولِي الْأَمْرِ مِنْكُمْ) (who are in authority over you) has not been properly understood by some. Of particular interest is the word (مِنْكُمْ) which in fact is composed of two prepositions joined together, that is ( مِنْ ) and (كُمْ). ( مِنْ ) means 'from' and (كُمْ) means 'you.' Literally translating this phrase some translators understand it to mean 'from among yourselves.' That is to say you should obey only that authority which happens to be from among yourselves, meaning Muslim authority alone. In this particular instance the preposition ( مِنْ ) only plays a role of linking the preposition (كُمْ) with the word (أُولِي الْأَمْرِ) in a possessive relationship and the translation should be '**Those who are in authority over you.**', as given above in the alternative translation.

\* 63. Then how is it that when an affliction befalls them because of what their hands have sent on before them, they come to thee swearing by Allāh, *saying*, 'We meant nothing but **an act of kindness and conciliation**'?

65. And We have sent no Messenger but that he should be obeyed by the command of Allāh. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allāh, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allāh Oft-Returning with compassion and Merciful.

66. But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

67. And if We had commanded \*them, 'Kill your people or leave your homes,' they would not have done it except a few of them; and if they had done what they are exhorted to do, it would surely have been better for them and conducive to greater strength.

68. And then We would have surely given them a great reward from Ourselves;

69. And We would surely have guided them in the right path.

70. And whoso obeys Allāh and this Messenger of His shall be among those on whom Allāh has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these.

71. This grace is from Allāh, and sufficient is Allah, the All-Knowing.

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَطِيعُ  
بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا  
أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ  
وَأَسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا  
اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٥﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى  
يُحْكُمُونَكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا  
قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٦﴾

وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا  
أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا  
فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا  
مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٧﴾

وَإِذَا لَا تَأْتِيهِمْ مِنْ لَدُنَّا أَجْرًا  
عَظِيمًا ﴿٦٨﴾

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ﴿٦٩﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ  
الَّذِينَ يَتَّبِعُونَ وَ الشَّهَدَاءِ وَالصَّالِحِينَ وَ  
حَسَنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ  
عَلِيمًا ﴿٧١﴾

\*67. **Note:** The expression 'Kill your people' can be misunderstood. The correct translation should have been **slay yourselves**. This certainly does not mean that they were told to commit suicide but is merely an expression exhorting them to kill their egos and submit themselves completely to the will of God.

## R. 10.

72. O ye who believe! take your precautions; then either go forth in separate parties or go forth all together.

73. And among you there is he who will tarry behind, and if a misfortune befall you, he says, 'Surely, Allāh has been gracious to me, since I was not present with them.'

74. But if there comes to you some good fortune from Allāh, he says, as if there were no love between you and him, 'Would that I had been with them, then should I have indeed achieved a great success!'

75. Let those then fight in the cause of Allāh who would sell the present life for the Hereafter. And whoso fights in the cause of Allāh, be he slain or be he victorious, We shall soon give him a great reward.

76. And what is the matter with you *that* you fight not in the cause of Allāh and of the weak—men, women and children—who say, 'Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper?'

77. Those who believe fight in the cause of Allāh, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore against the friends of Satan; surely, Satan's strategy is weak!

## R. 11.

78. Dost thou not know of those to whom it was said: 'Restrain your hands, observe Prayer and pay the Zakāt?' And when fighting has been prescribed for them, behold! a section of them fear men as they should fear Allāh, or with still greater fear; and they say, 'Our

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ  
فَإِنْفِرُوا ثُبَاتٍ أَوِ انفِرُوا جَمِيعًا ﴿٤٢﴾  
وَرَأَى مِنْكُمْ لَمَن لَّيَّبِطَنَ ۖ فَإِنْ أَصَابَتْكُمْ  
مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ  
أَكُن مَّعَهُمْ شَهِيدًا ﴿٤٣﴾  
وَلَمَّا أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ  
كَانَ لَمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ  
يَلِيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا  
عَظِيمًا ﴿٤٤﴾

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ  
الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ وَمَنْ يُقَاتِلْ فِي  
سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ  
نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٤٥﴾

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَ  
الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ  
وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا  
أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ  
أَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِن لَّدُنكَ وَلِيًّا ۚ  
وَاجْعَلْ لَّنَا مِن لَّدُنكَ نَصِيرًا ﴿٤٦﴾

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۚ  
وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ  
الطَّاغُوتِ ۚ فِقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ ۚ إِنَّ  
كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ﴿٤٧﴾

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا  
أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ  
إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ  
كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۚ وَكَانُوا

Lord, why hast Thou prescribed fighting for us? Wouldst Thou not grant us respite yet a while?' Say, 'The benefit of this world is little and the Hereafter will be better for him who fears God; and you shall not be wronged a whit.'

79. Wheresoever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from Allāh;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from Allāh.' What has happened to these people that they come not near understanding anything?

80. Whatever of good comes to thee is from Allāh; and whatever of evil befalls thee is from thyself. And We have sent thee as a Messenger to mankind. And sufficient is Allāh as a Witness.

81. Whoso obeys the Messenger obeys Allāh indeed; and whoso turns away, then We have not sent thee as a keeper over them.

82. And they say: 'Obedience is our guiding principle;' but when they go forth from thy presence, a section of them spends the night scheming against what thou sayest. Allāh records whatever they scheme by night. So turn away from them, and put thy trust in Allāh. And sufficient is Allāh as a Disposer of affairs.

83. Will they not, then, meditate upon the Qur'ān? Had it been from anyone other than Allāh, they would surely have found therein much disagreement.

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۖ لَوْ لَا  
أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۚ قُلْ مَتَاءُ  
الدُّنْيَا قَلِيلٌ ۖ وَالْآخِرَةُ خَيْرٌ لِّمَنِ  
اتَّقَىٰ ۚ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٨٠﴾

أَيُّنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ  
كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ ۚ وَإِنْ  
تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ  
عِنْدِ اللَّهِ ۚ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا  
هَذِهِ مِنْ عِنْدِكَ ۚ قُلْ كُلٌّ مِنْ عِنْدِ  
اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ  
يَفْقَهُونَ حَدِيثًا ﴿٨١﴾

مَا آصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۚ وَمَا  
آصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ ۚ  
وَأَرْسَلْنَاكَ بِالْحَقِّ رَسُولًا ۚ وَكَفَىٰ  
بِاللَّهِ شَهِيدًا ﴿٨٢﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۚ وَمَنْ  
تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٣﴾

وَيَقُولُونَ طَاعَةٌ ۚ فَإِذَا بَرَدُوا مِنْ  
عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي  
تَقُولُ ۚ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ ۚ  
فَاعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَ  
كَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨٤﴾

أَفَلَا يَتَذَكَّرُونَ الْفُتْرَانَ ۚ وَلَوْ كَانَ  
مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ  
اِخْتِلَافًا كَثِيرًا ﴿٨٥﴾

\* 83. **Note:** The Quranic expression '*ikhtilāfan kathīran*' (اِخْتِلَافًا كَثِيرًا), (much disagreement) in fact indicates contradiction, meaning thereby that if anyone other than Allāh had been the author of the Holy Qur'ān the people would have certainly found many contradictions in it. A similar expression concerning the creation of universe is found in 67:4 (Al-Mulk) declaring that it is impossible to find a flaw or contradiction in the work of God.



\* 84. And when there comes to them any tidings *whether* of peace or of fear, they spread it about; whereas if they had referred it to the Messenger and to those in authority among them, surely those of them, who can elicit *the truth* from it, would have understood it. And had it not been for the grace of Allāh upon you and His mercy, you would have followed Satan, save a few.

85. Fight, therefore, in the cause of Allāh—thou art not made responsible except for thyself—and urge on the believers. It may be that Allāh will restrain the might of those that disbelieve; and Allāh is stronger in might and stronger in inflicting punishment.

\* 86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and Allāh is Powerful over everything.

\* 87. And when you are greeted with a prayer, greet ye with a better prayer or *at least* return it. Surely, Allāh takes account of all things.

88. Allāh is He beside Whom there is none worthy of worship. He will certainly *continue to* assemble you till the Day of Resurrection, about

وَرَاذًا أَجَاءَ هُمْ أَمْرًا مِّنَ الْأَمْنِ أَوِ الْخَوْفِ  
أَذَاعُوا بِهِ، وَكَوَرَدُوهَ إِلَى الرَّسُولِ وَإِلَى  
أُولِي الْأَمْرِ مِنْهُمْ لَعَلَّهُمُ الَّذِينَ  
يَسْتَنْبِطُونَهُ مِنْهُمْ، وَكَوَلَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَا تَبْغَتْهُ الشَّيْطَانُ  
إِلَّا قَلِيلًا ﴿٨٤﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا  
نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ ۚ عَسَى  
اللَّهُ أَنْ يَكْفِيَ بَأْسَ الَّذِينَ كَفَرُوا ۚ  
وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴿٨٥﴾

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ  
نَصِيبٌ مِّنْهَا ۚ وَمَنْ يَشْفَعْ شَفَاعَةً  
سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا، وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيتًا ﴿٨٦﴾

وَرَاذًا أَحْيَيْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ  
مِنْهَا أَوْ رَدُّوْهَا ۚ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ  
شَيْءٍ حَسِيبًا ﴿٨٧﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لِيَجْمَعَ بَعْثُكُمْ إِلَى يَوْمِ  
الْقِيَمَةِ لَا رَيْبَ فِيهِ، وَ مَنْ أَصْدَقُ

\* 84. **Note:** This translation implies that the Messenger and the persons of authority among them were not all capable of drawing right conclusion. Only those among them who had the faculty of sound judgement could have discovered the reality. We propose an alternative translation as follows which does not leave this flaw and indicates that each among them had the capability of discovering the truth if he had contemplated and examined the report: "When they conceive (rumours concerning) a matter of peace or alarm they spread it about. Whereas if they had referred the matter to the Messenger and those in authority among them surely of them those who had critically examined the matter could know the truth."

\* 86. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion *of evil consequences* thereof; and Allāh is Powerful over everything.

\* 87. **Note:** This translation narrows down the application of the verse to only verbal expressions of goodwill while the admonition contained therein has much wider application. In fact, it covers not only verbal greetings but also intends gifts of all kinds to be responded to more generously or at least in the same measure.

which there is no doubt. And who is more truthful in his word than Allāh?

R. 12.

89. What has happened to you that you are divided into two parties regarding the hypocrites? And Allāh has overthrown them because of what they earned. Desire ye to guide him whom Allāh has caused to perish? And for him whom Allāh causes to perish thou shalt not find a way.

90. They wish that you should disbelieve as they have disbelieved, so that you may become all alike. Take not, therefore, friends from among them, until they emigrate in the way of Allāh. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

91. Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if Allāh had so pleased, He would have given them power over you, then they would have surely fought you. So, if they keep aloof from you and fight you not, and make you an offer of peace, then *remember that Allāh has allowed you no way of aggression against them.*

92. You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

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عَنْ اللَّهِ حَدِيثًا ۞

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ  
أَرْكَسَهُمْ بِمَا كَسَبُوا ۖ أَتُرِيدُونَ أَنْ  
تَهْدُوا مَنْ أَضَلَّ اللَّهُ ۚ وَمَنْ يُضِلِلِ اللَّهُ  
فَلَنْ تَجِدَ لَهُ سَبِيلًا ۞

وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا  
فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا  
مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي  
سَبِيلِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ  
وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۚ وَلَا  
تَتَّخِذُوا مِنْهُمْ وَرِثَاءَ وَلَا نَصِيرًا ۞

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ  
جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ  
يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ ۚ وَلَوْ  
شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ  
فَإِنْ اغْتَرَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَ  
الْقُوا إِلَيْكُمُ السَّلَامَ ۚ فَمَا جَعَلَ اللَّهُ  
لَكُمْ عَلَيْهِمْ سَبِيلًا ۞

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ  
يَأْمَنُواكُمْ وَيَأْمَنُوا قَوْمَهُمْ ۚ لَمَّا رُذِّقُوا  
إِلَى الْفِتْنَةِ ۚ أُرْكَسُوا فِيهَا ۚ فَإِنْ لَمْ  
يَعْتَزِلُوكُمْ وَيَلْقُوا إِلَيْكُمُ السَّلَامَ وَ  
يَكْفُؤْا أَيْدِيَهُمْ فَخُذُوهُمْ وَاقْتُلُوهُمْ  
حَيْثُ ثَقِفْتُمُوهُمْ ۚ وَأُولَئِكَ جَعَلْنَا  
لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ۞

## R. 13.

93. It does not become a believer to kill a believer unless it be by mistake. And he who kills a believer by mistake shall free a believing slave, and pay blood money to be handed over to his heirs, unless they remit it as charity. But if *the person slain* be of a people hostile to you, and be a believer, then *the offender* shall free a believing slave; and if he be of a people between whom and you is a pact, then *the offender shall pay* blood money to be handed over to his heirs, and free a believing slave.

\* But whoso finds not *one*, then he shall fast for two consecutive months—a mercy from Allāh. And Allāh is All-Knowing, Wise.

94. And whoso kills a believer intentionally, his reward shall be Hell wherein he shall abide. And Allāh will be wroth with him and will curse him and will prepare for him a great punishment.

95. O ye who believe! when you go forth in the cause of Allāh, make proper investigation and say not to anyone who greets you with the greeting of peace, 'Thou art not a believer.' You seek the goods of this life, but with Allāh are good things in plenty. Such were you before this, but Allāh conferred His *special* favour on you; so do make proper investigation. Surely, Allāh is well aware of what you do.

96. Those of the believers who sit *still*, excepting the disabled ones, and those who strive in the cause of Allāh with their wealth and their persons, are not equal. Allāh has exalted in rank those who strive with their wealth and their persons above those who sit *still*. And to

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا لَّا  
خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى  
أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ مِنْ  
قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ  
رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ  
بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَّةٌ  
مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ  
مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ  
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِنَ اللَّهِ  
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا  
فَجَزَاءُكَ جَهَنَّمُ خَالِدًا فِيهَا وَ  
غَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ  
عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ  
فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا  
لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ  
مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ  
الدُّنْيَا فَعِنْدَ اللَّهِ مَغَايِمٌ كَثِيرَةٌ  
كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ  
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ  
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ  
غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي  
سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ  
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ

\* 93. But whoso finds not *one*, then he shall fast for two consecutive months—a means of seeking forgiveness prescribed by Allāh. And Allāh is All-Knowing, Wise.

each Allāh has promised good. And Allāh has exalted those who strive above those who sit *still*, by a great reward,

97. *Namely, by degrees of excellence bestowed by Him, and by special forgiveness and mercy. And Allāh is Most Forgiving, Merciful.*

**R. 14.**

98. Verily, those whom the angels cause to die while they are wronging their own souls, they (the angels) will say *to them*: 'What were you after?' They will reply: 'We were treated as weak in the land.' They will say, 'Was not Allāh's earth vast enough for you to emigrate therein?' It is these whose abode shall be Hell, and an evil destination it is;

99. Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way.

100. As to these, maybe Allāh will efface their sins; for Allāh is the Effacer of sins, *and is* Most Forgiving.

\*101. And whoso emigrates from his country in the cause of Allāh will find in the earth an abundant place of refuge and plentifulness. And whoso goes forth from his home, emigrating in the cause of Allāh and His Messenger, and death overtakes him, his reward lies on Allāh, and Allāh is Most Forgiving, Merciful.

**R. 15.**

102. And when you journey in the land, it shall be no sin on you to shorten the Prayer, if you fear that those who disbelieve may give you trouble. Verily, the disbelievers are an open enemy to you.

الْحُسْنَىٰ، وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى  
الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٦﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۚ وَكَانَ  
ٱللَّهُ عَفُوًّا رَّحِيمًا ﴿١٤﴾

إِنَّ الَّذِينَ تَوَقَّعُهُمُ الْمَلَائِكَةُ ظَالِمِينَ  
أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا  
مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ  
تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا  
فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَ  
سَاءَتْ مَصِيرًا ﴿٩٨﴾

إِلَّا الْمُسْتَزْعَفَيْنِ مِنَ الرِّجَالِ وَ  
النِّسَاءِ وَالْوُلْدِ إِن لَّا يَسْتَطِيعُونَ  
حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٣٣﴾

فَأُولَٰئِكَ عَسَى اللَّهُ أَن يَغْفُوَ عَنْهُمْ ۚ وَأَن كَانَ اللَّهُ عَزَمًا عَظِيمًا ﴿١٠٠﴾

وَمَنْ يَهْدِ اللَّهُ فِرْجًا فِي سَبِيلِ اللَّهِ يَجْعَلْ  
فِي الْأَرْضِ مُرْعَمًا كَثِيرًا وَسَعَةً  
وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى  
اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ  
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ  
غَفُورًا رَحِيمًا ﴿٣١﴾

وَإِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤَ الْمُؤْمِنِينَ ﴿٣٣﴾

\* 101. **Note:** The Arabic words '*fi sabīlillāh*' (فِي سَبِيلِ اللَّهِ) mean for the sake of Allāh or in the cause of Allāh.

103. And when thou art among them, and ledest the Prayer for them, let a party of them stand with thee and let them take their arms. And when they have performed their prostrations, let them go to your rear, and let another party, who have not yet prayed, come forward and pray with thee; and let them take their means of defence and their arms. The disbelievers wish that you be neglectful of your arms and your baggage that they may fall upon you at once. And it shall be no sin on you, if you are in trouble on account of rain or if you are sick, that you lay aside your arms. But you should *always* take your means of defence. Surely, Allāh has prepared an humiliating punishment for the disbelievers.

104. And when you have finished the Prayer, remember Allāh while standing, and sitting, and *lying* on your sides. And when you are secure *from danger*, then observe Prayer *in the prescribed form*; verily Prayer is enjoined on the believers *to be performed* at fixed hours.

105. And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from Allāh what they hope not. And Allāh is All-Knowing, Wise.

R. 16.

106. We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by that which Allāh has taught thee.  
\* And be not thou a disputer for the faithless;

107. And ask forgiveness of Allāh. Surely, Allāh is Most Forgiving,

\* 104. verily Prayer is enjoined on the believers *to be performed* at prescribed times.

\* 106. And do not plead the cause of those who betray the trust.

وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ  
الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ  
وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا  
فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ  
طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا  
مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَ  
أَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا  
لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ  
فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاجِدَةً  
وَإِجْنَاهُ عَلَيْكُمْ إِنْ كَانَ بِكُمْ  
أَذَى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى  
أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَخُذُوا  
حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ  
عَذَابًا مُهِينًا ﴿١٠٣﴾

فَإِذَا أَقَضْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ  
فِيهَا مَا وَصَّوْا وَعَلَى جُنُوبِكُمْ ۚ  
فَإِذَا أَطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ  
الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا  
مَوْقُوتًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا  
تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا  
تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا  
يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
لِتُحْكَمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ  
اللَّهُ ۚ وَلَا تَكُنْ لِلْغَافِلِينَ حَصِيمًا ﴿١٠٦﴾

وَاسْتَغْفِرِ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا

Merciful.

108. And plead not on behalf of those who are dishonest to themselves. Surely, Allāh loves not one who is perfidious *and* a great sinner.

109. They seek to hide from men, but they cannot hide from Allāh; and He is with them when they spend the night plotting about matters of which He does not approve. And Allāh encompasses what they do.

110. Behold! you are they who pleaded for them in the present life. But who will plead with Allāh for them on the Day of Resurrection, or who will be a guardian over them?

111. And whoso does evil or wrongs his soul, and then asks forgiveness of Allāh, will *surely* find Allāh Most Forgiving, Merciful.

112. And whoso commits a sin commits it only against his own soul. And Allāh is All-Knowing, Wise.

113. And whoso commits a fault or a sin, then imputes it to an innocent person, certainly bears *the burden of* a calumny and a manifest sin.

R. 17.

\* 114. And but for the grace of Allāh upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. Allāh has sent down to thee the Book and Wisdom and has taught thee what thou knewest not, and great is Allāh's grace on thee.

\* 114. And but for the grace of Allāh upon **you** and His mercy, a party of them had resolved to **lead you astray but He frustrated their designs**. In fact they lead none but themselves astray and they cannot harm **you** at all.

رَّحِيمًا ۝

وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَانُونَ  
أَنفُسَهُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ  
خَوَّانًا أَنِيمًا ۝

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا  
يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ رَادُّ  
يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ  
وَلَا كَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ۝

هَآأَنْتُمْ هَؤُلَاءِ جَادَلْتُمْ عَنْهُمْ فِي  
الْحَيَاةِ الدُّنْيَا فَمَن يُجَادِلُ اللَّهَ  
عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَن يَكُونُ  
عَلَيْهِمْ وَكِيلًا ۝

وَمَن يَعْمَلْ سُوءً أَوْ يَظْلِمْ نَفْسَهُ  
ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا  
رَّحِيمًا ۝

وَمَن يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُ  
عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا  
حَكِيمًا ۝

وَمَن يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ  
يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ  
بُهْتَانًا وَإِثْمًا مُّبِينًا ۝

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ  
لَهَمَّت طَآئِفَةٌ مِنْهُمْ أَن يُضِلُّوكَ  
وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وََمَا  
يُضِرُّونَكَ مِن شَيْءٍ ۚ وَأَنزَلَ اللَّهُ  
عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا  
لَمْ تَكُن تَعْلَمُ ۚ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ  
عَظِيمًا ۝

\* 115. There is no good in many of their conferences except *the conferences* of such as enjoin charity, or goodness, or the making of peace among men. And whoso does that, seeking the pleasure of Allāh, We shall soon bestow on him a great reward.

116. And *as to* him who opposes the Messenger after guidance has become clear to him, and follows a way other than that of the believers, We shall let him pursue the way he is pursuing and shall cast him into Hell; and an evil destination it is.

R. 18.

117. Allāh will not forgive that anything be associated with Him as partner, but He will forgive what is short of that to whomsoever He pleases. And whoso associates anything as partner with Allāh has indeed strayed far away.

\* 118. They invoke beside Him none but lifeless objects; and they invoke none but Satan, the rebellious,

119. Whom Allāh has cursed. And he said, 'I will assuredly take a fixed portion from Thy servants;

120. 'And assuredly I will lead them astray and assuredly I will excite in

\* them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter Allāh's creation.' And he who takes Satan for a friend beside Allāh has certainly suffered a manifest loss.

\* 115. No good comes out of their secret consultations except when they decide to spend in the cause of the poor or to do works of public welfare or to effect reconciliation and reformation among people.

\* 118. They invoke besides Him none but false goddesses, while *in truth* they invoke none but Satan, the rebellious,

\* 120. and assuredly I will command them so that they will incise the ears of camels and other cattle and assuredly I will bid them and they will alter Allāh's creations.'

لَا خَيْرَ فِي كَثِيرٍ مِّنْ تَجْوَاهُمْ إِلَّا مَنَ آمَرَ  
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ، وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ  
مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا  
عَظِيمًا ﴿١١٥﴾

وَمَن يُشَاقِقِ الرَّسُولَ مِن بَعْدِ مَا  
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ  
الْمُؤْمِنِينَ نُؤْتِهِ مَا تَوَلَّىٰ وَنُصْلِهِ  
جَهَنَّمُ ۚ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِ وَ  
يَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ، وَمَن  
يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿١١٧﴾

إِن يَدْعُونَ مِن دُونِهِ إِلَّا إِنثَاءً وَإِن  
يَدْعُونَ إِلَّا شَيْطَانًا مَّرِيدًا ﴿١١٨﴾

لَعَنَهُ اللَّهُ، وَقَالَ لَا تَخْذَنَ مِن  
عِبَادِي ذِكْ تَصْنِيبًا مَّفْرُوضًا ﴿١١٩﴾

وَلَا ضَلَّلْنَاهُمْ وَلَا مَنِّينَاهُمْ وَلَا مَرَكْنَاهُمْ  
فَلْيَبْتِكُنَّ إِذَا نَالَ تَعَامُرٌ وَلَا مَرَكْنَاهُمْ  
فَلْيَعْبُرُنَّ خَلْقَ اللَّهِ، وَمَن يَتَّخِذِ  
الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ  
خُسْرَانًا مُّبِينًا ﴿١٢٠﴾

121. He holds out promises to them and raises vain desires in them, and Satan promises them nothing but vain things.

يَعِدُهُمْ وَيُمَنِّيهِمْ ۖ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا عُرْوَةٌ ۝۱۲۱

122. These are they whose abode shall be Hell and they shall find no way of escape from it.

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا يُجِدُونَ عَنْهَا مَخِصًا ۝۱۲۲

123. But *as to* those who believe and do good works, We will admit them into Gardens, beneath which streams flow, abiding therein for ever. *It is* Allāh's unfailing promise; and who can be more truthful than Allāh in word?

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ وَعْدَ اللَّهِ حَقًّا ۖ وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝۱۲۳

124. It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be rewarded for it; and he shall find for himself no friend or helper beside Allāh.

لَيْسَ بِأَمَانِيكُمْ وَلَا مَا نِيَّكُمْ ۚ الْكِتَابُ ۖ مَنْ يَعْمَلْ سُوءً يُجْزَ بِهِ ۖ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝۱۲۴

125. But whoso does good works, whether male or female, and is a believer, such shall enter Heaven, and shall not be wronged even *as much as* the little hollow in the back of a date-stone.

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ ۖ أُوْشَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝۱۲۵

126. And who is better in faith than he who submits himself to Allāh, and he is a doer of good, and follows the religion of Abraham, the upright? And Allāh took Abraham for a special friend.

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۝۱۲۶

127. And to Allāh belongs all that is in the heavens and all that is in the earth; and Allāh encompasses all things.

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ۝۱۲۷

R. 19.

128. And they seek of thee the decision of the Law with regard to women. Say, Allāh gives you His decision regarding them. And so does that which is recited to you in the Book concerning the orphan girls whom you give not what is prescribed for them and whom you

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۖ وَمَا يُثَلِّي عَلَيْكُمْ فِي الْكِتَابِ فِي يَتْلَى النِّسَاءِ الَّتِي لَا تُوْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوْهُنَّ ۚ وَالْمُسْتَضْعَفِينَ



desire to marry, and *concerning* the weak among children. And *He enjoins you to observe equity towards the orphans*. And whatever good you do, surely Allāh knows it well.

129. And if a woman fear ill-treatment or indifference on the part of her husband, it shall be no sin on them that they be suitably reconciled to each other; and reconciliation is best. And people are prone to covetousness. If you do good and are righteous, surely Allāh is aware of what you do.

\* 130. And you cannot keep perfect balance between wives, however much you may desire it. But incline not wholly *to one* so that you leave the other like a thing suspended. And if you amend and act righteously, surely Allāh is Most Forgiving, Merciful.

131. And if they separate, Allāh will make both independent out of His abundance; and Allāh is Bountiful, Wise.

132. And to Allāh belongs whatever is in the heavens and whatever is in the earth. And We have assuredly commanded those who were given the Book before you, and *commanded* you also, to fear Allāh. But if you disbelieve, then *remember that* to Allāh belongs whatever is in the heavens and whatever is in the earth, and Allāh is Self-Sufficient, Praiseworthy.

133. And to Allāh belongs whatever is in the heavens and whatever is in the earth, and sufficient is Allāh as a Guardian.

مِنَ الْوَلَدِ اِنْ تَقُومُوا لِلْيَتَامَىٰ  
بِالْقِسْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَاِنَّ  
اللَّهَ كَانَ بِهِ عَلِيمًا ﴿٣٨﴾

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ  
إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا  
بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ۚ وَإِنْ  
أَخْضَرْتِ الْأَنْفُسَ الشُّعْرُ ۚ وَإِنْ  
تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا  
تَعْمَلُونَ خَبِيرًا ﴿٣٩﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ  
وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا عَلَى الْاَمِيلِ  
فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ ۚ وَإِنْ تُصْلِحُوا  
وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٤٠﴾

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِنْ  
سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا ﴿٤١﴾

وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ  
لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ  
قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ  
تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَمَا  
فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿٤٢﴾

وَاللَّهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ  
كُفِيَ بِاللَّهِ وَكِيلًا ﴿٤٣﴾

\* 130. And you cannot keep perfect balance between wives, **despite your best intentions**, so **incline not entirely to one** lest the other should be left suspended, unattended and uncared for.

134. If He please, He can take you away, O people, and bring others *in your stead*; and Allāh has full power to do that.

135. Whoso desires the reward of this world, then *let him remember that* with Allāh is the reward of this world and of the next; and Allāh is All-Hearing, All-Seeing.

R. 20.

\* 136. O ye who believe! be strict in observing justice, *and be witnesses* for Allāh, even though it be against yourselves or *against* parents and kindred. Whether he be rich or poor, Allāh is more regardful of them both *than you are*. Therefore follow not low desires so that you may *be able* to act equitably. And if you conceal *the truth* or evade it, then *remember that* Allāh is well aware of what you do.

137. O ye who believe! believe in Allāh and His Messenger, and in the Book which He has revealed to His Messenger, and the Book which He revealed before *it*. And whoso disbelieves in Allāh and His angels, and His Books, and His Messengers, and the Last Day, has surely strayed far away.

138. Those who believe, then disbelieve, then *again* believe, then disbelieve, *and* then increase in disbelief, Allāh will never forgive them nor will He guide them to the way.

139. Give to the hypocrites the tidings that for them is a grievous punishment,

140. Those who take disbelievers for friends rather than believers. Do they seek honour at their hands?

\* 136. O ye who believe! be strict in observing justice, *being witnesses* for the sake of Allāh, even though it be against yourselves or *against* parents and kindred.

إِنْ يَشَاءِ يُخَذِّبْكُمْ أَهْلَهَا النَّاسَ وَيَأْتِ  
بِآخَرِينَ، وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ  
ثَوَابُ الدُّنْيَا وَالْآخِرَةِ، وَكَانَ اللَّهُ  
سَمِيعًا بَصِيرًا ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا  
قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى  
أَنفُسِكُمْ وَأَوَالِيكُمْ وَالْأَقْرَبِينَ، إِنْ  
يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى بِهِمَا  
فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا، وَإِنْ  
تَلَّوْا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ  
تَعْمَلُونَ خَيْرًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَ  
رَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى  
رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ  
قَبْلُ، وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَ  
كُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ  
ضَلَّ ضَلَالًا بَعِيدًا ﴿٣٦﴾

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ  
آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أَذَادُوا كُفْرًا  
يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا يَهْدِيَهُمْ  
سَبِيلًا ﴿٣٧﴾

بَشِيرِ الْمُنَافِقِينَ يَا أَيُّهَا الَّذِينَ  
آمَنُوا

إِنَّ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ  
مِنْ دُونِ الْمُؤْمِنِينَ أَيْبَتَعُونَ



147. Except those who repent and amend and hold fast to Allāh and are sincere in their obedience to Allāh. These are among the believers. And Allāh will soon bestow a great reward upon the believers.

148. Why should Allāh punish you, if you are thankful and *if* you believe? And Allāh is Appreciating, All-Knowing.

Part 6 149. Allāh likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, Allāh is All-Hearing, All-Knowing.

150. Whether you make public a good deed or conceal it, or pardon an evil, Allāh is certainly the Effacer of sins, and is All-Powerful.

151. Surely, those who disbelieve in Allāh and His Messengers and desire to make a distinction between Allāh and His Messengers, and say, 'We believe in some and disbelieve in others,' and desire to take a way in between,

152. These indeed are veritable disbelievers, and We have prepared for the disbelievers an humiliating punishment.

153. And *as for* those who believe in Allāh and *in all of* His Messengers and make no distinction between any of them, these are they whom He will soon give their rewards. And Allāh is Most Forgiving, Merciful.

R. 22.

154. The People of the Book ask thee to cause a Book to descend on them from heaven. They asked Moses a greater thing than this: they said, 'Show us Allāh openly.' Then a destructive punishment overtook them because of their transgression.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا  
بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ  
مَعَ الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ  
الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿٣٤﴾

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَ  
أَمَنْتُمْ ۚ وَكَانَ اللَّهُ شَاحِجًا عَلِيمًا ﴿٣٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ  
الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۚ وَكَانَ اللَّهُ  
سَمِيعًا عَلِيمًا ﴿٣٦﴾

إِنْ تُبْدُوا خَيْرًا أَوْ تُخْفُوا أَوْ تَعْفُوا  
عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿٣٧﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ  
يُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ  
وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ  
وَنَكْفُرُ بِبَعْضٍ ۚ وَيُرِيدُونَ أَنْ يَتَّخِذُوا  
بَيْنَ ذَلِكَ سَبِيلًا ﴿٣٨﴾

أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۚ وَاعْتَدْنَا  
لِلكٰفِرِينَ عَذَابًا مُّهِينًا ﴿٣٩﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَكَمْ  
يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ  
سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۚ وَكَانَ اللَّهُ  
عَفُورًا رَّحِيمًا ﴿٤٠﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ  
كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَى  
أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرَنَا اللَّهَ جَهْرَةً  
فَأَخَذْتَهُمُ الصَّوَاقَةُ يَوْمَئِذٍ ثُمَّ  
اتَّخَذُوا الْعُجْلَ مِنْ بَعْدِ مَا جَاءَتْهُمْ

Then they took the calf *for worship* after clear Signs had come to them,  
\* but We pardoned *even* that. And We gave Moses manifest authority.

155. And We raised high above them the Mount while making a covenant with them, and We said to them, 'Enter the gate submissively,' and We said to them, 'Transgress not in *the matter of* the Sabbath.' And We took from them a firm covenant.

156. Then, because of their breaking of their covenant, and their denial of the Signs of Allāh, and their seeking to kill the Prophets unjustly, and their saying: 'Our hearts are wrapped in covers,'—nay, but Allāh has sealed them because of their disbelief, so they believe not but little—

157. And because of their disbelief and their uttering against Mary a grievous calumny,

\* 158. And their saying, 'We did kill the Messiah, Jesus, son of Mary, the Messenger of Allāh;' whereas they slew him not, nor crucified† him, but he was made to appear to them like *one crucified*; and those who differ therein are certainly in a *state of* doubt about it; they have no *definite* knowledge thereof, but only follow a conjecture; and they did not convert this *conjecture* into a certainty;

\* 154. And We gave Moses **clear overwhelming argument**.

\* 158. **Note:** The emphasis is upon their failure to murder Jesus by any means. The reader is reminded that the very beginning of the verse refers to the Jewish boast that they had succeeded in murdering Jesus.

This Jewish claim is firmly rejected by the Holy Qur'ān. That is why by the end of the verse, the conclusive declaration is that whatever may have happened they certainly failed to kill him. This implies that it is not the act of crucifixion which is denied. What is denied is death by crucifixion.

"*Walākin shubbiha lahum*" (وَلَوْ كُنَّ شُبَّهَةً لَهُمْ): the word '*shubbiha*' (شُبَّهَةً) in the text must be carefully studied. The context of the preceding text would not permit the implied reference to any other than Jesus or alternatively it could refer to the incident in general. In

† i.e. killed him by crucifixion.

الْبَيِّنَاتِ فَحَقَّقُوا عَنْ ذَلِكَ ۖ وَآتَيْنَا  
مُوسَىٰ سُلْطٰنًا مُّبِينًا ﴿١٥٤﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ رِيبًا قَبِيحًا  
وَقُلْنَا لَهُمْ ادْخُلُوا الْبَابَ سُجَّدًا  
وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ  
وَآخِذُوا مِنْهُم مِّمَّا كَانُوا عَلَىٰ ظَنٍّ ﴿١٥٥﴾

فِيمَا نَقَضُوا مِيثَاقَهُمْ وَكَفَرُوا بِهِمْ  
بِآيَاتِ اللَّهِ وَقَتْلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ  
حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ۚ بَلْ طَبَعَ  
اللَّهُ عَلَىٰ سَمْعِهِمْ فَلا يُؤْمِنُونَ ۚ إِلَّا  
قَلِيلًا ﴿١٥٦﴾

وَبِكْفَرِهِمْ ۚ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ  
بُهْتًا كَبِيرًا عَظِيمًا ﴿١٥٧﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى  
ابْنَ مَرْيَمَ رَسُولَ اللَّهِ ۚ وَمَا قَتَلُوهُ  
وَمَا صَلَبُوهُ ۚ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ  
الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ  
مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ  
وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٨﴾

\* 159. On the contrary, Allāh exalted him to Himself. And Allāh is Mighty, Wise.

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ، وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا ﴿١٥٩﴾

conformity with the rules of grammar the implied pronoun in the word '*shubbiha*' (شُبِّهَ) can refer to none other than Jesus Christ himself. This means that it was he who was obscured and made to appear to them similar to someone else. Hence as Jesus was hung upon the cross he hung in the likeness of someone else. Evidently the denial is not that of crucifixion or apparent death thereupon but the denial is death by crucifixion. There certainly was great confusion as to what actually had happened. So the verse continues to build the scenario of the confusion and doubt. All else is nothing but conjecture. That is the final conclusion.

If the word '*shubbiha*' refers to the incident as such, this would point to the divergent claims of the two disputing parties as to what had happened. Neither of the parties were certain of the validity of their claims. For instance the Christian belief of Jesus' death by crucifixion and later resurrection was not based on any tangible grounds but was merely conjectural. Likewise the Jewish claim of Jesus' death upon the cross was no less conjectural. Hence their appeal to Pilate for the possession of Jesus' body. In fact they clearly expressed their doubts regarding the entire episode of his so-called death and warned Pilate that in the likelihood of his survival he might reappear in public claiming that he had risen from the dead. (Matthew 27:63-64)

It is to this that the last part of the verse under study refers, when it says '*wa innalladhīna*' (وَالَّذِينَ). Certainly those who differ about it (or about him as to what actually befell him) were themselves in doubt.

\* 159. **Note:** '*Bal rafa' ahullāhu ilaihi*' (بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ): the majority of orthodox Muslims infer from this part of the verse that the connotation of '*Bal*' refers to the act of crucifixion i.e., instead of letting him die upon the cross, God rescued him by raising him bodily to somewhere in the heavens. As such he should be living somewhere in space in the same corporal form that he possessed prior to the attempt of his crucifixion. This interpretation raises many difficult questions, mainly:

(a) If Jesus was not crucified at all, is the entire history of crucifixion emphatically denied and the whole episode just a fiction or delusion suffered by the Jews, the Christians and the Romans alike?

(b) Where in the verse is the claim that Jesus was raised bodily to heavens? All that is mentioned simply is that Allāh exalted him to Himself.

As to the first question the orthodox build a fantastic scenario according to which the fact of crucifixion itself is not denied but it is claimed that the person who was crucified was not Jesus but someone else who was given the likeness of Jesus by some angels at the command of God. Hence the doubts and conjectures were about the identity of the person who was crucified. Evidently this explanation creates only more problems than it solves. Moreover, the entire tale is absolutely without foundation. No scriptural evidence or evidence based on the traditions of the Holy Prophet (may peace and blessings of Allāh be on him) is ever presented to support this bizarre claim which simply adds more conjectural confusion.

It is as if this explanation of the verse dawned only upon the medieval scholars while the Messenger of God, peace be upon him, remained himself completely unaware of it.

As to the second question the weakness of the claim is apparent from the wording of the Holy Qur'an. The word '*rafa'a*' (رَفَعَ) means elevated. Whenever Allāh elevates a person the elevation always refers to the status of the person, never to his body. In fact it is impossible to translate this verse in any way other than the said meaning i.e., the elevation of spiritual station.

The verse declares that Allāh elevated Jesus to Himself. Evidently no point in space of Heaven is mentioned to which Allāh raised him. He raised him to Himself while He was present there where Jesus was. No place in Heaven or earth is empty of Allāh's presence. So when someone is said to be raised to Him, a bodily movement is impossible and inconceivable. According to Ahmadiyya understanding of this verse, the connotation of 'on the contrary' refers to the Jewish claim of the accursed death of Jesus. Obviously the opposite of curse is nearness to God.

\* 160. And there is none among the People of the Book but will believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them—

وَأَنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا يَكْفُرُونَ بِهِ  
قَبْلَ مَوْتِهِ ۚ وَيَوْمَ الْقِيَمَةِ يَكُونُ  
عَلَيْهِمْ شَهِيدًا ﴿١٦٠﴾

161. So, because of the transgression of the Jews, We forbade them pure things which had been allowed to them, and *also* because of their hindering many *men* from Allah's way,

فَيُظْلَمُونَ مِنْ الَّذِينَ هَادُوا حَرَّمْنَا  
عَلَيْهِمْ طَيِّبَاتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ  
عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦١﴾

162. And *because of* their taking interest, although they had been forbidden it, and *because of* their devouring people's wealth wrongfully. And We have prepared for those of them who disbelieve a painful punishment.

وَأَخَذْنَاهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ  
وَآخُذْنَاهُمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ۚ وَ  
أَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا  
أَلِيمًا ﴿١٦٢﴾

163. But those among them who are firmly grounded in knowledge, and the believers, believe in what has

لَكِنَّ الرَّاغِبِينَ فِي الْعِلْمِ مِنْهُمْ  
وَالْمُؤْمِنُونَ يُؤْمِنُونَ بِمَا أُتْرِكَ لَكَ

\* 160. **Note:** This verse has been the subject of controversy regarding its real import. Some scholars believe that it refers to a remote future in relation to the time of crucifixion indicating that all Jews without exception will one day have faith in Jesus Christ and accept him as a true Prophet of God. They claim that it is also mentioned in this verse that this miracle would take place in the lifetime of Jesus Christ. This they infer from the words '*qabla mawtihi*' (قَبْلَ مَوْتِهِ) which means before his death.

As the Jews have not yet accepted him, therefore, according to such scholars Jesus must be still alive.

Another commonly held view is that the expression 'before his death' refers to every member of the Jewish faith of the time of Jesus Christ. In this case this would mean that every Jew would believe in Jesus Christ before his death—a claim which can only be verified by God.

Unfortunately many problems and difficulties stand in the way of accepting these propositions in toto.

We propose a completely different and new solution to the problem. The verse under study is translated as "There is no *one* among the people of the Book but will certainly believe in him before his death."

The word in italics *i.e.*, 'one' is not literally mentioned in the verse but is only implied. If it were mentioned the verse would mean as follows:

'*wa in aḥadimmin ahlilkitābi*' وَأَنْ أَحَدٍ مِنْ أَهْلِ الْكِتَابِ

The word in bold letters is the implied word. We suggest that instead of '*Aḥad*' being implied we should consider the word '*fariq*' (فَرِيقٌ) as the implied word. In that case the translation would be: "There is no sect or group from among the People of the Book but will have faith in him (Jesus Christ) before his death."

This requires that Jesus must have migrated to the lands occupied by the lost tribes of Israel and in doing so he fulfilled his mission of delivering his message to all the twelve flocks of the house of Israel. This view is further powerfully supported by a prophecy of Jesus Christ wherein he claimed that he would go in search of the lost sheep of the house of Israel. (Matthew 15:24)

been sent down to thee and what was sent down before thee, and *especially* those who observe Prayer and those who pay the Zakāt and those who believe in Allāh and the Last Day. To these will We surely give a great reward.

R. 23.

164. Surely, We have sent revelation to thee, as We sent revelation to Noah and the Prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and *his* children and *to* Jesus and Job and Jonah and Aaron and Solomon, \*and We gave David a Book.

165. And *We sent some* Messengers whom We have already mentioned to thee and *some* Messengers whom We have not mentioned to thee—and \*Allāh spoke to Moses particularly—

166. Messengers, bearers of glad tidings and warners, so that people may have no plea against Allāh after *the coming of* the Messengers. And Allāh is Mighty, Wise.

167. But Allāh bears witness by means of *the revelation* which He has sent down to thee that He has sent it down *pregnant* with His knowledge; and the angels *also* bear witness; and sufficient is Allāh as a Witness.

168. Those who disbelieve and hinder *others* from the way of Allāh, have certainly strayed far away.

169. Surely, those who have disbelieved and have acted unjustly, Allāh is not going to forgive them, nor will He show them any way,

وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ  
الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ  
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿٢٣﴾

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى  
نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ ۚ وَأَوْحَيْنَا  
إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَ  
يَعْقُوبَ وَآلَ سَبَاطٍ وَعِيسَىٰ وَأَيُّوبَ وَ  
يُوسُفَ وَهَارُونَ وَسُلَيْمَانَ ۚ وَآتَيْنَا  
دَاوُدَ زَبُورًا ﴿٢٤﴾

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ  
قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ  
وَكَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا ﴿٢٥﴾

رُسُلًا مُبَشِّرِينَ وَ مُنْذِرِينَ لَعَلَّ  
يَكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ  
الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٦﴾

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أُنْزِلَ إِلَيْكَ  
أَنزَلَهُ بِحُكْمِهِ ۚ وَالْمَلَائِكَةُ  
يَشْهَدُونَ ۚ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿٢٨﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ ظَلَمُوا أَلَمْ يَكُنِ  
اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ  
طَرِيقًا ﴿٢٩﴾

\* 164. and to David We gave 'Zabūr'.

**Note:** 'Zabūra' (زَبُورٌ) refers to the Psalms.

\* 165. **Note:** According to Arabic grammar when the root of a word is repeated as 'taklīmā' (تَكْلِيمًا) is repeated in this verse, it is done with an intention to indicate intensity or repetition or high quality or to clarify an ambiguity. All these connotations can be applicable simultaneously.



170. Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for Allāh.

171. O mankind, the Messenger has indeed come to you with Truth from your Lord; believe therefore, *it will be better for you*. But if you disbelieve, verily, to Allāh belongs whatever is in the heavens and in the earth. And Allāh is All-Knowing, Wise.

172. O People of the Book, exceed not the limits in your religion, and say not of Allāh anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allāh and *a fulfilment of His word* which He sent down to Mary, and a mercy from Him. So believe in Allāh and His Messengers, and say not '*They are three.*' Desist, *it will be better for you*. Verily, Allāh is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allāh as a Guardian.

#### R. 24.

173. Surely, the Messiah will never disdain to be a servant of Allāh, nor will the angels near *unto God*; and whoso disdains to worship Him and feels proud, He will gather them all to Himself.

174. Then as for those who believed and did good works, He will give them their rewards in full and will give them more out of His bounty; but as for those who disdained and were proud, He will punish them with a painful punishment. And they shall find for themselves beside Allāh no friend nor helper.

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا  
أَبَدًا، وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٧٠﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الرَّسُولُ  
بِالْحَقِّ مِنْ رَبِّكُمْ فَأَمِنُوا خَيْرًا لَكُمْ  
وَلَا تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي  
السَّمُوتِ وَالْأَرْضِ، وَكَانَ اللَّهُ  
عَلِيمًا حَكِيمًا ﴿١٧١﴾

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا  
تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ، إِنَّمَا  
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ  
اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَوَرَّخَ  
مِنْهُ، فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَلَا  
تَقُولُوا ثَلَاثَةً، إِنَّتَهُمْ أَحْيَا لَكُمْ  
إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَنَهُ أَنْ  
يَكُونَ لَهُ وَلَدٌ، لَهُ مَا فِي السَّمُوتِ  
وَمَا فِي الْأَرْضِ، وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧٢﴾

لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ  
عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ  
وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ  
يَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ  
جَمِيعًا ﴿١٧٣﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ  
فَضْلِهِ ۚ وَأَمَّا الَّذِينَ اسْتَنكَفُوا  
اسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا  
وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا  
وَلَا نَصِيرًا ﴿١٧٤﴾

175. O ye people, a manifest proof has indeed come to you from your Lord, and We have sent down to you a clear light.

176. So, as for those who believe in Allāh and hold fast to Him, He will surely admit them to His mercy and grace and will guide them on a straight path *leading* to Himself.

177. They ask thee for instructions. Say, Allāh gives you *His* instructions concerning 'Kalālah': If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if *the heirs* be brethren—both men and women—then the male shall have as much as the portion of two females. Allāh explains *this* to you lest you go astray, and Allāh knows all things well.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ  
مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ﴿١٧٥﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ  
فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿١٧٦﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي  
الْكَلَالَةِ إِنَّ أَمْرًا هَٰذَا لَكُم مِّن لَّدُنْهِ  
وَلَدَّ وَلَهُ أَخْبَثُ فَلَهَا رِضْفٌ مَّا تَرَكَ  
وَهُوَ يَرِثُهَا إِنْ لَّمْ يَكُنْ لَّهَا وَلَدٌ  
فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ  
مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً  
رَّجَاً لَا نِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ  
الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ أَن  
تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٧﴾



### AL-MĀ'IDAH (Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! fulfil *your* compacts. Lawful are made to you quadrupeds *of the class* of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allāh decrees what He wills.

\*3. O ye who believe! profane not the Signs of Allāh, nor the Sacred Month, nor the animals brought as an offering, nor the *animals of sacrifice* wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and *His* pleasure. And when you put off the pilgrims' garb *and are clear of the Sacred Territory*, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allāh; surely, Allāh is severe in punishment.

4. Forbidden to you is *the flesh of an animal* which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allāh; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۚ أُحْلِلْتُ لَكُمْ يَهُيمَةَ الْأَنْعَامِ إِلَّا مَا يُشْلَى عَلَيْكُمْ غَيْرِ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمَةٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ ۚ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِّيْنَ الْبَيْتِ الْحَرَامِ يَنْتَعُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَتَحَدَّوْا ۚ وَلَا تَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَلِكُمْ فُسْقٌ ۚ

\*3. O ye who believe! Profane **none of the things** sanctified by Allāh.

**Note:** The sanctified things may include certain specific periods of time, places or living beings.

eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. *And forbidden is also* that you seek to know your lot by the divining arrows. That is *an act of* disobedience. This day have those who disbelieve despaired of *harming* your religion. So fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islām as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allāh is Most Forgiving, Merciful.

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, training them for hunting and teaching them of what Allāh has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allāh. And fear Allāh. Surely, Allāh is quick in reckoning.'

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And *lawful for you* are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication nor taking secret paramours. And whoever rejects the faith, his work has doubtless come to naught, and in the Hereafter he will be among the losers.

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِن دِينِكُمْ  
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ  
لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ  
نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا  
فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ  
لِّإِسْمِهِ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ  
لَكُمُ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ  
الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا  
عَلَّمَكُمُ اللَّهُ ۖ فَكُلُوا مِمَّا آمَسَكَنَ  
عَلَيْكُمْ ۚ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ ۖ وَاتَّقُوا  
اللَّهَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَطَعَامُ  
الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَّكُمْ ۚ وَ  
طَعَامُكُمْ حَلَلٌ لَهُمْ ۚ وَالْمُحْصَنَاتُ مِنَ  
الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا  
اتَّيَّمْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ  
مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَن  
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۖ وَ  
هُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٦﴾

R. 2.

7. O ye who believe! when you stand up for Prayer, wash your faces, and your hands up to the elbows, and pass your *wet* hands over your heads, and *wash* your feet \*to the ankles. And if you be unclean, purify yourselves *by bathing*. And if you are ill or *you are* on a journey *while unclean*, or one of you comes from the privy or you have touched women, and you find not water, betake yourselves to pure dust and wipe therewith your faces and your hands. Allāh desires not that He should place you in a difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

8. And remember Allāh's favour upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allāh. Surely, Allāh knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allāh, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allāh. Surely, Allāh is aware of what you do.

10. Allāh has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allāh's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allāh. And on Allāh should the believers rely.

\* See note under 4:44, page 90. (Publisher)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَئِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٤﴾

وَإِذْ كَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوِّمَ عَلَىٰ آلَا تَعْدِلُوا رَاعُوا أَنَّهُ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٦﴾

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٧﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا كَرُّوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ لَّا يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ

الْمُؤْمِنُونَ ﴿٩﴾

R. 3.

13. And indeed Allāh did take a covenant from the children of Israel; and We raised among them twelve \*leaders. And Allāh said, 'Surely, I am with you. If you observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allāh a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٣﴾

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. \* So pardon them and turn away *from* them. Surely, Allāh loves those who do good.

فِيمَا نَقَضُوا مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا إِنَّهُمْ قَاعِفٌ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٤﴾

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have \* caused enmity and hatred among them till the Day of Resurrection. And Allāh will soon let them know what they have been doing.

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنْفِئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٥﴾

16. O People of the Book! there has come to you Our Messenger who

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ

\* 13. **Note:** Perhaps there is no single word which can adequately do justice to the word 'naqib' (نَقِيب). It does not only mean 'a leader' but also means a proclaimer, the one who has the authority to read the proclamation or pronounce judgement on behalf of a sovereign or other higher authorities.

\* 14. So pardon them and **show forbearance**.

**Note:** Turning away indicates an act of forbearance and overlooking the faults of others with kindness.

\* 15. **Note:** The Arabic word 'aghrainā' (أَغْرَيْنَا) has the basic meaning to make something stick fast to another so that it becomes an inseparable part of it. Hence the translation we prefer is: **So We made mutual enmity and hatred their lot till the Day of Resurrection.**

unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allāh a Light and a clear Book.

17. Thereby does Allāh guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of* darkness into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, 'Surely, Allāh is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allāh, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allāh belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allāh has power to do all things.

19. The Jews and the Christians say, 'We are sons of Allāh and His loved ones.' Say, 'Why then does He punish you for your sins? Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allāh belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in the *series of* Messengers, who makes *things* clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allāh has power to do all things.

مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ قَدْ  
جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٧﴾

يَهْدِي بِإِذْنِ اللَّهِ مِنَ اتَّبَعَهُ رِضْوَانَهُ  
سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ  
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ  
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٨﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ  
مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ  
الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَفِي  
الْأَرْضِ جَمِيعًا وَفِيهِ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾

وَقَالَتِ الْيَهُودُ وَالنَّصَارَى نَحْنُ أَبْنَاءُ  
اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ  
بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ  
خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ  
مَن يَشَاءُ وَفِيهِ مُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا ذَوَا الْاَيْمَنِ  
الْمُصِيفُ ﴿٢٠﴾

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا  
يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ  
أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ  
وَّ لَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَ  
نَذِيرٌ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢١﴾

R. 4.

21. And *remember* when Moses said to his people, 'O my people, call to mind Allāh's favour upon you when He appointed Prophets among you \*and made you kings, and gave you what He gave not to any other among the peoples.'

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمُوا إِذْ كُنْتُمْ  
نِعْمَةً اللَّهُ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ  
أَنْبِيَاءَ وَجَعَلَ لَكُم مُلُوكًا وَأَتَاكُمْ مَا  
لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ ﴿٢١﴾

22. 'O my people, enter the Holy Land which Allāh has ordained for you and do not turn back, for then you will turn losers.'

يَقَوْمُوا ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ  
الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى  
أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢٢﴾

23. They said, 'O Moses, there is in that *land* a haughty and powerful people, and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا  
جَبَّارِينَ لَا نَدْخُلُهَا حَتَّى  
يَخْرُجُوا مِنْهَا ۖ قُلْ إِن يَخْرُجُوا مِنْهَا فَإِنَّا  
دَاخِلُونَ ﴿٢٣﴾

24. Thereupon two men from among those who feared *their Lord*, on whom Allāh had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allāh, if you are believers.'

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ  
اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ  
فَإِذَا دَخَلْتُمُوهُ فَإِتْكُمُ غُلْبُونَ ۚ وَعَلَى  
اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٤﴾

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, *and* here we sit.'

قَالُوا يَمُوسَى إِنَّا لَنَنْدْخُلُهَا أَبَدًا مَا  
دَامُوا فِيهَا ۖ فَادْهَبْ أَنْتَ وَرَبُّكَ  
فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٥﴾

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي  
فَاثْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ  
سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ  
عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٧﴾

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they

وَإِذْ عَلَيْنَا نَبَأُ ابْنَيْ آدَمَ بِالْحَقِّ ۖ إِذْ  
قَرَّبَا قُرْبَانًا فَتَقَبَّلَ مِنْ أَحَدِهِمَا

\* 21. and gave you what He gave not to **anyone else in the whole world**.

**Note:** The expression *whole world* applies to the people of that age.



each offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allāh accepts only from the righteous.

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allāh, the Lord of the universe.

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allāh and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That

وَلَمْ يُتَقَبَّلْ مِنَ الْآخِرِ ۖ قَالَ  
لَا قُوَّةَ لَكَ، قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ  
مِنَ الْمُتَّقِينَ ﴿٣١﴾

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا  
أَنَا بِمَكِيدٍ لَكَ، قَالَ لَا قُوَّةَ لَكَ  
إِلَّيَّ أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٣٢﴾

إِنِّي أُرِيدُ أَنْ تَمُوءَ بِرِثْمِي وَإِثْمِكَ  
فَتَكُونَ مِنَ أَصْحَابِ النَّارِ ۚ وَذَلِكَ  
جَزَاءُ الظَّالِمِينَ ﴿٣٣﴾

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ  
فَاصْبَحَ مِنَ الْخَاسِرِينَ ﴿٣٤﴾

فَبَحَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ  
لِيُريَهُ كَيْفَ يُوَارِي سَوْآتَةَ أَخِيهِ ۚ  
قَالَ يُوَيْلَتِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ  
هَذَا الْغُرَابِ فَأُوَارِيَ سَوْآتَةَ أَخِي ۚ فَاصْبَحَ  
مِنَ النَّادِمِينَ ﴿٣٥﴾

مِنَ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي  
إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ  
نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ  
النَّاسَ جَمِيعًا ۚ وَمَنْ أَحْيَاهَا فَكَأَنَّمَا  
أَحْيَاهُمُ النَّاسَ جَمِيعًا ۚ وَلَقَدْ جَاءَتْهُمْ  
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِّنْهُمْ  
بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ ﴿٣٦﴾

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَ  
رَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ  
يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ  
وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ  
الْأَرْضِ ۚ ذَلِكَ لَهُمْ جزئِي فِي الدُّنْيَا وَ

shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

35. Except those who repent before you have them in your power. So know that Allāh is Most Forgiving, Merciful.

R. 6.

36. O ye who believe! fear Allāh and seek the way of approach unto Him and strive in His way that you may prosper.

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرُدُوا عَلَيْهِمْ ۖ فَاغْلُظُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٥﴾

37. Surely, if those who disbelieve had all that is in the earth and as much over again, to ransom themselves therewith from the punishment of the Day of Resurrection, it would not be accepted from them; and they shall have a painful punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾

38. They will wish to come out of the Fire, but they will not be able to come out of it, and they shall have a lasting punishment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا مِثْلَ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٧﴾

39. And *as for* the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allāh. And Allāh is Mighty, Wise.

يُرِيدُونَ أَنْ يُخْرِجُوكَ مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا ۚ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٨﴾

40. But whoso repents after his transgression and amends, then will Allāh surely turn to him in mercy; verily, Allāh is Most Forgiving, Merciful.

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٩﴾

41. Dost thou not know that Allāh is He to Whom belongs the kingdom of the heavens and the earth? He punishes whom He pleases and forgives whom He pleases; and Allāh has power to do all things.

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

42. O Messenger! let not those grieve thee who hastily fall into

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ

disbelief—those who say with their mouths, 'We believe,' but their hearts believe not. And among the Jews too are those who would fondly listen to *any* lie—who listen for *conveying it to* another people who have not come to thee. They pervert words after their being put in their *right* places, and say, 'If you are given this, then accept it, but if you are not given this, then beware!' And as for him whom Allāh desires to try, thou shalt not avail him aught against Allāh. These are they whose hearts Allāh has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

43. They are habitual listeners to falsehood, devourers of things forbidden. If, then, they come to thee *for judgment*, judge between them or turn aside from them. And if thou turn aside from them, they cannot harm thee at all. And if thou judge, judge between them with justice. Surely, Allāh loves those who are just.

44. And how will they make thee *their* judge when they have with them the Torah, wherein is Allāh's judgment? Yet, in spite of that they turn their backs; and certainly they will not believe.

R. 7.

45. Surely, We sent down the Torah wherein was guidance and light. By it did the Prophets, who were obedient to *Us*, judge for the Jews, as did the godly people and those learned in the Law; for they were required to preserve the Book of Allāh, and *because* they were guardians over it. Therefore fear not

قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن  
قُلُوبُهُمْ ۚ وَ مِنَ الَّذِينَ هَادُوا ۖ  
سَمِعُونَ لِلْكَذِبِ سَمْعُونَ لِقَوْمِ  
آخَرِينَ ۖ لَمْ يَأْتُوكَ ۖ يُخَرِّفُونَ  
الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ ۚ يَقُولُونَ  
إِنْ أُوْتِيتُمْ هَٰذَا فَخُذُوهُ وَإِنْ لَمْ  
تُؤْتَوْهُ فَاحْذَرُوا ۚ وَ مَنْ يُرِدِ اللَّهُ  
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا  
أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ  
قُلُوبَهُمْ ۖ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَ  
لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

سَمِعُونَ لِلْكَذِبِ أَكْثُونَ لِلشُّعْبِ ۖ  
فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ  
أَعْرِضْ عَنْهُمْ ۚ وَإِنْ تُعْرِضْ عَنْهُمْ  
فَلَنْ يَضُرُّوكَ شَيْئًا ۚ وَإِنْ حَكَمْتَ  
فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ ۚ إِنَّ اللَّهَ يُحِبُّ  
الْمُقْسِطِينَ ﴿٣٣﴾

وَ كَيْفَ يُحْكِمُكَ نَكَ وَ عِنْدَهُمُ التَّوْرَةُ  
فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ  
ذَٰلِكَ ۚ وَ مَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٣٤﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ  
نُورٌ ۖ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ  
أَسْلَمُوا إِلَى الَّذِينَ هَادُوا ۚ وَالرَّبَّانِيُّونَ وَ  
الْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ  
وَ كَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا  
النَّاسَ وَ اخْشَوُا اللَّهَ وَلَا تَشْتَرُوا بِإِيتِي

\*42. And among the Jews too are those who are overeager to listen to lies—

men but fear Me; and barter not My Signs for a paltry price. And whoso judges not by that which Allāh has sent down, these it is who are the disbelievers.

46. And therein We prescribed for them: A life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for *other* injuries equitable retaliation. And whoso waives the right thereto, it shall be an expiation for his *sins*; and whoso judges not by what Allāh has sent down, these it is who are wrongdoers.

47. And We caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was *revealed* before him in the Torah; and We gave him the Gospel which contained guidance and light, fulfilling that which was *revealed* before it in the Torah, and a guidance and an admonition for the God-fearing.

48. And let the People of the Gospel judge according to what Allāh has revealed therein, and whoso judges not by what Allāh has revealed, these it is who are the rebellious.

49. And We have revealed unto thee the Book comprising the truth and fulfilling that which was *revealed* before it in the Book, and as a guardian over it. Judge, therefore, between them by what Allāh has revealed, and follow not their evil inclinations, *turning away* from the truth which has come to thee. For each of you We prescribed a clear spiritual Law and a manifest way in *secular matters*. And if Allāh had *enforced* His will, He would have made you *all* one people, but *He wishes* to try you by that which He has given you. Vie, then, with one another in good works. To Allāh shall you all return; then will He inform you of that wherein you differed.

ثُمَّ آتَيْنَاهُ آلَافَ آيَاتٍ وَمِنْ لَدُنْهِ مِيقَاتُ الْحَجِّ لِلَّهِ  
فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٥﴾

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ  
بِالنَّفْسِ ۖ وَالْعَيْنَ بِالْعَيْنِ ۖ وَالْأَنْفَ  
بِالْأَنْفِ ۖ وَالْأُذُنَ بِالْأُذُنِ ۖ وَالسِّنَّ  
بِالسِّنِّ ۖ وَالْجُرُوحَ قِصَاصًا ۚ فَمَنْ  
تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَّمْ  
يَجْحَظْ بِمَا آتَىٰكَ اللَّهُ فَأُولَٰئِكَ هُمُ  
الظَّالِمُونَ ﴿٤٦﴾

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ  
مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
مِنَ التَّوْرَةِ ۖ وَأَتَيْنَاهُ الْإِنجِيلَ فِيهِ  
هُدًى وَنُورٌ ۚ وَمُصَدِّقًا لِّمَا بَيْنَ  
يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَهُدًى  
مَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٧﴾

وَلِيَحْكُمَ أَهْلَ الْإِنجِيلِ بِمَا آتَىٰكَ اللَّهُ  
فِيهِ ۚ وَمَنْ لَّمْ يَحْكَمْ بِمَا آتَىٰكَ اللَّهُ  
فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٨﴾

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ  
الْكِتَابِ ۚ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُمْ  
بَيْنَهُم بِمَا أَنزَلَ اللَّهُ ۚ وَلَا تَتَّبِعْ  
أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ  
لِكُلِّ جَعَلْنَا مِنْكُمْ شَرْعَةً وَ  
مِنْهَا جَاءَ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ  
أُمَّةً وَاحِدَةً ۚ وَلَٰكِن لِّيَبْلُوَكُمْ فِي  
مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ  
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ  
فِيهِ تَخْتَلِفُونَ ﴿٤٩﴾

50. And *We have revealed the Book to thee bidding thee* to judge between them by that which Allāh has revealed and not to follow their evil inclinations, and to be on thy guard against them, lest they cause thee *to fall into* affliction on account of part of what Allāh has revealed to thee. But if they turn away, then know that Allāh intends to smite them for some of their sins. And indeed a large number of men are disobedient.

51. Do they then seek the judgment of *the days of* Ignorance? And who is better than Allāh as a Judge for a people who have firm faith?

R. 8.

52. O ye who believe! take not the Jews and the Christians for friends. They are friends one to another. And whoso among you takes them for friends is indeed one of them. Verily, Allāh guides not the unjust people.

53. And thou wilt see those in whose hearts is a disease, hastening towards them, saying, 'We fear lest a misfortune befall us.' Maybe, Allāh will bring about victory or some *other* event from Himself. Then will they become regretful of what they concealed in their minds.

54. And those who believe will say, 'Are these they who swore by Allāh with their most solemn oaths that they were surely with you?' Their works are vain and they have become the losers.

55. O ye who believe! whoso among you turns back from his religion, then *let it be known that in his stead* Allāh will soon bring a people whom He will love and who will love Him, *and who will be kind and*

وَأَن اٰحْكُمَ بَيْنَهُمْ بِمَا اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَاءَهُمْ وَ اٰخِذْهُمْ اَن يَفْتِنُوْكَ عَنْ بَعْضِ مَا اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا عَلِمْنَا مَا يُرِيْدُ اللّٰهُ اَن يُصِيبَهُمْ بِبَعْضِ دُوْلِهِمْ ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ۝۵۰

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَ مَن اَحْسَنُ نَّجٍّ مِّنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ۝۵۱

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا الْيَهُودَ وَ النَّصٰرَىٰ اَوْلِيّآءَ ۚ بَعْضُهُمْ اَوْلِيّآءُ بَعْضٍ ؕ وَ مَن يَتَّوَلَّهُمْ فَاِنَّهٗ مِّنْهُمْ ؕ لَآ يَهْدِي اللّٰهُ الْقَوْمَ الظّٰلِمِيْنَ ۝۵۲

فَتَرَى الَّذِيْنَ فِي قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشَى اَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَى اللّٰهُ اَن يَّآتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُضْلِحُوْا عَلٰى مَا اَسْرَوْا فِيْ اَنْفُسِهِمْ نُوْمِيْنَ ۝۵۳

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْا اِهٰۤؤُلَاءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْْمَانِهِمْ اَنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ اَعْمَالُهُمْ فَاصْبَحُوْا خٰسِرِيْنَ ۝۵۴

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَن يَّزِنَ مِنْكُمْ عَن دِيْنِهٖ فَسَوْفَ يَأْتِيَ اللّٰهُ بِقَوْمٍ يُّحِبُّهُمْ وَ يُّحِبُّوْنَ ؕ اِذْ لَقِيَ عَلَى الْمُؤْمِنِيْنَ اَعْرَاجٌ عَلَى الْكٰفِرِيْنَ

humble towards believers, hard and firm against disbelievers. They will strive in the cause of Allāh and will not fear the reproach of a fault-finder. That is Allāh's grace; He bestows it upon whomsoever He pleases; and Allāh is Bountiful, All-Knowing.

\* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt and worship God alone.

57. And those who take Allāh and His Messenger and the believers for friends *should rest assured* that it is the party of Allāh that must triumph.

R. 9.

58. O ye who believe! take not those for friends who make a jest and sport of your religion from among those who were given the Book before you, and the disbelievers. And fear Allāh if you are believers;

59. And *who*, when you call *people* to Prayer, take it as jest and sport. That is because they are a people who do not understand.

60. Say, 'O People of the Book! do you find fault with us because we believe in Allāh and what has been sent down to us and what was sent down previously? Or *is it* because most of you are disobedient to God?'

61. Say, 'Shall I inform you of those whose reward with Allāh is worse than that? *They are* those whom Allāh has cursed and on whom His wrath has fallen and of whom He has made apes and swine and *who* worship the Evil One. These indeed are in a worse plight, and farther astray from the right path.

\* 56. Your friend is only Allāh and His Messenger and the believers who observe Prayer and pay the Zakāt **bowing to Him with absolute sincerity**.

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ  
لَوْمَةً لَّا إِلِمَ ذَلِكَ فَضَّلَ اللَّهُ يُونُسَ  
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٦﴾

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ  
آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ  
يُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٧﴾  
وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا  
فَإِنَّ جُزْبَ اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ  
اتَّخَذُوا دِينَكُمْ هُزُوءًا لِعِبَادٍ مِنَ الَّذِينَ  
أَوْفُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافَّةِ  
أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مَوْعِنِينَ ﴿٥٩﴾  
وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هَا  
هُزُوءًا وَلِعِبَادٍ ذَلِكَ يَأْتُهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿٦٠﴾

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَتَّقُمُونَ مِنَّا  
إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا  
وَمَا أُنْزِلَ مِنْ قَبْلُ وَأَنْ أَكْثَرُكُمْ  
فُسْقُونَ ﴿٦١﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِنْ ذَلِكَ  
مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَ  
غَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ  
وَ الْخَنَازِيرَ وَ عِبَادَ الطَّاغُوتِ  
أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ  
السَّبِيلِ ﴿٦٢﴾

62. And when they come to you, they say, 'We believe,' while they enter with unbelief and go out therewith; and Allāh knows best what they conceal.

63. And thou seest many of them hastening towards sin and transgression and the eating of things forbidden. Evil indeed is that which they practise.

64. Why do not the divines and those learned in the Law prohibit them from uttering falsehood and eating things forbidden? Evil indeed is that which they do.

\*65. And the Jews say, 'The hand of Allāh is tied up.' Their *own* hands shall be tied up and they shall be cursed for what they say. Nay, both His hands are wide open; He spends how He pleases. And what has been sent down to thee from thy Lord will most surely increase many of them in rebellion and disbelief. And We have cast among them enmity and hatred till the Day of Resurrection. Whenever they kindle a fire for war, Allāh extinguishes it. And they strive to create disorder in the earth, and Allāh loves not those who create disorder.

66. And if the People of the Book had believed and been righteous, We would surely have removed from them their evils and We would surely have admitted them into Gardens of Bliss.

67. And if they had observed the Torah and the Gospel and what has been *now* sent down to them from their Lord, they would, surely, have eaten of *good things* from above them and from under their feet.

\*65. And the Jews say, 'The hand of Allāh is tied up.' It is their *own* hands which are tied up and they shall be cursed for what they say.

وَاِذَا جَاءَ وَكُمۡ قَالُوۡا اٰمَنَّا وَقَدْ خَلُوۡا  
بِالْكُفْرِ وَهُمْ قَدْ خَرَجُوۡا مِنْهُ ۚ وَاللّٰهُ  
اَعْلَمُ بِمَا كَانُوۡا يَكْتُمُوۡنَ ﴿۶۲﴾

وَتَرٰى كَثِيْرًا مِّنْهُمْ يَسٰرِعُوْنَ فِي  
الْمَلٰٓئِمِ وَالْعُدُوۡاۤىِٔ وَآكُلُوۡا مِمَّا سَخَتْ  
لَهُۥمۡ مَّا كَانُوۡا يَعْمَلُوۡنَ ﴿۶۳﴾

لَوْلَا يَنْهٰهُمْ الرَّبّٰنِيُّوْنَ وَالْاَحْبَابُ  
عَنْ قَوْلِهِمۡ الْاَلٰثِمَ وَالْاَكْلِهِمۡ السَّخٰتَ  
لَهُۥمۡ مَّا كَانُوۡا يَصْنَعُوۡنَ ﴿۶۴﴾

وَقَالَتِ الْيَهُودُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ  
عَلَّتْ اَيْدِيْهِمْ وَلَعَنُوۡا بِمَا قَالُوۡا ۚ يَلُ  
يَدُهٗ مَبْسُوْطَتٌ ۚ يَنْفِقُ كَيْفَ يَشَآءُ ؕ  
وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّا اُنْزِلَ  
اِلَيْكَ مِنْ رَّبِّكَ طٰغِيًا نَّارًا وَكُفْرًا ؕ  
اَلْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَا  
ۤاِلٰى يَوْمِ الْقِيٰمَةِ ؕ كُلَّمَا اَوْقَدُوۡا نَارًا  
لِّلْحَرْبِ اَطْفَاَهَا اللّٰهُ ۚ وَيَسْعَوْنَ فِي  
الْاَرْضِ فَسَادًا ۚ وَاللّٰهُ لَا يُحِبُّ  
الْمُفْسِدِيْنَ ﴿۶۵﴾

وَلَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوۡا وَاتَّقَوْا  
لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَآدْخَلْنٰهُمْ  
جَنَّاتِ النَّعِيْمِ ﴿۶۶﴾

وَلَوْ اَنَّهُمۡ اَقَامُوا التَّوْرَةَ وَالْاِنْجِيْلَ  
وَمَا اُنْزِلَ اِلَيْهِمْ مِنْ رَّبِّهِمْ لَآكُلُوۡا مِنْ  
فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ

\*Among them are a people who are moderate; but many of them—evil indeed is that which they do.

R. 10.

68. O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou hast not conveyed His Message at all. And Allāh will protect thee from men. Surely, Allāh guides not the disbelieving people.

69. Say, 'O People of the Book! you stand on nothing until you observe the Torah and the Gospel and what has now been sent down to you from your Lord.' And surely, what has been sent down to thee from thy Lord will increase many of them in rebellion and disbelief; so grieve not for the disbelieving people.

70. Surely, those who have believed, and the Jews, and the Sabians, and the Christians—whoso believes in Allāh and the Last Day and does good deeds, on them shall come no fear, nor shall they grieve.

71. Surely, We took a covenant from the children of Israel, and We sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.

72. And they thought there would be no punishment, so they became blind and deaf. But Allāh turned to them in mercy; yet again many of them became blind and deaf; and Allāh is Watchful of what they do.

73. Indeed they are disbelievers who say, 'Surely, Allāh is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O

أُمَّةٌ مُّقْتَصِدَةٌ ۖ وَكَثِيرٌ مِّنْهُمْ سَاءٌ  
بِمَا يَعْمَلُونَ ﴿١٤﴾

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ  
مِنْ رَبِّكَ ۚ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ  
رِسَالَتَهُ ۚ وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ ۚ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٥﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَى شَيْءٍ حَتَّى  
تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ  
إِلَيْكُمْ مِنْ رَبِّكُمْ ۚ وَلَيَزِيدَنَّ كَثِيرًا  
مِّنْهُمْ مَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ  
طُغْيَانًا وَكُفْرًا ۚ فَلَا تَأْسَ عَلَى  
الْقَوْمِ الْكَافِرِينَ ﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِئُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللهِ  
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧﴾

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ  
أَرْسَلْنَا إِلَيْهِمُ رُسُلًا ۖ كُلَّمَا جَاءَهُمْ  
رَسُولٌ بِمَا لَا تَهْوَىٰ أَنْفُسُهُمْ ۖ فَرِيقًا  
كَذَّبُوا ۖ وَفَرِيقًا يَقْتُلُونَ ﴿١٨﴾

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً ۖ فَعَمُوا  
صَمُوتًا ۖ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا  
وَصَمُوا ۖ كَثِيرٌ مِّنْهُمْ ۖ وَاللَّهُ بَصِيرٌ  
بِمَا يَعْمَلُونَ ﴿١٩﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ  
الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ الْمَسِيحُ  
يَبْنِي إِسْرَءِيلَ عَابِدُوا اللَّهَ رَبِّي

\*67. Among them there is a body of people who are moderate; but evil indeed is that which the majority of them do.



children of Israel, worship Allāh Who is my Lord and your Lord.' Surely, whoso associates partners with Allāh, him has Allāh forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

- \*74. They are surely disbelievers who say, 'Allāh is the third of three;' there is no God but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

75. Will they not then turn to Allāh and beg His forgiveness, while Allāh is Most Forgiving, Merciful?

- \*76. The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.

77. Say, 'Will you worship beside Allāh that which has no power to do you harm or good?' And it is Allāh Who is All-Hearing, All-Knowing.

78. Say, 'O People of the Book! exceed not the limits in the matter of your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and who have strayed away from the right path.'

R. 11.

79. Those amongst the children of Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was

وَرَبَّكُمْ إِلَهٌُ مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَا فِيهَا النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ۝

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابُ الْيَوْمِ ۝

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَ لَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَنِ الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ نَنْظُرْ أَنَّى يُؤْفَكُونَ ۝

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

قُلْ يَا هَلْ أَكْتَبَ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ۝

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ

- \*74. They are surely disbelievers who say, 'Allāh is one of the three;' there is no God but the One God.

- \*76. The Messiah, son of Mary, was no more than a Messenger. All Messengers before him have passed away. And his mother was righteous. Both of them used to eat food.



86. So Allāh rewarded them, for what they said, with Gardens beneath which streams flow. Therein shall they abide; and that is the reward of those who do good.

87. And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

R. 12.

88. O ye who believe! make not unlawful the good things which Allāh has made lawful for you, and do not transgress. Surely, Allāh loves not the transgressors.

89. And eat of that which Allāh has provided for you of what is lawful and good. And fear Allāh in Whom you believe.

90. Allāh will not call you to account for *such* of your oaths as are vain, but He will call you to account for the oaths which you take in earnest. The expiation for this is the feeding of ten poor persons with *such* average food as you feed your families with, or the clothing of them or the freeing of a neck. But whoso finds not *the means* shall fast for three days. That is the expiation of your oaths when you have sworn *them*. And do keep your oaths. Thus does Allāh explain to you His Signs that you may be grateful.

\*91. O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan's handiwork. So shun *each one* of them that you may prosper.

\*92. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from the remembrance of Allāh and from

\*91. O ye who believe! **intoxicants and games of chance** and idols and divining arrows are only an abomination of Satan's handiwork.

\*92. Satan desires only to create enmity and hatred among you by means of **intoxicants and games of chance**,

فَأَثَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٨﴾

وَكُلُوا مِمَّا رَزَقَكُمْ اللَّهُ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمْ لَا أَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٩٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْآزَلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩١﴾

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَ الْبَغْضَاءَ فِي الْخَمْرِ وَ الْمَيْسِرِ يَصَدِّكُمْ عَنْ ذِكْرِ اللَّهِ وَ عَنِ الصَّلَاةِ



98. Allāh has made the Ka'bah, the inviolable House, as a means of support and uplift for mankind, as also the Sacred Month and the offerings and the *animals with collars*. That is so that you may know that Allāh knows what is in the heavens and what is in the earth, and that Allāh knows all things well.

99. Know that Allāh is severe in punishment and that Allāh is *also* Most Forgiving, Merciful.

100. On the Messenger lies only the conveying of the Message. And Allāh knows what you reveal and what you hide.

101. Say, 'The bad and the good are not alike,' even though the abundance of the bad may cause thee to wonder. So fear Allāh, O men of understanding, that you may prosper.

R. 14.

102. O ye who believe! ask not about things which, if revealed to you, would cause you trouble; though if you ask about them while the Qur'an is being sent down, they \*will be revealed to you. Allāh has left them out. And Allāh is Most Forgiving, Forbearing.

103. A people before you asked about such *things*, but then they became disbelievers therein.

104. Allāh has not ordained any \*'Bahīrah' or 'Sā'ibah' or 'Waṣīlah' or 'Hāmi'; but those who disbelieve forge a lie against Allāh, and most of them do not make use of their understanding.

\* 102. Allāh has left them out *out of kindness*.

**Note:** No course of action prescribed by God for the believers can be intended to cause them trouble. Yet out of His Mercy God does not want to give instructions in minute detail lest they should be difficult for some to follow and cause unnecessary discomfort.

\* 104. **Note:** 'bahīrah' (بَحِيرَة) is a name given by pagan Arabs to a she-camel which had given birth to seven young ones and was then let loose to feed freely after its ears were slit. It was dedicated to some god and its milk was not used nor its back.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ  
قِيَمًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَ  
الْقُلَاقِدَ ذَلِكَ لَعَلَّكُمْ تَعْلَمُونَ إِنَّ اللَّهَ يَعْلَمُ  
مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَ إِنَّ  
اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٨﴾

لَعَلَّكُمْ تَعْلَمُونَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَإِنَّ  
اللَّهَ عَفُوٌّ ذَرِيمٌ ﴿٩٩﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠٠﴾

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ  
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ  
يَأُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَن  
أَشْيَاءَ إِن تُبَدَّلَ لَكُمْ تَسْؤُكُمْ وَإِن  
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ  
تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ عَفُوٌّ  
حَلِيمٌ ﴿١٠٢﴾

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ  
أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٣﴾

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ  
وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَئِنَّ الَّذِينَ  
كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ  
كَثُرُهُمْ لَا يَعْقِلُونَ ﴿١٠٤﴾

105. And when it is said to them, 'Come to what Allāh has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and no guidance?

وَإِذْ أَقْبَلْ لَهُمْ تَعَالَى إِلَى مَا أَنْزَلَ اللَّهُ  
وَرَأَى الرَّسُولُ قَالُوا أَحْسَبُنَا مَا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا  
يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٥﴾

\* 106. O ye who believe! be heedful of your own selves. He who goes astray cannot harm you when you *yourselves* are rightly guided. To Allāh will you all return; then will He disclose to you what you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ  
لَا يَصُدُّكُمْ عَنْ صَلَّ إِذَا اهْتَدَيْتُمْ، إِلَى  
اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿١٠٦﴾

107. O ye who believe! the *right* evidence among you, when death presents itself to one of you, at the time of making a bequest, is of two just men from among you; or of two others not from among you, if you be journeying in the land and the calamity of death befall you. You shall detain them both after Prayer *for giving evidence*; if you doubt, they shall both swear by Allāh, *saying*, 'We take not in exchange for this any price, even though he be a near relation, and we conceal not the testimony *enjoined* by Allāh; surely, in that case, we should be among the sinners.'

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ  
إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ حِينَ  
الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ  
آخَرَيْنِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ  
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَكُمْ  
مُصِيبَةُ الْمَوْتِ تَحْسِبُوهُمَا مِنْ بَعْدِ  
الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا  
نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَ  
لَا تَكُنْ شَهَادَةُ اللَّهِ إِنَّكَ إِذَا لَمِنَ  
الْأَرْثَمِينَ ﴿١٠٧﴾

'Sā'ibah' (سَائِبَة) is a she-camel let loose to water and pasture after giving birth to five young ones.

'Wasilah' (وَصِيْلَة) is a she-camel (or an ewe or she-goat) let loose in the name of a god after she had given birth to seven female young ones consecutively. If at the seventh birth she bore a pair, male and female, these were also let loose.

'Hāmi' (هَامِي) is a camel which had fathered seven young ones. It was let loose and was not used for riding or carrying. It was free to pasture and water.

After having stated that minor matters and details have been left to man to legislate as he thinks proper, the verse fittingly draws attention to the fact that such freedom and discretion are not allowed in fundamentals, because in fundamentals unanimity is essential and divergence of opinion may prove immensely harmful. The verse gives an illustration to show that human intellect cannot be trusted with the making of the laws on fundamental matters. The Arabs used to let loose the animals mentioned in the verse in honour of their idols. Besides being based on disbelief and superstition, the practice was also highly foolish. The animals thus let loose wrought great havoc wherever they went. The Qur'an refers to this evil practice as an example of man-made laws and warns Christians who question the wisdom of a revealed Law to learn a lesson from the morally degrading practices to which the pagan Arabs had resorted because they had no revealed Law to guide them.

\* 106. O ye who believe! **Stand guard over yourselves.**

- \*108. But if it be discovered that the two *witnesses* are guilty of sin, then two others shall take their place from among those against whom the *former two witnesses*—who were in a better position *to give true evidence*—*sinfully* deposed, and the two *latter witnesses* shall swear by Allāh, *saying*, ‘Surely, our testimony is truer than the testimony of the *former two*, and we have not been unfair *in any way*; for then, indeed, we should be of the unjust.’

فَإِنْ عُرِضَ عَلَىٰ آتِهِمَا اسْتَحَقَّ إِثْمًا  
فَأَخْرَجَ يَقُومُ مِنْ مَقَامِهِمَا مِنَ الَّذِينَ  
اسْتَحَقَّ عَلَيْهِمُ الْأُولَٰئِينَ فَيَقْسِمُ  
بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ  
شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا لِمَا إِذَا  
لَمِنَ الظَّالِمِينَ ﴿٣٨﴾

- \*109. Thus it is more likely that they will give evidence according to facts or that they will fear that other oaths will be taken after their oaths. And fear Allāh and hearken. And Allāh guides not the disobedient people.

ذَلِكَ أَتَى أَنْ يَأْتُوا بِالشَّكَاكَةِ عَلَى  
وَجْهِهَا أَوْ يَخَالُفُوا أَنْ تُكَذَّبَ بِإِيمَانٍ بَعْدَ  
إِيمَانِهِمْ ۚ وَاتَّقُوا اللَّهَ ۖ وَاسْمِعُوا ۖ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٨﴾

**R. 15.**

110. *Think of the day when Allāh will assemble the Messengers and say, 'What reply was made to you?' They will say, 'We have no knowl-  
\*edge, it is only Thou Who art the Knower of hidden things.'*

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا  
أُحْبَبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ  
عَلَّامُ الْغُيُوبِ ﴿١٣﴾

111. When Allāh will say, “O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness *so that* thou didst \*speak to the people in the cradle and in middle age; and when I taught thee the Book and Wisdom and the

وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ  
نِعْمَتِي عَلَيْكَ وَاعْلَىٰ وَالِدَتِكَ مَا  
آتَيْتُكَ مِنَ الرُّوحِ الْقُدُسِ فَتُكَلِّمُ النَّاسَ  
فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ الْكِتَابَ  
وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَإِذْ

- \*108. But if it becomes evident that they have committed the sin of *perjury* then the other two from among those against whose interest they had witnessed should stand in their place. Then having taken oath in the name of Allāh give testimony against the former two affirming, ‘Our testimony is truer than the testimony of the former two and we have not transgressed. In case we are false we should be counted amongst the transgressors *in the sight of Allāh.*’**

**Note:** This verse portrays the scenario of all the witnesses being present and the preference of bearing testimony is given to the first two more closely related. This is apparent from the preceding verse 107.

- \*109. Thus it is more likely *that pressure will be put upon them so that they will remain factual in their testimony* fearing that other testimonies could also be entertained after their testimony.

- \*110. it is only You Who are the Best Knower of hidden things.'**

- \*111. Note:** This is an expression indicating that Jesus spoke words of wisdom and godliness from his early childhood and continued to do so right up to his advanced years. The word

(cont. on p. 136)

Torah and the Gospel; and when thou didst fashion *a creation* out of clay, in the likeness of a bird, by My command; then thou didst breathe into it *a new spirit* and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from *putting thee to death* when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception.'"

112. And when I inspired the disciples of *Jesus* to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.'

113. When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?' he said, 'Fear Allāh, if you are believers.'

114. They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.'

115. Said Jesus, son of Mary, 'O Allāh, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the Best of sustainers.'

'kahlan' (كَهْلًا) indicates the time when a person's hair begin to turn grey and from then on to advanced age.

This verse is a metaphorical expression of the spiritual revolution brought about by the Prophets of God. This is a special tribute to the qualities of Jesus who out of all the Prophets of God was chosen as a model for bringing about such miraculous transformations.

تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَمْرِ  
فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِأَمْرِ  
وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِأَمْرِ  
وَإِذَا تُخْرِجُ الْمَوْتَى بِأَمْرِ  
بَنِي إِسْرَءِيلَ عَنْكَ إِذَا جِئْتَهُمْ  
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ  
إِنْ هَذَا إِلَّا سِحْرٌ مُؤْمِنِينَ ﴿١١٢﴾

وَلَا ذَا حِثٍّ إِلَى الْحَوَارِيِّينَ أَنْ آمَنُوا بِي  
وَبِرَسُولِي ۖ قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا  
مُسْلِمُونَ ﴿١١٣﴾

إِذَا قَالَ الْحَوَارِيُّونَ يُعِيسَى ابْنُ مَرْيَمَ  
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا  
مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٤﴾

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ  
قُلُوبُنَا وَتَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَ  
تَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ﴿١١٥﴾

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ  
عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا  
عِيدًا ۖ لَأَوَّلُنَا وَآخِرُنَا وَأَيُّهُ مِنْكَ ۖ وَ  
أَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ ﴿١١٦﴾







## AL-AN'ĀM

(Revealed before Hijrah)

1. In the name of Allāh, the  
Gracious, the Merciful.

2. All praise belongs to Allāh Who created the heavens and the earth and brought into being every *kind of* darkness and light; yet those who disbelieve set up equals to their Lord.

3. He it is Who created you from clay, and then He decreed a term. And there is *another* term fixed with Him. Yet you doubt!

4. And He is Allāh, *the God*, both in  
\*the heavens and in the earth. He  
knows your inside and your outside.  
And He knows what you earn.

5. And there comes not to them any Sign of the Signs of their Lord, but they turn away from it.

6. So they rejected the truth when it came to them; but soon shall come to them the tidings of that at which they mocked.

\*7. See they not how many a generation We have destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another generation.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ﴿٢﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَهُ وَأَجَلٌ مُّسَمًّى عِنْدَكَ ثُمَّ أَنْتُمْ مُّمْتَرُونَ ﴿٣﴾

وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ  
يَعْلَمُ سِرُّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا  
تَكْسِبُونَ ﴿٢﴾

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا  
كَانُوا عَنْهَا مُعْرِضِينَ ﴿٥﴾

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ  
يَأْتِيهِمْ أَتْلُؤٌ مَّا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿٦﴾

أَلَمْ يَرَوْا كَمَا أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ  
قَرْنٍ مَكَّنَّهُمْ فِي الْأَرْضِ مَا لَهُمْ لَمْ يَكُنْ  
وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا  
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ  
فَأَهْلَكْنَاهُمْ يَذُنُّوهُمْ وَأَنشَأْنَا مِنْ  
بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٤﴾

**\*4. He knows your secrets and also that which is apparent. And He knows what you earn.**

\*7. See they not how many **ages** have We destroyed before them? We had established them in the earth as We have established you not, and We sent the clouds over them, pouring down abundant rain; and We caused streams to flow beneath them; then did We destroy them because of their sins and raised up after them another **people**.

8. And if We had sent down to thee a writing upon parchment and they had felt it with their hands, *even then* the disbelievers would have surely said, ‘This is nothing but manifest sorcery.’

9. And they say, ‘Why has not an angel been sent down to him?’ But if We had sent down an angel, the matter would have been settled, *and* then they would not have been granted a respite.

10. And if We had appointed *as Messenger* an angel, We would have made him *appear as* a man; and *thus* We would have made confused to them what they are *themselves* confusing.

11. And surely have the Messengers been mocked at before thee, but that which they mocked at encompassed those of them who scoffed.

**R. 2.**

12. Say, 'Go about in the earth, and see what was the end of those who treated *the Prophets* as liars.'

13. Say, 'To whom belongs what is in the heavens and the earth?' Say, 'To Allāh.' He has taken upon Himself *to show* mercy. He will certainly *continue to assemble* you till the Day of Resurrection. There is \*no doubt in it. Those who ruin their souls will not believe.

14. To Him belongs whatever dwells in the night and the day. And He is the All-Hearing, the All-Knowing.

15. Say, 'Shall I take any protector other than Allāh, the Maker of the heavens and the earth, Who feeds and is not fed?' Say, 'I have been commanded to be the first of those who submit.' And be thou not of

\* 13. Those who **have ruined themselves** will not believe.

وَلَوْ نَزَّلْنَاهُ عَلَىٰكَ جِبْتًا فِي قَرْطَاسٍ  
فَلَمَسُوهُ يَأْتِيهِمْ لِقَالِ الَّذِينَ كَفَرُوا  
إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٨﴾

وَقَالُوا لَوْ لَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ  
أَنْزَلْنَا مَلَكَ لَقُضِيَ الْأَمْرُ ثُمَّ لَا  
يُنْظَرُونَ ﴿٩﴾

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلِبْسُونَ ﴿٣٥﴾

وَلَقَدْ اسْتَهْزَيْ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ  
بِالْزَيْنِ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ  
يَسْتَهْزِءُونَ ﴿١١﴾

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣﴾

قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ  
قُلْ لِلَّهِ كَتَبَ عَلَى نَفْسِهِ الرَّحْمَةَ  
لِيَجْزِيََكُمْ إِلَى يَوْمِ الْبَيْعَةِ لَا رَيْبَ  
فِيهِ وَالَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا  
يُؤْمِنُونَ ﴿١٣﴾

وَلَهُ مَا سَكَنَ فِي الْإِيلِ وَالنَّهَارِ، وَهُوَ  
السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

قُلْ أَعْيَرَ اللَّهُ اتَّخَذُ وَلِيًّا فَاطِرَ  
السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا  
يُطْعِمُهُ قُلْ إِنِّي أَمَرْتُ أَنْ أَكُونَ أَوَّلَ  
مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنْ

those who associate partners *with* God.

16. Say, 'Of a truth, I fear, if I disobey my Lord, the punishment of \*an awful day.'

17. He from whom it is averted on that day, *God* indeed has had mercy on him. And that indeed is a manifest triumph.

18. And if Allah touch thee with affliction, there is none that can \*remove it but He; and if He touch thee with happiness, then He has power to do all that He wills.

\*19. And He is Supreme over His servants; and He is the Wise, the All-Aware.

20. Say, 'What thing is most weighty as a witness?' Say, 'Allah is a Witness between me and you. And this Qur'ān has been revealed to me so that with it I may warn you and whomsoever it reaches. What! do you really bear witness that there are other gods beside Allāh?' Say, 'I \*bear not witness *thereto*.' Say, 'He is the One God, and certainly I am far removed from that which you associate *with Him*.'

21. Those to whom We gave the Book recognize him as they recognize their sons. But those who ruin their souls will not believe.

R. 3.

22. And who is more unjust than he who forges a lie against Allāh or gives the lie to His Signs? Surely, the unjust shall not prosper.

المشركين ١٥

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ  
يَوْمٍ عَظِيمٍ ١٦

مَنْ يُضَرِّفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ  
وَذَلِكَ الْفَوْزُ الْمُبِينُ ١٧

وَأِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ  
لَهُ إِلَّا هُوَ ۚ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى  
كُلِّ شَيْءٍ قَدِيرٌ ١٨

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ  
الْحَكِيمُ الْخَبِيرُ ١٩

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۚ قُلِ اللَّهُ تَعَالَى  
شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأَوْحِيَ إِلَيَّ  
هَذَا الْقُرْآنُ لِأُنْذِرَكُمْ بِهِ وَ مَنْ  
بَلَغَ ۖ أُنْذِرْكُمْ لَتَشْهَدُونَ أَنَّ مَعَ اللَّهِ  
إِلَهَةً أُخْرَى ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا  
هُوَ إِلَهُ ۖ وَاحِدٌ ۖ وَإِنِّي بَرِيءٌ مِمَّا  
تُشْرِكُونَ ٢٠

الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْرِفُونَهُ  
كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ٢١

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ٢٢

\*16. **Note:** We propose the translation be changed from 'awful day' to 'an enormous day' which has all the connotation of the word 'azīm' (عَظِيمٌ) in this context.

\*18. and if He **bestows upon you good fortune** then He has power to do all that He wills.

\*19. And He is **All-Powerful** over His creatures—the **humankind**; and He is the Wise, the All-Aware.

\*20. Say, 'He is the One God, and **I am completely absolved of what you associate with Him**.'

23. And *think* of the day when We shall gather them all together; then shall We say to those who associated partners *with God*, 'Where are the partners you spoke of, those whom you used to assert?'

24. Then *the end* of their mischief will be naught save that they shall say, 'By Allāh, our Lord, we were not idolaters.'

\* 25. See how they lie against themselves. And that which they fabricated has failed them.

26. And among them are some who give ear to thee; but We have put veils on their hearts, that they should not understand, and deafness in their ears. And *even* if they see every Sign, they would not believe therein, so much so, that when they come to thee, disputing with thee, those who disbelieve say, 'This is nothing but fables of the ancients.'

27. And they forbid *others* to believe it and *themselves too* they keep away from it. And they ruin none but their own selves; only they perceive not.

28. And if thou couldst only see when they are made to stand before the Fire! They will say, 'Oh, would that we might be sent back! And *then* we would not treat the Signs of our Lord as lies, and we would be of the believers.'

29. Nay, that which they used to conceal before has *now* become clear to them. And if they were sent back, they would surely return to that which they were forbidden. And they are certainly liars.

30. And they say, 'There is nothing except *this* our present life, and we shall not be raised again.'

\* 25. See how they lie against themselves. And what they fabricated was of no avail to them.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا آيِينَ شَرَكَاؤُكُمْ الَّذِينَ  
كُنْتُمْ تَزْعُمُونَ ﴿٢٣﴾

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا  
وَاللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٤﴾

أَنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَصَلَّ  
عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٥﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَى  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي  
أُذُنِهِمْ وَقْرًا ۖ وَإِنْ يَرَوْا كَلِمًا إِلَهِيًّا  
يُؤْمِنُوهَا بِهَا ۖ حَتَّىٰ إِذَا جَاءُوكَ  
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ  
هَذَا إِلَّا آسَاطِيرُ الْأَوَّلِينَ ﴿٢٦﴾

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ ۚ وَ  
إِنْ يُفْلِحْ كُنْ إِلَّا أَنْفُسُهُمْ وَمَا  
يَشْعُرُونَ ﴿٢٧﴾

وَلَوْ تَرَىٰ إِذْ دُقُّقُوا عَلَى النَّارِ فَقَالُوا  
يَلَيْتُنَا نَرُدُّ وَلَا نُكَذِّبُ رِبَّانَا وَ  
نَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾

بَلْ بَدَا لَهُمْ مَا كَانُوا يُخْفُونَ مِنْ  
قَبْلُ ۚ وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ  
وَلَأَتَّهُمْ لَعَذَابُهُمْ ﴿٢٩﴾

وَقَالُوا لَآ إِلَهَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا  
نَحْنُ بِمَبْعُوثِينَ ﴿٣٠﴾

31. And if thou couldst only see when they are made to stand before their Lord! He will say, 'Is not this *second life* the truth?' They will say, 'Yea, by our Lord.' He will say, 'Then taste the punishment because you disbelieved.'

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ ۖ قَالَ  
أَكَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا  
قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ  
تَكْفُرُونَ ﴿٣١﴾

R. 4.

32. Those indeed are the losers who deny the meeting with Allāh, so much so, that when the Hour shall come on them unawares, they will say, 'O our grief for our neglecting this *Hour*!' And they shall bear their burdens on their backs. Surely, evil is that which they bear.

قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ  
حَتَّىٰ إِذَا جَاءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوا  
يَحْسِرُ نَحْنُ عَلَىٰ مَا قَرَّطْنَا فِيهَا ۚ وَهُمْ  
يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا  
سَاءَ مَا يَزِيدُونَ ﴿٣٢﴾

33. And worldly life is nothing but a sport and a pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ  
وَلَلْآٰخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۚ  
أَفَلَا تَعْقِلُونَ ﴿٣٣﴾

34. We know *full well* that what they say verily grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of Allāh that the evil-doers reject.

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ  
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ  
بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿٣٤﴾

35. And Messengers indeed have been rejected before thee; but notwithstanding their rejection and persecution they remained patient until Our help came to them. There is none that can change the words of Allāh. And there have already come to thee tidings of *past* Messengers.

وَلَقَدْ كَذَّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا  
عَلَىٰ مَا كُذِّبُوا ۚ وَأُوذُوا حَتَّىٰ أَنصَبُوا  
نَصْرَنَا ۚ وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَ  
لَقَدْ جَاءَكَ مِن تَبَآئِ الْمُرْسَلِينَ ﴿٣٥﴾

36. And if their aversion is grievous to thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven, and bring them a Sign, *thou canst do so*. And had Allāh enforced His will, He could surely have brought them together into the guidance. So be thou not of those who lack knowledge.

وَرَأَىٰ كَانَ كَبِيرًا عَلَيْكَ ۚ اغْرَا ضُهُمْ فَإِنْ  
اِسْتَطَعْتَ أَنْ تَنْزِلَ فِي الْأَرْضِ أَوْ  
تَنْزِلَ فِي السَّمَاءِ فَأَتِيَهُمْ بِآيَةٍ ۚ وَلَوْ  
شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَىٰ الْهُدَىٰ فَلَا  
يَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٦﴾



44. Why, then, when Our punishment came upon them, did they not grow humble? But their hearts were hardened and Satan made all that they did *seem* fair to them.

45. Then, when they forgot that with which they had been admonished, We opened unto them the gates of all things, until, when they became exultant at what they were given, We seized them suddenly, and lo! they were plunged into despair.

\*46. So the last remnant of the people who did wrong was cut off; and all praise belongs to Allāh, the Lord of all the worlds.

47. Say, 'What think ye? If Allāh should take away your hearing and your sight, and seal up your hearts, who is the God other than Allāh who could bring it *back* to you?' See how We vary the Signs, yet they turn away.

48. Say, 'What think ye? If the punishment of Allāh come upon you suddenly or openly, will any be destroyed save the wrongdoing people?'

49. And We send not the Messengers but as bearers of glad tidings and as warners. So those who believe and reform *themselves*, on them *shall come* no fear nor shall they grieve.

\*50. And those who reject Our Signs, punishment will touch them, because they disobeyed.

51. Say: "I do not say to you: 'I possess the treasures of Allāh,' nor do I know the unseen; nor do I say to you: 'I am an angel.' I follow only that which is revealed to me." Say:

\*46. So **the very roots of the people who did wrong were cut off**; and all praise belongs to Allāh,

\*50. And those who reject Our Signs, punishment will **befall them**, because they disobeyed.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٤﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ ۖ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً ۖ فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٥﴾

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا ۗ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَابْصَارَكُمْ وَخَتَمَ عَلَىٰ قُلُوبِكُمْ مِّنْ إِلَٰهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ ۖ أَنْظُرْ كَيْفَ نُصَرِّفُ الْأَيَّاتِ ثُمَّ هُمْ يَصْذِفُونَ ﴿٤٧﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَيْتُكُمْ بِعَذَابٍ ۖ بَغْتَةً أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٨﴾

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ ۚ فَمَنْ أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٩﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٠﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ قُلْ هَلْ



'Can a blind man and one who sees be alike?' Will you not then reflect?

R. 6.

52. And warn thereby those who fear that they shall be gathered to their Lord, that they shall have no friend nor intercessor beside Him, so that they may become righteous.

53. And drive not away those who call upon their Lord morning and evening, seeking His countenance. Thou art not at all accountable for them nor are they at all accountable for thee, that thou shouldst drive them away and be of the unjust.

54. And in like manner have We tried some of them by others, that they may say, 'Is it these whom Allāh has favoured from among us?' Does not Allāh know best those who are grateful?

55. And when those who believe in Our Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil ignorantly, and repents thereafter and amends, then He is Most Forgiving, Merciful.'

56. And thus do We expound the Signs that you may seek forgiveness and that the way of the sinners may become manifest.

R. 7.

57. Say: 'I am forbidden to worship those on whom you call beside \*Allāh.' Say: 'I will not follow your evil inclinations. In that case, I shall become lost and I shall not be of the guided.'

58. Say: 'I take my stand on a clear evidence from my Lord and you reject it. That which you desire to be hastened

\* 57. Say: 'I will not follow your vain desires.

يَسْتَوِي الْأَعْمَىٰ وَ الْبَصِيرُ ۚ أَفَلَا  
تَتَفَكَّرُونَ ﴿٥٢﴾

وَأَنذِرْ يَٰۤاَۤلَّذِينَ يَخَافُونَ أَن يُغْشَرُوا  
إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُونِهِ وَلِيٌّ وَلَا  
شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥٣﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ  
بِالْعَدْوَةِ وَالْعَیْیِیْرِ يُرِيدُونَ وَجْهَهُ ۚ مَا  
عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ  
حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ  
فَتَكُونَنَّ مِنَ الظَّالِمِينَ ﴿٥٤﴾

وَكَذَٰلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا  
أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا ۚ أَلَيْسَ  
اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٥﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ  
سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ  
الرَّحْمَةَ ۚ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا  
بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَإِنَّهُ  
غَفُورٌ رَّحِيمٌ ﴿٥٦﴾

وَكَذَٰلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَوِينَ سَبِيلُ  
الْمُجْرِمِينَ ﴿٥٧﴾

قُلْ إِنِّي نُهَيْتُ أَن أَعْبُدَ الَّذِينَ تَدْعُونَ  
مِن دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ  
قَدْ ضَلَلْتُ إِذْ أَوَّأْنَا مِنَ الْمُهْتَدِينَ ﴿٥٨﴾

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِ ۚ  
مَا عِنْدِي مَّا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا

is not in my *power*. The decision rests with none but Allāh. He explains the truth, and He is Best of judges.'

59. Say: 'If that which you desire to be hastened were in my *power*; surely the matter would be decided between me and you. And Allāh knows best the unjust.'

60. And with Him are the keys of the unseen; none knows them but He. And He knows whatsoever is in the land and *in* the sea. And there falls not a leaf but He knows it; nor is there a grain in the deep darkness of the earth, nor anything green or dry, but *is recorded* in a clear Book.

61. And He it is Who takes your souls by night and knows that which you do by day; then He raises you up again therein, that the appointed term may be completed. Then to Him is your return. Then will He inform you of what you used to do.

**R. 8.**

62. And He is Supreme over His servants, and He sends guardians *to watch* over you, until, when death comes to anyone of you, Our messengers take his soul, and they fail not.

63. Then are they returned to Allāh, their true Lord. Surely, His is the judgment. And He is the Quickest of reckoners.

64. Say, “Who delivers you from the calamities of the land and the sea, *when* you call upon Him in humility and in secret, *saying*, ‘If He deliver us from this, we will surely be of those who are grateful?’ ”

65. Say, 'Allāh delivers you from them and from every distress, yet you associate partners *with Him*.'

رَبِّهِ ۖ يَقْصُ الْحَقَّ وَهُوَ خَيْرُ الْفَاصِلِينَ ﴿٥٨﴾

قُلْ لَّوْ أَن عِندِي مَا تَسْتَعِجِلُونَ بِهِ لِقَاضِيَ  
الْأَمْرِ بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ  
بِالظَّالِمِينَ ﴿٥٩﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ  
وَيَعْلَمُ مَا فِي الْبَيْرِ وَالْبَحْرِ وَمَا تَسْقُطُ  
مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي  
ظُلُمٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ  
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣٠﴾

وَهُوَ الَّذِي يَتَوَقَّعُكُمْ بِالْأَيْلٍ وَيَعْلَمُ مَا  
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ  
لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ  
ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٧﴾

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ  
عَلَيْكُمْ حَفَظَةً ۚ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ  
الْمَوْتُ تَوَفَّقْهُ ۖ رُسُلُنَا وَهُمْ لَا  
يُفَرِّطُونَ ﴿٣٧﴾

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقَّ ۖ أَلَا لَهُ  
الْحُكْمُ ۖ وَهُوَ أَسْرَعُ الْحَاكِمِينَ ﴿٣١﴾

قُلْ مَنْ يُنَجِّيْكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُوهُ تَضَرَّعًا وَخُفْيَةً ۚ كَثِيرٌ مِّنْكُمْ لَا يَأْتِيهِمْ إِلَّا الْغَلَبَةُ لِكُلُّ قَوْمٍ مِنْهُمْ أَتَمَّةٌ ۚ لَّئِنْ لَّمْ يَنُوحُوا بِنَارِي ۖ لَيُكَفَّرُنَّ مِنْ الشُّكْرِ ۖ إِنَّ

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ  
ثُمَّ أَنْتُمْ تُشْرِكُونَ ﴿٧٥﴾

\*66. Say, ‘He has power to send punishment upon you from above you or from beneath your feet, or to confound you by *splitting you into* sects and make you taste the violence of one another.’ See how We expound the Signs in various ways that they may understand!

67. And thy people have rejected it, though it is the truth. Say, 'I am not a guardian over you.'

68. For every prophecy there is a fixed time; and soon will you come to know.

\* 69. And when thou seest those who engage in *vain discourse concerning* Our Signs, then turn thou away from them until they engage in a discourse other than that. And if Satan cause thee to forget, then sit not, after recollection, with the unjust people.

70. And those who are righteous are not at all accountable for them, but *their duty* is to admonish them, that they may fear *God*.

71. And let alone those who take their religion for a sport and a pastime, and whom worldly life has beguiled. And admonish *people* thereby lest a soul be consigned to perdition for what it has wrought. It shall have no helper nor intercessor beside Allāh; and even if it offer every ransom, it shall not be accepted from it. These are they who have been delivered over to destruction for their own acts. They will have a drink of boiling water and a grievous punishment, because they disbelieved.

\*66. Say, 'He has power to send punishment upon you from above you or from beneath your feet, or **make it your lot to split into mutually hostile sects** and make you taste the violence of one another.' See how We expound the Signs in various ways that they may understand!

**Note:** The expression '*yalbisakum*' (يَلْبِسُكُمْ) invokes the image of a calamity which permanently sticks and becomes a part of the body like clothes. So a faithful translation demands the use of some expression of permanence.

**\* 69. And when you see those who trifle with Our Signs,**

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ  
عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ تَحْتِ  
أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَ يَذِيقَ  
بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ إِنَّظِرْ كَيْفَ نُصَرِّفُ  
الْأَيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿٣٦﴾

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۖ قُلْ لَّسْتُ  
عَلَيْكُمْ بِوَكِيلٍ ﴿٦٤﴾

لِكُلِّ نَبِيٍّ مُّسْتَقَرٌّ ۖ وَسَوْفَ تَعْلَمُونَ ﴿٦٨﴾

وَلَا ذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا  
فَاعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي  
حَدِيثٍ غَيْرِهِ ۚ وَأَمَّا يُنْسِيكَ الشَّيْطَانُ  
فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٣٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ  
مِنْ شَيْءٍ وَلَكِنْ ذِكْرَىٰ لَعَلَّهُمْ  
يَتَّقُونَ ﴿٥٠﴾

وَذُرِّ الْكَافِرِينَ أَنْتَخَذُوا مِنْهُمْ لُجَبَاءَ  
وَلَهُمْ أَوْ غَرَّتْهُمْ الْحَيَوةُ أَلَا نُنَبِّئُكَ بِذِكْرٍ  
بِهِ أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ ۖ فَكَيْسَ  
لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ ۚ وَإِنْ  
تَعْدِلْ كُلَّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا ۚ أُولَئِكَ  
الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا ۚ لَهُمْ شَرَابٌ  
مِنْ حَمِيمٍ ۖ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا  
يَكْفُرُونَ ﴿٤٧﴾



78. And when he saw the moon rise with spreading light, he said: 'This is my Lord.' But when it set, he said, 'If my Lord guide me not, I shall surely be of the people who go astray.'

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي  
فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي  
لَآ كُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٤٨﴾

79. And when he saw the sun rise with spreading light, he said: 'This is my Lord, this is the greatest.' But when it set, he said, 'O my people, surely I am clear of that which you associate *with God*.

فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا رَيْبِي  
هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمُ لِاِبْنِ  
بَرِيٍّ ؕ وَمِمَّا تَشْكُرُونَ ﴿٤٩﴾

80. 'I have turned my face toward Him Who created the heavens and the earth, being ever inclined *to God*, and I am not of those who associate gods *with God*.'

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمُوتِ وَالْأَرْضَ حَيْنِيئًا وَمَا أَنَا  
مِنَ الْمُشْرِكِينَ ﴿٨﴾

81. And his people argued with him. He said: 'Do you argue with me concerning Allah when He has guided me aright? And I fear not that which you associate with Him, unless my Lord will something. My Lord comprehends all things in His knowledge. Will you not then be admonished?

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِي فِي  
اللَّهِ وَقَدْ هَدَانِ وَلَا أَخَافُ مَا  
تُشْرِكُونَ بِهِ إِلَّا أَن يُشَاءَ رَبِّي شَيْءًا  
وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا  
تَتَذَكَّرُونَ ﴿٨١﴾

82. ‘And why should I fear that which you associate *with God*, when you fear not to associate with Allāh that for which He has sent down to you no authority?’ Which, then, of the two parties has greater right to security, if indeed you know?

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
أَتَكْفُرُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ  
عَلَيْكُمْ سُلْطَانًا ۖ فَإِنَّ الْفَرِيقَيْنِ أَحَقُّ  
بِالْأَمْنِ ۚ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٧﴾

83. Those who believe and mix not up their belief with injustice—it is they who shall have peace, and who are rightly guided.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ  
بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمَنُ وَهُمْ  
مُهْتَدُونَ ﴿٨٣﴾

**R. 10.**

84. And that is Our argument which We gave to Abraham against his people. We exalt in degrees of rank whomso We please. Thy Lord is indeed Wise, All-Knowing.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ ۚ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٧﴾

85. And We gave him Isaac and Jacob; each did We guide aright, and Noah did We guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward those who do good.

86. And *We guided* Zachariah and John and Jesus and Elias; each *one of them* was of the virtuous.

87. And *We also guided* Ishmael and Elisha and Jonah and Lot; and each one did We exalt above the people.

88. And *We exalted* some of their fathers and their children and their brethren, and We chose them and We guided them in the straight path.

89. That is the guidance of Allāh. He guides thereby those of His servants whom He pleases. And if they had worshipped aught beside Him, surely all they did would have been of no avail to them.

\*90. It is these to whom We gave the Book and dominion and prophethood. But if these *people* are ungrateful for them, *it matters not*, for We have now entrusted them to a people who are not ungrateful for them.

91. These it is whom Allah guided aright, so follow thou their guidance. Say: 'I ask not of you any reward for it. This is naught but an admonition for all mankind.'

R. 11.

\*92. And they do not make a just estimate of Allāh, when they say: 'Allāh has not revealed anything to any man.' Say: 'Who revealed the Book which Moses brought, a light and guidance for the people—though you treat it as scraps of paper

\*90. It is these to whom We gave the Book and the faculty of judgement and prophethood.

\*92. And they **failed to respect Allāh** as He should be respected when they said: 'Allāh has not revealed anything to any man.'

وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ كُلًّا  
هَدَيْنَاهُ ۖ وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ  
مِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ  
وَيُوسُفَ وَمُوسَى وَهَارُونَ ۚ وَكَذَلِكَ  
نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَى وَإِلْيَاسَ ۚ كُلٌّ  
مِّنَ الصَّالِحِينَ ﴿٨٦﴾

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُونُسَ وَلُوطًا ۚ  
كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٧﴾

وَمِنْ آبَائِهِمْ وَذُرِّيَّتِهِمْ وَإِخْوَانِهِمْ  
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ  
مُّسْتَقِيمٍ ﴿٨٨﴾

ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن  
يَشَاءُ ۚ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحِطَّ  
عَنَّهُمْ مَا كَانُوا يَعْمَلُونَ ﴿٨٩﴾

أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَ  
الْحُكْمَ وَالنُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا  
هَٰؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَّيْسُوا  
بِهَا بِكَافِرِينَ ﴿٩٠﴾

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فِيمُدَّتْهُمْ  
اِقْتَدَاهُ ۚ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۚ إِنْ  
هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٩١﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ إِذْ قَالُوا  
مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ ۚ قُلْ مَن  
أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا  
وَهُدًى لِلنَّاسِ لِيَجْزِيَ قُرْآنُ طِينَسَ  
تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُمْ مَا

which you show while you conceal much; and you have been taught that which neither you nor your fathers knew?"—Say: 'Allāh'. Then leave them to amuse themselves with their *vain* discourse.

93. And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her. And those who believe in the Hereafter believe therein and they keep a watch over their Prayer.

94. And who is more unjust than he who forges a lie against Allāh, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which Allāh has sent down?' And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, *saying*, 'Yield up your souls. This day shall you be awarded the punishment of disgrace, because of that which you spoke against Allāh falsely and *because* you turned away from His Signs with disdain.'

95. And now you come to Us one by one even as We created you at first, and you have left behind you that which We bestowed upon you, and We see not with you your intercessors of whom you asserted that they were partners *with God* in your *affairs*. Now you have been cut off from one another and that which you presumed has failed you.

R. 12.

96. Verily, it is Allāh Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and *He* is the Bringer forth of the dead from the living. That is Allāh; wherefore, then, are you turned back?

لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ؕ قُلِ  
اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ  
يَلْعَبُونَ ﴿٩٣﴾

وَهَذَا كِتَابٌ أَنزَلْنَاهُ مُبَارَكٌ مُّصَدِّقُ  
الَّذِي بَيْنَ يَدَيْهِ ۖ وَلِتُنْذِرَ أُمَّ  
الْقُرَىٰ وَمَنْ حَوْلَهَا ۚ وَالَّذِينَ  
يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَ  
هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩٤﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ  
وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنزَلَ اللَّهُ  
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ  
الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ  
أَخْرِجُوا أَنفُسَكُمُ ۚ الْيَوْمَ تُجْزَوْنَ  
عَذَابَ الْهُونِ بِمَا كُنتُمْ تَقُولُونَ عَلَى  
اللَّهِ غَيْرَ الْحَقِّ وَكُنتُمْ عَنْ آيَاتِهِ  
تَسْتَكْبِرُونَ ﴿٩٥﴾

وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْنَاكُمْ  
أَوَّلَ مَرَّةٍ ۚ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ  
ظُهُورِكُمْ ۚ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ  
الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءُ ۚ  
لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَصَلَّ عَنْكُمْ مَا  
كُنتُمْ تَزْعُمُونَ ﴿٩٦﴾

إِنَّ اللَّهَ فَلِقُ الْحَبِّ وَالنَّوَىٰ ۚ يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ  
الْحَيِّ ۚ ذَلِكُمُ اللَّهُ فَاَلْيَ تُوْفَّقُونَ ﴿٩٧﴾

97. He causes the break of day; and He made the night for rest and the sun and the moon for reckoning *time*. That is the decree of the Mighty, the Wise.

98. And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

99. And He it is Who has produced you from a single person and there is *for you* a home and a lodging. We have explained the Signs in detail for a people who understand.

100. And it is He Who sends down water from the cloud; and We bring forth therewith every kind of growth; then We bring forth with that green foliage wherefrom We produce clustered grain. And from the date-palm, out of its sheaths, *come forth* bunches hanging low. And *We produce therewith* gardens of grapes, and the olive and the pomegranate—similar and dissimilar. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

101. And they hold the Jinn to be partners with Allāh, although He created them; and they falsely ascribe to Him sons and daughters without any knowledge. Holy is He and exalted *far* above what they attribute *to Him*!

R. 13.

102. The Originator of the heavens and the earth! How can He have a son when He has no consort, and *when* He has created everything and has knowledge of all things?

فَالْيَقِ الْأَصْبَاحَ ۖ وَجَعَلَ اللَّيْلَ سَكَنًا ۚ وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ۚ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٧﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٩﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً ۚ فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُّتَرَاكِبًا ۚ وَمِنَ النَّخْلِ مِن طَلْحِهَا قِثْوَانٌ ۚ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ ۚ وَالزَّيْتُونُ ۚ وَالزَّمْكَانُ مُشْتَبِهًا ۚ وَغَيْرَ مُتَشَابِهٍ ۚ انْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٠٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا يُصِفُونَ ﴿١٠١﴾

بَرِئُ السَّمَوَاتِ وَالْأَرْضِ ۚ إِنِّي يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ ۚ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠٢﴾



103. Such is Allāh, your Lord. There is no God but He, the Creator of all things, so worship Him. And He is Guardian over everything.

104. Eyes cannot reach Him but He reaches the eyes. And He is the Incomprehensible, the All-Aware.

105. Proofs have indeed come to you from your Lord; so whoever sees, it is for his own good; and whoever becomes blind, it is to his own harm. And I am not a guardian over you.

106. And thus do We vary the Signs that the truth may become established, but the result is that they say, 'Thou hast learnt well;' and We vary the Signs that We may explain it to a people who have knowledge.

107. Follow that which has been revealed to thee from thy Lord; there is no God but He; and turn aside from the idolaters.

108. And if Allāh had enforced His will, they would not have set up gods with Him. And We have not made thee a keeper over them nor art thou over them a guardian.

109. And revile not those whom they call upon beside Allāh, lest they, out of spite, revile Allāh in their ignorance. Thus unto every people have We caused their doing to seem fair. Then unto their Lord is their return; and He will inform them of what they used to do.

110. And they swear their strongest oaths by Allāh that if there came to them a Sign, they would surely believe therein. Say, 'Surely, Signs are with Allāh. But what should make you understand that when the Signs come, they will not believe?'

ذِكْرُ اللَّهِ رَبِّكُمْ ۚ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿٣٧﴾

لَا تُدْرِكُهُ الْأَبْصَارُ ۖ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿٣٨﴾

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٣٩﴾

وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ لَّا يَقُولُوا ۖ دَرَسْتَ ۖ وَلِنُبَيِّنَنَّ لِقَوْمٍ يُعْلَمُونَ ﴿٤٠﴾

إِتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَاعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٤١﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤٢﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيَّلْنَا كُلَّ أُمَّةٍ ۖ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ ۖ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَِا ۖ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿٤٤﴾

\*111. And We shall confound their hearts and their eyes, as they believed not therein at the first time, and We shall leave them in their transgression to wander in distraction.

وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا  
لَمْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ  
فِي طُغْيَانٍ نَهْمُ يَعْمَهُونَ ﴿١١١﴾

R. 14.

Part 8 112. And even if We send down unto them angels, and the dead speak to them, and We gather to them all things face to face, they would not believe, unless Allāh enforced His will. But most of them behave ignorantly.

وَلَوْ أَنزَلْنَا إِلَيْهِمُ الْمَلَائِكَةَ  
كَلَّمَاهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ  
شَيْءٍ قُبُلًا مَا كَانُوا لِلْيُؤْمِنُوا إِلَّا أَنْ  
يَشَاءَ اللَّهُ وَلَكِنْ أَكْثَرُهُمْ  
يَجْهَلُونَ ﴿١١٢﴾

113. And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive—and if thy Lord had enforced His will, they would not have done it; so leave them alone with that which they fabricate—

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا  
شَيْطِينٍ الْأَرِيسِ وَالْجِنِّ يُوحِي  
بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ  
غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ  
قَدْ زُهِمَ وَمَا يَفْتَرُونَ ﴿١١٣﴾

114. And in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may continue to earn what they are earning.

وَلِتَضَعِيَ إِلَيْهِ أَفْئِدَةُ الَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَرْضَوْهُ وَ  
لِيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ ﴿١١٤﴾

115. Shall I seek for judge other than Allāh, when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ  
الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ  
مُفَصَّلًا وَالَّذِينَ آمَنُوا بِهِ كَرُّبًا  
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ  
بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ  
الْمُمْتَرِينَ ﴿١١٥﴾

116. And the word of thy Lord has been fulfilled in truth and justice. None can change His words; and He is the All-Hearing, the All-Knowing.

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا  
لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ  
الْعَلِيمُ ﴿١١٦﴾

\*111. And We shall cause their hearts and faculties of sight to revert to the same state as when they initially rejected Our Signs, and We shall leave them in their transgression to wander in distraction.



cannot come forth? Thus have the doings of the disbelievers been made to seem fair to them.

- \*124. And thus have We made in every town the great ones from among its sinners *such as are in utter darkness* with the result that they plot therein; and they plot not except against their own souls; but they perceive not.

125. And when there comes to them a Sign, they say, 'We will not believe until we are given the like of that which Allāh's Messengers have been given.' Allāh knows best where to place His Message. Surely, humiliation before Allāh and a severe punishment shall smite the offenders because of their plotting.

- \*126. So, whomsoever Allāh wishes to guide, He expands his bosom for the acceptance of Islām; and as to him whom He wishes to let go astray, He makes his bosom narrow and close, as though he were mounting up into the skies. Thus does Allāh inflict punishment on those who do not believe.

127. And this is the path of thy Lord leading straight to Him. We have indeed explained the Signs in detail for a people who would be admonished.

128. For them is the abode of peace with their Lord, and He is their Friend because of what they did.

كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِينَ لِيُضِلُّوا فِيهَا وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿٢٥﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا كُنْ تُومَنَ حَتَّى تُوَفَّى مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۚ اللَّهُ أَغْلَمُ ۚ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿٢٦﴾

فَمَنْ يَهْدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ ۚ وَمَنْ يُرِذْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿٢٨﴾

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٩﴾

- \*124. And thus We allowed the leaders of the sinners in every township to plot therein against the truth; ...

**Note:** The expression 'akābira mujrimīhā' (أكبر مجرمينها) literally means 'the great among the sinful of that township.' The word 'great' here may mean those who have the larger share of sin and as such they stand out among them as leaders or it may mean the great and influential members of a sinful society.

- \*126. So whomever Allāh wishes to guide, He opens his heart for the acceptance of Islām; and as to him whom He wishes to let go astray, He constricts his heart as if he were climbing a steep height. Thus does Allāh inflict punishment on those who do not believe.

**Note:** The word 'ṣadra' (صدر) can be translated as heart. (See Al-Munjid.)

129. And on the day when He will gather them all together, *He will say*, 'O company of Jinn! you sought to make subservient to yourselves a great many from among men!' And their friends from among men will say, 'Our Lord! we profited from one another but *now* we have reached our term which Thou didst appoint for us.' He will say, 'The Fire is your abode, wherein you shall abide, save what Allāh may will.' Surely, thy Lord is Wise, All-Knowing.

130. And in like manner do We set some of the wrongdoers over the others because of what they earned.

R. 16.

131. 'O company of Jinn and men! did not Messengers come to you from among yourselves who related to you My Signs and who warned you of the meeting of this your day?' They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

132. That is because thy Lord would not destroy the towns unjustly while their people were unwarned.

133. And for all are degrees of rank according to what they do, and thy Lord is not unmindful of what they do.

134. And thy Lord is Self-Sufficient, full of mercy. If He please, He can do away with you and cause to succeed you what He pleases, even as He raised you from the offspring of other people.

135. Surely, that which you are promised shall come to pass and you cannot frustrate it.

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا يَمْعَشُرُ  
الْجِنَّ قَدِ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ  
وَقَالَ أَوْلِيؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا  
اسْتَمْتَعْنَا بِغُصْنٍ فَبُغِضْنَا  
وَاجْلَلْنَا الَّذِي أَجَلْتَنَا قَالَ النَّارُ  
مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا  
شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٣١﴾

وَكَذَلِكَ نُؤَيِّي بِغُصْنٍ الظَّالِمِينَ  
بَعْضًا لِمَا كَانُوا يَكْسِبُونَ ﴿٣٢﴾

يَمْعَشُرُ الْجِنَّ وَالْإِنْسَ أَلَمْ يَأْتِكُمْ  
رُسُلٌ مِّنْكُمْ يَقْضُونَ عَلَيْكُمْ آيَاتِي  
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا  
شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّ ثَمُمُ الْحَيَاةِ  
الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ  
كَانُوا كَافِرِينَ ﴿٣٣﴾

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ  
الْقُرَىٰ بِظُلْمٍ أَهْلُهَا غَفَلُونَ ﴿٣٤﴾

وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَ مَا  
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿٣٥﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ  
يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ  
مَّا يَشَأْ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةِ  
قَوْمٍ آخَرِينَ ﴿٣٦﴾

إِنَّ مَا توعَدُونَ لَآتٍ وَ مَا أَنتُمْ  
بِمُعْجزِينَ ﴿٣٧﴾

136. Say, 'O my people, act as best you can. I, too, am acting. Soon will you know whose will be the ultimate reward of the abode.' Surely, the wrongdoers shall not prosper.

137. And they have assigned Allāh a portion of the crops and cattle which He has produced, and they say, 'This is for Allāh,' as they imagine, 'and this is for our idols.' But that which is for their idols reaches not Allāh, while that which is for Allāh \*reaches their idols. Evil is what they judge.

\*138. And in like manner have their associate-gods made the killing of their children *appear* beautiful to many of the idolaters that they may ruin them and cause them confusion in their religion. And if Allāh had *enforced* His will, they would not have done this; so leave them alone with that which they invent.

139. And they say, 'Such and such cattle and crops are forbidden. None shall eat thereof save whom we please'—so they allege—and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of Allāh, forging a lie against Him. Soon will He requite them for that which they have fabricated.

140. And they say, 'That which is in the wombs of such and such cattle is exclusively *reserved* for our males and is forbidden to our wives; but if it be *born* dead, then they are *all* \*partakers thereof. He will reward them for their assertion. Surely, He is Wise, All-Knowing.

\*137. Evil is what they **conclude**.

\*138. And in like manner have their **associates** made the killing of their children....

\*140. He will **requite them** for their assertion.

قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ۚ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٦﴾

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا ۚ فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ ۚ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٧﴾

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَاءُ هُمْ لِيُزِدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ ۚ وَكُلُّ شَاءٍ إِلَى اللَّهِ مَا فَعَلُوهُ فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٨﴾

وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرِّثُ حِجْرٌ ۖ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ وَأَنْعَامٌ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٌ لَا يَذْكُرُونَ اسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِمْ ۖ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٩﴾

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِلَّذِينَ كُونُوا وَ مُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا ۚ وَإِنْ يَكُن مَيْتَةً فَهُمْ فِيهِ شُرَكَاءُ ۖ سَيَجْزِيهِمْ وَصْفَهُمْ ۚ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٤٠﴾

141. Losers indeed are they who kill their children foolishly for lack of knowledge, and make unlawful what Allāh has provided for them, forging a lie against Allāh. They have indeed gone astray and are not rightly guided.

قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ  
سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ  
اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا  
يُرِيدُونَ كَانُوا مُهْتَدِينَ ﴿١٤١﴾

R. 17.

142. And He it is Who brings into being gardens, trellised and untrellised, and the date-palm and cornfields whose fruits are of diverse kinds, and the olive and the pomegranate, alike and unlike. Eat of the fruit of each when it bears fruit, but pay His due on the day of harvest and exceed not the bounds. Surely, Allāh loves not those who exceed the bounds.

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ  
وَّغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ  
مُخْتَلِفًا أَكْلُهُ وَالرَّيْتُونَ وَالرُّمَّانَ  
مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ  
ثَمَرِهِ إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ  
حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ  
الْمُسْرِفِينَ ﴿١٤٢﴾

143. And of the cattle *He has created some* for burden and *some* for slaughter. Eat of that which Allāh has provided for you, and follow not the footsteps of Satan. Surely, he is to you an open foe.

وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا  
مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ  
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٤٣﴾

\*144. *And of the cattle He has created eight mates: of the sheep two, and of the goats two;—say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge, if you are truthful.'*

ثَمْنِيَّةٌ آزَوَاجٌ مِنَ الضَّأْنِ اثْنَيْنِ  
وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ أَلَا الذَّكَرَيْنِ  
حَرَّمَ أَمْ الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ  
عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ لَا تَبْشُرُونِ  
بِإِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٤﴾

145. And of the camels two, and of the oxen two. Say, 'Is it the two males that He has forbidden or the two females or that which the wombs of the two females contain? Were you present when Allāh enjoined this on you?' Who is then more unjust than he who forges a lie against Allāh that he may lead men astray without knowledge? Surely, Allāh guides not the unjust people.

وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ  
اثْنَيْنِ قُلْ أَلَا الذَّكَرَيْنِ حَرَّمَ أَمْ  
الْأُنثَيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ  
الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَضَعَكُمُ  
اللَّهُ فِي هَٰذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى  
عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٥﴾

\*144. *He has created eight mates altogether consisting of the sheep two, and of the goats two;—*

R. 18.

146. Say, 'I find not in what has been revealed to me aught forbidden to an eater *who wishes* to eat it, except it be that which dies of itself, or blood poured forth, or the flesh of swine—for *all* that is unclean—or what is profane, on which is invoked the name of other than Allāh. But \*whoso is driven by necessity, being neither disobedient nor exceeding *the limit*, then surely thy Lord is Most Forgiving, Merciful.'

147. And to those who are Jews We forbade all animals having claws; and of the oxen and the sheep and goats did We forbid them their fats, save that which their backs bear or the intestines, or that which is mixed with a bone. That is the reward We gave them for their rebellion. And most surely We are truthful.

148. But if they accuse thee of falsehood, say, 'Your Lord is possessed of all-embracing mercy, and His wrath shall not be turned back from the guilty people.'

\*149. Those who join gods *with God* will say, 'If Allāh had pleased, we could not have joined gods *with Him*, nor could our fathers; nor could we have made anything unlawful.' In like manner did those who were before them accuse *God's Messengers* of falsehood, until they tasted of Our wrath. Say, 'Have you any knowledge? Then produce it for us. You follow nothing but *mere conjecture*. And you do nothing but lie.'

\*150. Say, 'Allāh's is the argument that reaches *home*. If He had

قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ عَفُورٌ رَحِيمٌ ﴿١٤٦﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَاهُمْ بِغَيْرِهِمْ ذُرِّيَّتَهُمْ لَصَدِيقُونَ ﴿١٤٧﴾

فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٨﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَّمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٩﴾

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ ۖ فَلَوْ شَاءَ

\*146. **Note:** Here the word *idṭurra* (اضْطُرَّ) means compelled by starvation and famished beyond one's capacity to withstand the pressure.

\*149. Those who **associate partners with Allāh**, will say,

\*150. Say, 'To **Allāh** belongs the **conclusive argument**.



enforced His will, He could have surely guided you all.'

151. Say, 'Bring forward your witnesses who testify that Allāh has forbidden this.' If they bear witness, bear thou not witness with them, nor follow thou the evil inclinations of those who treat Our Signs as lies and those who believe not in the Hereafter and who set up equals to their Lord.

R. 19.

\*152. Say, 'Come, I will rehearse to you what your Lord has forbidden: that you associate not anything as partner with Him and *that you do* good to parents, and that you kill not your children for *fear of poverty*—it is We Who provide for you and for them—and that you approach not foul deeds, whether open or secret; and that you kill not the life which Allāh has made sacred, save by right. That is what He has enjoined upon you, that you may understand.

153. 'And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weight with equity. We task not any soul except according to its capacity. And when you speak, observe justice, even if *the concerned person* be a relative, and fulfil the covenant of Allāh. That is what He enjoins upon you, that you may remember.'

154. And say, 'This is My path leading straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to guard against evils*.'

\*152. Say, 'Come, I will rehearse to you what your Lord has made inviolable for you: that you may not associate anything with Him as a partner and that you must treat parents with exceeding kindness,

لَهُدُكُمْ أَجْمَعِينَ ﴿١٩﴾

قُلْ هَلْهَمْ شُهَدَاءُكُمْ الَّذِينَ  
يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ  
شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعِ  
أَهْوَاءَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَالَّذِينَ  
لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ  
يَعْدِلُونَ ﴿٢٠﴾

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي  
عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ  
بِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا  
أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ  
وَأَبَاءَهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ  
مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ  
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ  
بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢١﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي  
هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ وَلَا  
تُكَلِّفْ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ  
فَاعْمَلُوا وَلَوْ كُنَّا ذَا قُرْبَىٰ وَلَا يَعْلَمُ  
اللَّهُ أَوْفُوا ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢٢﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمٌ فَاتَّبِعُوهُ  
وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ  
سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ  
تَتَّقُونَ ﴿٢٣﴾

\*155. Again, We gave Moses the Book—completing the favour upon him who did good, and an explanation of all *necessary* things, and a guidance and a mercy—that they might believe in the meeting with their Lord.

R. 20.

156. And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin* that you may be shown mercy;

157. Lest You should say, 'The Book was sent down only to two peoples before us, and we were indeed unaware of their reading;'

158. Or lest you should say, 'Had the Book been sent down to us, we should surely have been better guided than they.' There has *now* come to you a clear evidence from your Lord, and a guidance and a mercy. Who, then, is more unjust than he who rejects the Signs of Allāh and turns away from them? We will requite those who turn away from Our Signs with an evil punishment because of their turning away.

159. Do they expect aught but that angels should come to them or that thy Lord should come or that some of the Signs of thy Lord should come? The day when some of the Signs of thy Lord shall come, to believe in them shall not profit a soul which believed not before, nor earned any good by its faith. Say, 'Wait ye, we *too* are waiting.'

160. *As for* those who split up their religion and became *divided into* sects, thou hast no concern at all with them. Surely their case will come before Allāh, then will He

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى  
الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَ  
هُدًى وَرَحْمَةً لِّعَلَّهُمْ يُلْقَا رَبَّهُمْ  
يُؤْمِنُونَ ﴿١٥٥﴾

وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ  
فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٦﴾

أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى  
طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ  
دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٧﴾

أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ  
لَكُنَّا أَهْدَى مِنْهُمْ ۖ فَقَدْ جَاءَكُمْ بَيِّنَةٌ  
مِّن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ ۚ فَمَنْ  
أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ وَ  
صَدَفَ عَنْهَا ۚ سَنَجْزِي الَّذِينَ  
يَصْدِفُونَ عَنَّا أَلِيتَنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٨﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ  
أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۚ  
يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُهُ  
نَفْسًا وَرَيْبًا ۚ هُمْ كَمُتَّكِئِينَ  
قَبْلَ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۚ قُلِ  
انْتَظِرُوا إِنَّا مُنْتَظِرُونَ ﴿١٥٩﴾

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا  
شِبَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ ۚ إِنَّمَا  
أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا

\*155. Again, We gave Moses the Book which completely fulfils the requirements of one who is excellent in conduct and explains everything to the last detail and is a guidance and blessing so that they come to believe in the meeting with their Lord.

inform them of what they used to do.

161. Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall have only a like reward; and they shall not be wronged.

162. Say, 'As for me, my Lord has \*guided me unto a straight path—a right religion, the religion of Abraham, the upright. And he was not of those who join gods *with God*.'

163. Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allāh, the Lord of the worlds.

164. 'He has no partner. And so am I commanded, and I am the first of those who submit.'

165. Say, 'Shall I seek a lord other than Allāh, while He is the Lord of \*all things?' And no soul acts but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and He will inform you of that wherein you used to differ.

166. And He it is Who has made you successors of *others* on the earth and has exalted some of you over the others in degrees of *rank*, that He may try you by that which He has \*given you. Surely, thy Lord is quick in punishment; and surely He is Most Forgiving, Merciful.

كَانُوا يَفْعَلُونَ ﴿١٦١﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَ مِثَالٍ ۖ  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا  
مِثْلُهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٢﴾

قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ  
مُّسْتَقِيمٍ ۖ دِينًا قِيمًا مِّلَّةَ إِبْرَاهِيمَ  
حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦٣﴾

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَ  
مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ  
الْمُسْلِمِينَ ﴿١٦٥﴾

قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ  
شَيْءٍ ۚ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا ۚ  
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ  
رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم  
بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٦﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ  
لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ  
سَرِيعُ الْعِقَابِ ۚ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٧﴾

\*162. a right religion, the religion of Abraham who was always inclined to the right path. And he was not of those who associate partners *with God*.

\*165. And no soul **earns aught of evil but carries its burden against itself**. And no bearer **shall carry the burden of another**. Then to your Lord will be your return.....

\*166. Surely, **your** Lord is **swift in punishment**; and surely He is Most Forgiving, Merciful.



## AL-A'RAF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm Ṣād.†

3. *This is* a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and *that it be* an exhortation to the believers.

4. Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

5. How many a town have We destroyed! And Our punishment \*came upon it by night or while they slept at noon.

6. So when Our punishment came upon them, their cry was nothing but that they said: 'We were indeed wrongdoers!'

7. And We will certainly question those to whom *the Messengers* were sent, and We will certainly question the Messengers.

8. Then will We certainly relate to them *their deeds* with knowledge, for We were never absent.

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

10. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصِّ ۚ  
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي  
صَدْرِكَ حَرَجٌ مِنْهُ لِتُنذِرَ بِهِ وَذِكْرَى  
لِلْمُؤْمِنِينَ

لَا تَتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنَ الرِّبَا وَمَا  
لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا  
مَّا تَذَكَّرُونَ  
وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا  
بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا  
إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَ  
لَنَسْأَلَنَّ الْمُرْسَلِينَ

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَ مَا كُنَّا  
غَائِبِينَ

وَالْوَزْنُ يَوْمَئِذٍ بِالْحَقِّ ۖ فَمَنْ  
ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا  
كَانُوا بِآيَاتِنَا يَظْلِمُونَ

† I am Allāh, I know and I explain.

\*5. or while **they were resting at noon.**

11. And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give!

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿١١﴾

R. 2.

12. And We did create you *and* then We gave you shape; then said We to the angels, 'Submit to Adam;' and they *all* submitted but Iblis *did not*; he would not be of those who submit.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٢﴾

13. *God* said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast Thou created of clay.'

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٣﴾

14. *God* said, 'Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.'

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الضَّالِّينَ ﴿١٤﴾

15. He said, 'Grant me respite till the day when they will be raised up.'

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

16. *God* said, 'Thou shalt be of those who are given respite.'

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

17. He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.'

قَالَ فِيمَا آغَاوَيْتَنِي لَا أَقْدَعَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾

18. 'Then will I surely come upon them from before them and from behind them and from their right and from their left, and Thou wilt not find most of them to be grateful.'

ثُمَّ لَا تَجِدُ مِنْهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَأَعْنَائِهِمْ وَأَعْنَ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٨﴾

19. *God* said: 'Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.'

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۚ لَمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

20. 'And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers.'

وَيَا آدَمُ اسْكُنْ أَثْتَ وَزَوْجَكَ الْجَنَّةَ كُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾

\*21. But Satan whispered *evil suggestions* to them so that he might make known to them what was hidden from them of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

22. And he swore to them, *saying*, 'Surely, I am a sincere counsellor unto you.'

23. So he caused them to fall *into disobedience* by deceit. And when they tasted of the tree, their shame became manifest to them and they began to stick the leaves of the garden *together* over themselves. And their Lord called them, *saying*, 'Did I not forbid you that tree and tell you: verily, Satan is to you an open foe?'

24. They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.'

25. He said, 'Go forth, some of you *being* enemies of others. And for you there is an abode on the earth and a provision for a time.'

26. He said, 'Therein shall you live, and therein shall you die, and therefrom shall you be brought forth.'

R. 3.

27. O children of Adam! We have indeed sent down to you raiment to cover your shame, and to be an elegant dress; but the raiment of righteousness—that is the best. That is *one* of the Signs of Allāh, that they may remember.

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا  
وُورِيَ عَنْهُمَا مِنْ سَوَاتِرِهِمَا وَقَالَ مَا  
نَهَىٰ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ  
تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢١﴾

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢٢﴾

فَدَلَّاهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ  
بَدَتْ لَهُمَا سَوَاتِرُهُمَا وَطَفِقَا يَخْصِفْنَ  
عَلَيْهِمَا مِنْ وُرْقِ الْجَنَّةِ وَنَادَاهُمَا  
رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ  
وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ  
مُبِينٌ ﴿٢٣﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ  
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَ  
لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى  
حِينٍ ﴿٢٥﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَ  
مِنْهَا تُخْرَجُونَ ﴿٢٦﴾

يَبْنَیٰۤی اٰدَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ  
لِبَاسًا یَّسَّیْرًا یُّوَارِیْ سَوَاتِرَکُمْ وَرِیْشًا وَ  
لِبَاسَ التَّقْوٰی ذٰلِکَ خَیْرٌ ذٰلِکَ  
مِنْ اٰیٰتِ اللّٰهِ لَعَلَّہُمْ یَذَّکَّرُوْنَ ﴿٢٧﴾

\*21. But Satan whispered *suggestions* to them so that he might reveal to them their shortcomings which had remained concealed in them of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

28. O children of Adam! let not Satan seduce you, even as he turned your parents out of the garden, stripping them of their raiment that he might show them their shame. Truly he sees you, he and his tribe, from where you see them not. Surely, We have made satans friends for those who believe not.

29. And when they commit a foul deed, they say: 'We found our fathers doing it, and Allāh has enjoined it upon us.' Say, 'Allāh never enjoins foul deeds. Do you say of Allāh what you know not?'

30. Say, 'My Lord has enjoined justice. And fix your attention aright at every *time and* place of worship, and call upon Him, making yourselves sincere towards Him in religion. As He brought you into being, so shall you return.'

31. Some has He guided, and *as for* others error has become their desert. They have taken evil ones for friends to the exclusion of Allāh, and they think that they are rightly guided.

\*32. O children of Adam! look to your adornment at every *time and* place of worship, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

R. 4.

33. Say, 'Who has forbidden the adornment of Allāh which He has produced for His servants, and the good things of *His* providing?' Say, 'They are for the believers in the present life *and* exclusively *for them* on the Day of Resurrection. Thus do We explain the Signs for a people who have knowledge.'

\*32. O children of Adam! **adorn yourself** at every *time and* place of worship **with garment of fear of Allāh**, and eat and drink but exceed not the bounds; surely, He does not love those who exceed the bounds.

يَبْنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا  
أَخْرَجَ آبَايَكُم مِّنَ الْجَنَّةِ يَنْزِعُ  
عَنَّهُم لِبَاسَهُمْ لِيُرِيَهُمَ سَوَاتِرَهُمْ  
لَئِنَّ يَرُوكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ  
لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ  
أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٨﴾

وَإِذَا فَعَلُوا فَاجِسَةً قَالُوا وَجَدْنَا  
عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ  
اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ اتَّقُوا اللَّهَ عَلَى  
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٩﴾

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا  
وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ  
تَعُودُونَ ﴿٣٠﴾

قَرِيبًا هَدَىٰ وَقَرِيبًا حَقَّ عَلَيْهِمُ  
الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ  
أَوْلِيَاءَ مِن دُونِ اللَّهِ وَيَحْسَبُونَ  
أَنَّهُم مُّهْتَدُونَ ﴿٣١﴾

يَبْنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ  
مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا  
لَئِنَّ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣٢﴾

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ  
لِحِبَائِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ  
لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ  
يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْآلِيَّتِ  
لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾

34. Say, 'My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allāh that for which He has sent down no authority, and that you say of Allāh that of which you have no knowledge.'

35. And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead of it.

36. O children of Adam! if Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them *shall come* no fear nor shall they grieve.

37. But those who reject Our Signs and turn away from them with disdain, these shall be the inmates of the Fire; they shall abide therein.

38. Who is, then, more unjust than he who forges a lie against Allāh or gives the lie to His Signs? It is these who shall have their lot as ordained till when Our messengers shall visit them to take away their souls, they shall say, 'Where is that which you used to call upon beside Allāh?'

\*They will answer, 'We cannot find them;' and they will bear witness against themselves that they were disbelievers.

39. He will say, 'Enter ye into the Fire among the nations of Jinn and men who passed away before you.' Every time a people enters, it shall curse its sister (people) until, when they have all successively arrived therein, the last of them will say of the first of them: 'Our Lord, these

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٤﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٣٥﴾

يَبْنَیْ اٰدَمَ اِمَّا يٰٓاَيُّهَا رُسُلُكُمْ يَفْقَهُوْنَ عَلَیْكُمْ اٰیٰتِیْ فَمَنْ اَتٰنِیْ وَ اَصْلَحَ فَلَا خَوْفٌ عَلَیْهِمْ وَلَا هُمْ یَحْزَنُوْنَ ﴿٣٦﴾

وَالَّذِیْنَ كَذَبُوْا بِاٰیٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ اَصْحٰبُ النَّارِ هُمْ فِیْهَا خٰلِدُوْنَ ﴿٣٧﴾

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلٰی اللّٰهِ كُذْبًا اَوْ كَذَّبَ بِاٰیٰتِہٖۤ اُولٰٓئِكَ یَنٰالُہُمْ نَصِیْبُہُمْ مِّنَ الْکِتٰبِ حَتّٰی اِذَا جَآءَ ثَمُّہُمْ رُسُلُنَا یَتَوَقَّوْۤنَہُمْۤ اَقَالُوْۤا اَیْنَ مَا کُنْتُمْ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِۤ اَقَالُوْۤا صَلُّوْۤا عَلٰی وَ شَہِدُوْۤا عَلٰی اَنْفُسِہِمۡ اَنَّهُمْ کَانُوْۤا کٰفِرِیْنَ ﴿٣٨﴾

قَالَ ادْخُلُوْۤا فِیْ اُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِکُمْ مِنَ الْجِنِّ وَالْاِنْسِ فِی النَّارِ کُلَّمَا دَخَلَتْ اُمَّةٌ لَعَنَتْ اُخْتَهَا حَتّٰی اِذَا رَکُوْۤا فِیْہَا جَمِیْعًاۤ اَقَالَتْ اُخْرٰہُمْ لَاۤ اُولٰٓئِہُمْ رَبُّنَاۤ هٰۤؤُلَآءِ اَصْلُوْۤنَا فَاتِہُمْ

\*38. They will answer, 'To us they are entirely lost;'



led us astray, so give them a double punishment of the Fire.' He will say, 'For each *preceding party* there shall be double *punishment*, but you do not know.'

40. And the first of them will say to the last of them: ‘You have then no superiority over us; taste therefore the punishment for all that you did.’

**R. 5.**

41. Those who reject Our Signs and turn away from them with disdain, \*the gates of the *spiritual* firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do We requite the offenders.

42. They shall have a bed of Hell,  
and over them coverings *of the*  
*same*. And thus do We requite the  
unjust.

43. But *as to* those who believe and do good works—and We task not any soul beyond its capacity—these are the inmates of Heaven; they shall abide therein.

44. And We shall remove whatever rancour may be in their hearts. Beneath them shall flow rivers. And they shall say, 'All praise belongs to Allāh Who has guided us to this. And we could not have found guidance, if Allāh had not guided us. The Messengers of our Lord did indeed bring the truth.' And it shall be proclaimed unto them: 'This is the Heaven which you have been given for an inheritance *as a reward* for what you used to do.'

45. And the inmates of Heaven will call out to the inmates of Hell: ‘We have indeed found what our Lord promised us to be true. Have you too

عَذَابًا ضِعْفًا مِّنَ النَّارِ ۚ قَالَ يَكُلُّ  
ضِعْفٌ وَلَٰكِنْ لَا تَعْلَمُونَ ﴿٢١﴾

وَقَالَتْ أُولَهُمْ لِأُخْرَاهُمْ فَمَا كَانَ لَكُمْ  
عَلَيْنَا مِنْ فُضْلٍ قَدْ وَفُوا الْعَذَابَ بِمَا  
كُنْتُمْ تَكْسِبُونَ ﴿٢٠﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا  
عَنْهَا لَا تَفْتَحْ لَهُمُ أَبْوَابَ السَّمَاءِ وَلَا  
يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ  
الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٣١﴾

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَ مِنْ فَوْقِهِمْ  
غَوَاشٍ، وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٢٢﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا  
نُكَفُفُ نَفْسًا إِلَّا وَشَعْمًا ۚ أُولَٰئِكَ أَصْحَابُ  
الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٣﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَيْلٍ  
تَخْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا  
الْحَمْدُ لِلَّهِ الَّذِي هَدانا لهذا  
وَمَا كنا لنهتدي لولا أن هدانا الله  
لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَ  
نُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي  
رِثْتُمْوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٧﴾

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ  
أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا  
فَهُلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا

**\*41. gates of heaven** will not be opened for them,

found what your Lord promised you to be true?' They shall say: 'Yes'. Then a proclaimer shall proclaim between them *saying*, 'The curse of Allāh is on the wrongdoers—

46. 'Who turn *men* away from the path of Allāh and seek to make it crooked, and who are disbelievers in the Hereafter.'

47. And between the two there shall be a partition, and on the elevated places there shall be men who will know all by their marks. And they will call out to the people of Heaven: 'Peace be on you.' These will not have *yet* entered it although they will be hoping *to do so*.

48. And when their eyes are turned towards the people of the Fire, they will say, 'Our Lord, put us not with the unjust people.'

R. 6.

49. And the occupants of the elevated places will call out to men whom they will know by their marks, *and* say, "Your multitude availed you not, nor your arrogance.

50. "Are these the men about whom you swore that Allāh would not extend mercy to them? *To them it has been said*, 'Enter Paradise; no fear *shall come* upon you, nor shall you grieve.'"

51. And the inmates of the Fire will call out to the inmates of Heaven, 'Pour out on us some water or some of that which Allāh has provided for you.' They will say, 'Verily, Allāh has forbidden them both to disbelievers—

52. 'Those who took their religion for a pastime and a sport, and whom the life of the world beguiled.' This day, then, shall We forget them as

قَالُوا نَحْمَدُكَ فَإِنَّ مَوْدَّنَ بَيْنَهُمْ أَنْ  
لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٣٥﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَ  
يَبْغُونَهَا عَوَجًا وَهُمْ بِالْآخِرَةِ  
كَافِرُونَ ﴿٣٦﴾

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ  
رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا  
أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْكُمْ تَلَمْ  
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٣٧﴾

وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ  
النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ  
الظَّالِمِينَ ﴿٣٨﴾

وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا  
يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَى  
عَنكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ  
تَسْتَكْبِرُونَ ﴿٣٩﴾

أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ  
اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ  
عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٠﴾

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ  
أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا  
رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا  
عَلَى الْكَافِرِينَ ﴿٤١﴾

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَ  
غَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ  
نَنْسِيهِمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ

they forgot the meeting of this day of theirs, and as they used to deny Our Signs.

53. And surely We have brought them a Book which We have expounded with knowledge, a guidance and a mercy for a people who believe.

54. Do they wait only for the fulfilment of *warnings* thereof? On the day when the fulfilment thereof shall come, those who had forgotten it before shall say, 'The Messengers of our Lord did indeed bring the truth. Have we then any intercessors to intercede for us? Or could we be sent back so that we might do *deeds* other than that which we used to do?' They have indeed ruined their souls and that which they used to fabricate has failed them.

R. 7.

55. Surely, your Lord is Allāh Who created the heavens and the earth in six periods; then He settled Himself on the Throne. He makes the night cover the day, which pursues it swiftly. And *He created* the sun and the moon and the stars, *all* made subservient by His command. Verily, His is the creation and the command. Blessed is Allāh, the Lord of the worlds.

56. Call upon your Lord in humility and in secret. Surely, He does not love the transgressors.

57. And create not disorder in the earth after it has been set in order, and call upon Him in fear and hope. Surely, the mercy of Allāh is nigh unto those who do good.

58. And He it is Who sends the winds as glad tidings before His mercy, till, when they bear a heavy cloud, We drive it to a dead land,

هَذَا وَمَا كُنْتُمْ بِآيَاتِنَا إِجْعَدُونَ ﴿٥٣﴾

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ  
عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٤﴾

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ  
يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ  
مِنْ قَبْلُ قَدْ جَاءَ شَرْسُ رَبِّنَا بِالْحَقِّ  
فَهَلْ لَنَا مِنْ شَفْعَاءَ فَيَشْفَعُوا لَنَا أَوْ  
نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ  
خَسِرُوا أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا  
كَانُوا يَفْتَرُونَ ﴿٥٥﴾

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ  
وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى  
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ  
حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ  
مُسَخَّرَاتٌ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَ  
الْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٦﴾

أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا  
يُحِبُّ الْمُعْتَدِينَ ﴿٥٧﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا  
وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ  
اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٨﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيَّحَ بُشْرًا لِّبَيْنٍ  
يَدْعِي رَحْمَتَهُ حَتَّىٰ إِذَا أَكَلَتْ سَحَابًا  
ثَقُلَا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَاهُ

then We send down water therefrom, and We bring forth therewith fruits of every kind. In like manner do We bring forth the dead that you may remember.

59. And *as for* the good land, its vegetation comes forth *plentifully* by the command of its Lord; and that which is bad, *its vegetation* does not come forth but scantily. In like manner do We vary the Signs for a people who are grateful.

**R. 8.**

60. We sent Noah to his people and he said, 'O my people, worship Allāh, you have no other God but Him. Indeed, I fear for you the punishment of the great day.'

61. The chiefs of his people said, 'Surely, we see thee to be in manifest error.'

62. He said, ‘O my people, there is no error in me, but I am a Messenger from the Lord of the worlds.

63. 'I deliver to you the messages of my Lord and give you sincere advice, and I know from Allāh what you do not know.

64. ‘Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves, that he may warn you and that you may become righteous and that you may be shown mercy?’

65. But they accused him of falsehood, so We saved him and those with him in the Ark, and We drowned those who rejected Our Signs. They were indeed a blind people.

**R. 9.**

66. And unto ‘Ād *We sent* their brother Hūd. He said, ‘O my people, worship Allāh; you have no other deity but Him. Will you not then be God-fearing?’

بِهِ الْمَاءَ فَأَخَرْنَا بِهِ مِنْ كُلِّ  
الشَّجَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٨﴾

وَالْبَدِ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ بِإِذْنِ  
رَبِّهِ ۖ وَالَّذِي خَبِثَ لَا يَخْرِجُ إِلَّا  
نَجَسًا ۚ كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ  
يَشْكُرُونَ ﴿٥٩﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ  
يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ  
غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
يَوْمٍ عَظِيمٍ ﴿٣٠﴾

قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنِّي أَنَا نَزَلْتُكَ  
فِي ضَلَالٍ مُبِينٍ ﴿٧﴾

قَالَ يَقُومُ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي  
رَسُولٌ مِّن رَّبِّ الْحَكِيمِينَ ﴿٣٧﴾

أَبْلَحَكُمْ رَسُولَ رَبِّي وَأَنْصَحَ لَكُمْ  
وَأَعْلَمَ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣﴾

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ  
عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَ  
لِتَتَّقُوا أَوْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ  
فِي الْفُلِّ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا  
رَأْيَايَنَّا أَنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٥٠﴾

وَالِى عَادٍ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ  
غَيْرِهِ ؕ أَفَلَا تَتَّقُونَ ﴿٣٦﴾

67. The disbelieving chiefs of his people said, 'We surely see thee *lost* in foolishness, and we surely think thee to be *one* of the liars.'

68. He replied, 'O my people, there is no foolishness in me, but I am a Messenger from the Lord of the worlds.'

69. 'I deliver to you the messages of my Lord and I am to you a sincere and faithful counsellor.'

70. 'Do you wonder that an exhortation has come to you from your Lord through a man from among yourselves that he may warn you? And remember *the time* when He made you inheritors of *His favours* after the people of Noah, and increased you abundantly in constitution. Remember, then, the favours of Allāh, that you may prosper.'

71. They said, 'Hast thou come to us that we may worship Allāh alone and forsake what our fathers used to worship? Bring us, then, that which thou threatenest us with, if thou art of the truthful.'

72. He replied, 'Indeed there have *already* fallen on you punishment and wrath from your Lord. Do you dispute with me about names which you have named—you and your fathers—for which Allāh has sent down no authority? Wait then, I am with you among those who wait.'

73. And We saved him and those who were with him, by Our mercy, and We cut off the last remnant of those who rejected Our Signs. And they were not believers.

R. 10.

74. And to Thamūd *We sent* their brother Šālih. He said, 'O my people, worship Allāh; you have no other deity but Him. Verily there has

قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
إِنَّا لَنَرُكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ  
مِنَ الْكَاذِبِينَ ﴿٧٤﴾

قَالَ يَقَوْمُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي  
رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٧٥﴾

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ  
أَمِينٌ ﴿٧٦﴾

أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى  
رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۖ وَاذْكُرُوا إِذْ  
جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ ۖ وَ  
زَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۚ فَادْكُرُوا  
إِلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

قَالُوا أَاجْتَنَّبْنَا لِلْعِبَادَةِ اللَّهِ وَحْدَهُ وَنَذَرَ  
مَا كَانَ يَعْبُدُ آبَاؤُنَا ۖ فَأْتِنَا بِمَا  
تَعِدُ نَا لَإِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٧٨﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ رِجْسٌ  
وَ غَضَبٌ ۚ اتَّجَادَلُونَنِي فِي أَسْمَاءِ  
سَمَّيْتُمُوهَا ۖ أَنْتُمْ وَ آبَاؤُكُمْ مَّا نَزَّلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ فَانْتَظِرُوا إِنِّي  
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧٩﴾

فَأَنجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا  
وَقَطَعْنَا دَابِرَ الَّذِينَ كَفَرُوا بِآيَاتِنَا  
وَمَا كَانُوا مُؤْمِنِينَ ﴿٨٠﴾

وَالَّذِينَ تَتَّبِعُوا أَحْبَابَهُمْ صَرِيحًا ۖ قَالَ يَقَوْمُ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ ۚ  
قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ ۚ هَذِهِ

come to you a clear evidence from your Lord—this she-camel of Allāh, a Sign for you. So leave her that she may feed in Allāh's earth, and do her no harm, lest a painful punishment seize you.

75. And remember *the time* when He made you inheritors of *His favours* after 'Ād, and assigned you an abode in the land; you build palaces in its plains, and you hew the mountains into houses. Remember, therefore, the favours of Allāh and commit not iniquity in the earth, causing disorder.'

76. The chief men of his people who were arrogant said to those who were reckoned weak—those among them who believed—'Do you know for certain that Ṣāliḥ is one sent by his Lord?' They answered, 'Surely, we believe in that with which he has been sent.'

77. Those who were arrogant said, 'Verily, we do disbelieve in that in which you believe.'

78. Then they hamstrung the she-camel and rebelled against the command of their Lord, and said, 'O Ṣāliḥ, bring us that which thou threatenest us with, if thou art indeed one of the Messengers.'

\*79. So the earthquake seized them and in their homes they lay prostrate upon the ground.

80. Then Ṣāliḥ turned away from them and said, 'O my people, I did deliver the message of my Lord unto you and offered you sincere counsel, but you love not sincere counsellors.'

81. And *We sent* Lot—when he said to his people, 'Do you commit an abomination such as no one in the world ever did before you?'

نَاقَةُ اللَّهِ لَكُمْ آيَةٌ قَدْ رُؤِيَ تَأْكُلُ  
فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ  
فِيأُحَدِّثُكُمْ عَنْ آبَائِكُمْ ۝٤٧

وَإِذْ كَرَرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ  
عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ  
مِنْ سُهُولِهَا قُصُورًا وَتَنْحِتُونَ الْجِبَالَ  
بُيُوتًا ۖ فَأَذْكَرُوا الْآلَاءَ اللَّهُ وَلَا  
تَعْتَوْنَ فِي الْأَرْضِ مُفْسِدِينَ ۝٤٨

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ  
قَوْمِهِ لِلَّذِينَ اسْتَضَعِفُوا لِمَنْ أَمَنَ  
مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ  
مِنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ  
مُؤْمِنُونَ ۝٤٩

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي  
آمَنْتُمْ بِهِ كَافِرُونَ ۝٥٠

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ  
رَبِّهِمْ وَقَالُوا يُصْلِحُ آئِنَتَا بِمَا تَوَدَّعَتَا  
إِنْ كُنْتُمْ مِنَ الْمُرْسَلِينَ ۝٥١

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جُثَثًا ۝٥٢

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ  
أَبْلَغْتُكُمْ رَسُولًا مِنْ رَبِّي وَكَانَتْ  
لَكُمْ وَلَئِنْ لَا تُجِيبُونَ النَّاصِحِينَ ۝٥٣

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ  
الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ  
مِنَ الْعَالَمِينَ ۝٥٤

\*79. Then the earthquake seized them so that they turned into corpses lying prone in their houses.

ء ا i u | th ث | h ح | kh خ | dh ذ | s ص | ض د | ط ت | ظ ز | ع ' | gh غ | q ق |

82. 'You approach men with lust instead of women. Nay, you are a people who exceed *all* bounds.'

83. And the answer of his people was no other than that they said, 'Turn them out of your town, for they are men who would keep pure.'

84. And We saved him and his family, except his wife: she was of those who stayed behind.

85. And We rained upon them a rain. Now see, what was the end of the sinners!

لَا تَكُمُ لَتَاتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ  
النِّسَاءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾  
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا  
أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ ۚ لَا تَهُمُّ  
أُنَاسٌ يَّتَطَهَّرُونَ ﴿٨٣﴾

فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ  
مِنَ الْغَافِلِينَ ﴿٨٤﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٥﴾

#### R. 11.

86. And to Midian *We sent* their brother Shu'aib. He said, 'O my people, worship Allāh; you have no other deity but Him. A clear Sign has indeed come to you from your Lord. So give full measure and full \*weight, and diminish not unto people their things, and create not disorder in the earth after it has been set in order. This is better for you, if you are believers.

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يٰقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۚ  
قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا  
الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ  
أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ  
بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن  
كُنْتُمْ مُّؤْمِنِينَ ﴿٨٦﴾

87. 'And sit not on every path, threatening and turning away from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were few and He multiplied you. And behold, what was the end of those who created disorder!

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ  
وَتَصُدُّونَ عَنِ سَبِيلِ اللَّهِ ۚ مَن أَمَنَ بِهِ  
وَتَبْخَسُونَهَا ۖ وَجَاءَ وَإِذْ كُنْتُمْ  
قَلِيلًا فَكَثَّرَكُمْ ۚ وَانْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٧﴾

88. 'And if there is a party among you who believes in that with which I have been sent, and a party who does not believe, then have patience until Allāh judges between us. And He is the Best of judges.'

وَأَن كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا  
بِالَّذِي أُرْسِلَتْ بِهِ وَطَائِفَةٌ لَّمْ  
يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ  
بَيْنَنَا ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٨﴾

\*86. and do not give people less than what rightfully belongs to them,

Part 9 89. The chief men of his people who were arrogant said, 'Assuredly, we will drive thee out, O Shu'aib, and the believers *that are* with thee, from our town, or you shall have to return to our religion.' He said: 'Even though we be unwilling?

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا  
مِنْ قَوْمِهِ لِنُخْرِجَنَّكَ يَشْعِيبُ وَ  
الَّذِينَ آمَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ  
لِنَعُودَنَّ فِيْ مِلَّتِنَا قَالَ أَوَلَوْ كُنَّا  
كَارِهِينَ ﴿٨٩﴾

90. 'We have indeed been forging a lie against Allāh, if we *now* return to your religion after Allāh has saved us therefrom. And it behoves us not to return thereto except that Allāh, \*our Lord, should *so* will. Our Lord comprehends all things in *His* knowledge. In Allāh have we put our trust. *So* O our Lord, decide Thou between us and between our people with truth, and Thou art the Best of those who decide.'

قَدْ افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا  
فِيْ مِلَّتِكُمْ بَعْدَ إِذْ نَجَّيْنَا اللَّهَ مِنْهَا وَ  
مَا يَكُونُ لَنَا أَنْ نَعُودَ فِيْهَا إِلَّا أَنْ  
يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا كُلَّ شَيْءٍ  
عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا افْتَحْ  
بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ  
خَيْرُ الْفَاتِحِينَ ﴿٩٠﴾

91. And the chief men of his people who disbelieved said, 'If you follow Shu'aib, you shall then certainly be the losers.'

وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ  
لَئِنْ اتَّبَعْتُمْ شَعِيبًا إِنَّكُمْ إِذًا  
لَخٰسِرُونَ ﴿٩١﴾

92. So the earthquake seized them and in their homes they lay prostrate upon the ground.

فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي  
دَارِهِمْ جٰثِمِينَ ﴿٩٢﴾

93. Those who accused Shu'aib of lying became as if they had never dwelt therein. Those who accused Shu'aib of lying—it was they who were the losers.

الَّذِينَ كَذَّبُوا شَعِيبًا كَأَنْ لَّمْ يَعْنُوا  
فِيْهَا ۚ الَّذِينَ كَذَّبُوا شَعِيبًا كَانُوا  
هُمُ الْخٰسِرِينَ ﴿٩٣﴾

94. Then he turned away from them and said, 'O my people, indeed, I delivered to you the messages of my Lord and gave you sincere counsel. How then should I sorrow for a disbelieving people?'

فَتَوَلَّى عَنْهُمْ وَقَالَ يٰ قَوْمِ لَقَدْ  
أَبْلَغْتُكُمْ رِسَالِىَ رَبِّىْ وَ نَصَحْتُ  
لَكُمْ فَكَيْفَ أَسِىَ عَلَى قَوْمٍ كٰفِرِينَ ﴿٩٤﴾

R. 12.

95. And never did We send a Prophet to any town but We seized the people thereof with adversity and suffering, that they might become humble.

وَمَا أَرْسَلْنَا فِيْ قَرْيَةٍ مِنْ نَّبِيٍّ إِلَّا  
أَخَذْنَا أَهْلَهَا بِالْبَاسِ ۖ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَضَّرَّعُونَ ﴿٩٥﴾

\*90. In knowledge our Lord comprehends all things.



96. Then We changed *their* evil condition into good until they grew in affluence and number and said, 'Suffering and happiness betided our fathers *also*.' Then We seized them suddenly, while they perceived not.

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ  
حَتَّىٰ عَفَّوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا  
الضَّرَاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْتَةً  
هُمْ لَا يَشْعُرُونَ ﴿٩٦﴾

97. And if the people of *those* towns had believed and been righteous, We would have surely opened for them blessings from heaven and earth; but they disbelieved, so We seized them because of that which they used to earn.

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا  
لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ  
وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُمْ  
بِمَا كَانُوا يَكْسِبُونَ ﴿٩٧﴾

98. Are the people of *these* towns, then, secure from the coming of Our punishment upon them by night while they are asleep?

أَفَأَمِّنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ  
بِأَسْنَابِيحَاتٍ وَأَهُم تَأْمِنُونَ ﴿٩٨﴾

99. And are the people of *these* towns secure from the coming of Our punishment upon them in the early part of the forenoon while they are engaged in play?

أَوَأَمِّنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا  
ضُحًى وَهُمْ يَلْعَبُونَ ﴿٩٩﴾

100. Are they then secure from the design of Allāh? And none feels secure from the design of Allāh save the people that perish.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ  
اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿١٠٠﴾

R. 13.

101. Does it not afford guidance to those who have inherited the earth in succession to its *former* inhabitants, that if We please, We can smite them for their sins and seal up their hearts, so that they should not hear?

أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن  
بَعْدِ أَهْلِهَا أَن لَّوْ شَاءَ أَصْبَنَهُم  
بِذُنُوبِهِمْ ۚ وَنُطْبِئُ عَلَىٰ قُلُوبِهِمْ  
فَهُمْ لَا يَسْمَعُونَ ﴿١٠١﴾

102. Such were the towns some of whose news We have related to thee. And their Messengers did indeed come to them with clear Signs. But they would not believe what they had disbelieved before. In this manner does Allāh seal up the hearts of the disbelievers.

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ  
أَنْبَاءِ مَا ۚ وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ ۚ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا  
كَذَّبُوا مِن قَبْلُ ۚ كَذَٰلِكَ يَطْبَعُ اللَّهُ  
عَلَىٰ قُلُوبِ الْكَافِرِينَ ﴿١٠٢﴾

\*103. And We found not in most of them any *observance of covenant*

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِن عَهْدٍ ۚ وَإِن

\*103. And We found not in most of them any regard for observance of covenant and surely We found most of them to be evil-doers.

and surely We found most of them to be evil-doers.

104. Then, after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly *rejected* them. Behold, then, what was the end of those who created disorder!

105. And Moses said, 'O Pharaoh, *truly*, I am a Messenger from the Lord of the worlds.

106. 'It is not meet that I should say anything of Allāh except the truth. I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go with me.'

107. *Pharaoh* replied, 'If thou hast indeed come with a Sign, then produce it, if thou art of the truthful.'

108. So he flung down his rod, and behold! it was a serpent plainly visible.

109. And he drew forth his hand, and lo! it was white for the beholders.

R. 14.

110. The chiefs of Pharaoh's people said, 'This is most surely a skilful magician.

111. 'He desires to turn you out from your land. Now what do you advise?'

112. They said, 'Put him off and his brother *awhile*, and send into the cities summoners,

113. 'Who should bring to thee every skilful magician.'

114. And the magicians came to Pharaoh *and* said: 'We shall, of course, have a reward, if we prevail.'

115. He said, 'Yes, and you shall *also* be of those who are placed near me.'

وَجَدْنَا أَكْثَرَهُمْ لَفْسِقِينَ ﴿٣٣﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ مُوسَى بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٣٤﴾

وَقَالَ مُوسَىٰ يُفْرِعُونَ رَبِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٣٥﴾

حَقِيقٌ عَلَىٰ أَن لَا أَقُولَ عَلَىٰ اللُّوَْٓٔا ۚ الْحَقُّ أَقْدَحُثُّكُمْ بَيِّنَةً مِّن رَّبِّكُمْ ۖ فَارْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿٣٦﴾

قَالَ إِن كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا ۖ إِن كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٧﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٨﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ﴿٣٩﴾

قَالَ الْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٤٠﴾

يُرِيدُ أَن يُخْرِجَكُمْ مِّنْ أَرْضِكُمْ ۖ فَاصْدَأْتَا مَرْدُونَ ﴿٤١﴾

قَالُوا اادِجْهُ وَآخَاهُ وَارْسِلْ فِي الْمَدَآئِنِ حَاشِرِينَ ﴿٤٢﴾

يَأْتُوكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿٤٣﴾

وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٤﴾

قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾

116. They said, 'O Moses, either throw thou *first*, or we shall be the *first* throwers.'

117. He replied, 'Throw ye.' And when they threw, they enchanted the eyes of the people, and struck them with awe and brought forth a great magic.

118. And We inspired Moses, *saying*, 'Throw thy rod,' and lo! it swallowed up whatever they feigned.

119. So was the Truth established, and their works proved vain.

120. Thus were they vanquished there, and they returned humiliated.

121. And the magicians were impelled to fall down prostrate.

122. *And* they said, 'We believe in the Lord of the worlds,

123. 'The Lord of Moses and Aaron.'

124. Pharaoh said, 'You have believed in him before I gave you leave. Surely, this is a plot that you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know *the consequences*.

125. 'Most surely will I cut off your hands and your feet on alternate sides. Then will I surely crucify you all together.

126. They answered, 'To our Lord *then* shall we return.

127. 'And thou dost not wreak vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned *unto Thee*.'

قَالُوا يَمْوَسَّىٰ إِنَّمَا أَنْتَ مُلْقٍ وَلَا مَّا أَنْ  
تَكُونَ نَحْنُ الْمُلْقِينَ ﴿١١٦﴾

قَالَ األقوا فكم ألحقوا سحرًا وأعین  
الناس واسترهبوهم وجاء  
بیسخر عظیم ﴿١١٧﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ ألق عصاك  
فإذ هي تلطف ما يافكون ﴿١١٨﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٩﴾

فَغلبوا هنالك وارتدوا صغیرین ﴿١٢٠﴾

وَألقى السحرة سجدين ﴿١٢١﴾

قَالُوا آمنا برَبِّ الْعَالَمِينَ ﴿١٢٢﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٢٣﴾

قَالَ فِرْعَوْنُ أَمْئنتُمْ به قبل أن أذن  
لكم ۚ إن هذا لكم مكر ثموه في  
المدينة ليخرجوا منها أهلها  
فسوف تعلمون ﴿١٢٤﴾

لَا قِطْعَنَ أيدىكم وأرجلكم من  
خلاف ثم لا صلبكم أجمعين ﴿١٢٥﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقِلُونَ ﴿١٢٦﴾

وَمَا تَنْقِمُ مِنَّا إِلَّا أَنْ آمنا بِآيَاتِ رَبِّنَا  
لَمَّا جَاءَتْنا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا  
وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٧﴾

## R. 15.

128. And the chiefs of Pharaoh's people said, 'Wilt thou leave Moses and his people to create disorder in the land, and forsake thee and thy gods?' He answered, 'We will ruthlessly slay their sons and let their women live. And surely we are dominant over them.'

129. Moses said to his people, 'Seek help from Allāh and be steadfast. Verily, the earth is Allāh's; He gives it as a heritage to whomsoever He pleases of His servants, and the end is for the God-fearing.'

130. They replied, 'We were persecuted before thou camest to us and *even* after thou camest to us.' He said, 'Your Lord is about to destroy your enemy and make you rulers in the land, *that* He may then see how you act.'

## R. 16.

131. And We punished Pharaoh's people with drought and scarcity of fruits, that they might be admonished.

132. But when there came to them good, they said, 'This is for us.' And if evil befell them, they ascribed the evil fortune to Moses and those with him. Now, surely, *the cause* of their evil fortune is with Allāh. But most of them do not know.

133. And they said, 'Whatever Sign thou mayest bring us to bewitch us with, we will not believe in thee.'

134. Then We sent upon them the storm and the locusts, and the lice, and the frogs, and the blood—clear Signs; but they behaved proudly and were a sinful people.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَذَرُ  
مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ  
وَيَذَرُكَ وَآلِهَتِكَ ۚ قَالَ سَتَقَتِلُ  
أَبْنَاءَهُمْ وَتَسْتَحْيِي نِسَاءَهُمْ ۚ وَإِنَّا  
فَوْقَهُمْ قَاهِرُونَ ﴿١٢٨﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ  
اصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ  
يَشَاءُ مِنْ عِبَادِهِ ۚ وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ ﴿١٢٩﴾

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَ  
مِنْ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَلَىٰ رَبِّكُمْ  
أَنْ يُهْلِكَ عَادُوَكُمْ وَيَسْتَخْلِفَكُمْ  
عَلَىٰ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَ  
نَقْصِ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَدْغُرُونَ ﴿١٣١﴾

فَإِذَا جَاءَ ثَمَرُهُمْ الْحَسَنَةُ قَالُوا لَنَا  
هَذِهِ ۚ وَإِنْ تَوَسَّعُ سَيِّئَةُ يَطْفَرُوا  
بِمُوسَى وَمَنْ مَعَهُ ۚ أَلَا إِنَّمَا طَرَّهُمْ  
عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا  
يَعْلَمُونَ ﴿١٣٢﴾

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ آيَةٍ  
لِتَسْخَرَنَا بِهَا ۚ فَمَا نَحْنُ لَكَ  
بِمُؤْمِنِينَ ﴿١٣٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَ  
الْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ آيَاتٍ  
مُفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا  
قَوْمًا مُجْرِمِينَ ﴿١٣٤﴾

135. And when there fell upon them the punishment, they said, 'O Moses, pray for us to thy Lord according to that which He has promised to thee. If thou remove from us the punishment, we will surely believe in thee and we will surely send with thee the children of Israel.'

136. But when We removed from them the punishment for a term which they were to reach, lo! they broke their promise.

137. So We took vengeance upon them and drowned them in the sea, because they treated Our Signs as lies and were heedless of them.

138. And We caused the people who were considered weak to inherit the eastern parts of the land and the western parts thereof, which We blessed. And the gracious word of thy Lord was fulfilled for the children of Israel because they were steadfast; and We destroyed all that Pharaoh and his people had built and all that they had erected.

139. And We brought the children of Israel across the sea, and they came to a people who were devoted to their idols. They said, 'O Moses, make for us a god just as they have gods.' He said, 'Surely, you are an ignorant people.'

140. 'As to these, surely destroyed shall be all that they are engaged in, and vain shall be all that they do.'

141. He said, 'Shall I seek for you a god other than Allāh, while He has exalted you above all peoples?'

142. And remember the time when We delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا  
يَمُوسَى اذْعُ لَنَا رَبَّكَ بِمَا عَهِدَ  
عِنْدَكَ ۖ لَكِن كَشَفْتَ عَنَّا الرِّجْزَ  
لَنُؤْمِنَنَّ لَكَ ۖ وَكَأَنزِلَنَّا مَعَكَ  
بَنِي إِسْرَءِيلَ ﴿١٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَى أَجَلٍ  
هُم بِآيَعُودِهِ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٦﴾

فَانْتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي  
الْيَمِّ بِآيَتِهِمْ كَذَّبُوا بِآيَاتِنَا وَ  
كَانُوا عَنْهَا غَافِلِينَ ﴿١٣٧﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا  
يُشْتَبِعُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا  
الَّتِي بَرَكْنَا فِيهَا ۖ وَتَمَّتْ كَلِمَتُ  
رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ ۖ بِمَا  
صَبَرُوا ۖ وَدَمَرْنَا مَا كَانَ يَبْصُرُهُ  
فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا  
يَعْرِشُونَ ﴿١٣٨﴾

وَجَاوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ  
فَاتَّوَا عَلَىٰ قَوْمٍ يَتَّبِعُونَ عَلَىٰ أَصْنَامٍ  
لَّهُمْ ۖ قَالُوا يَمُوسَى اجْعَلْ لَنَا إِلَهًا  
كََمَا لَهُمْ آلِهَةٌ ۚ قَالَ إِنَّكُمْ قَوْمٌ  
تَجْهَلُونَ ﴿١٣٩﴾

إِنَّ هَؤُلَاءِ مُتَّبِعُونَ مَا هُمْ فِيهِ وَبِطُلٍ  
مَا كَانُوا يَعْمَلُونَ ﴿١٤٠﴾

قَالَ أَعْلَيْتُ عَلَىٰ آبَائِكُمْ آلِهَةً وَهُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤١﴾

وَإِذْ أَنْجَيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ  
يَسْؤُمُونَكُمْ سُوءَ الْعَذَابِ ۖ يُمِيتُونَ  
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۖ

sons and sparing your women. And therein was a great trial for you from your Lord.

R. 17.

143. And We made Moses a promise of thirty nights and supplemented them with ten. Thus the period appointed by his Lord was completed—forty nights. And Moses said to his brother, Aaron, 'Act for me among my people in my absence, and manage *them* well, and follow not the way of those who cause disorder.'

144. And when Moses came at Our appointed time and his Lord spoke to him, he said, 'My Lord, show *Thyself* to me that I may look at Thee.' He replied, 'Thou shalt not see Me, but look at the mountain; if it remains in its place, then shalt thou see Me.' And when his Lord manifested Himself on the mountain, He broke it into pieces and Moses fell down unconscious. And when he recovered, he said, 'Holy art Thou, I turn towards Thee, and I am the first to believe.'

145. *God* said, 'O Moses, I have chosen thee above the people of *thy time* by My messages and by My word. So take hold of that which I have given thee and be of the grateful.'

146. And We wrote for him upon the tablets about everything—an admonition and an explanation of all things. 'So hold them fast and bid thy people follow the best thereof. Soon shall I show you the abode of the transgressors.'

147. I shall soon turn away from My Signs those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe therein; and if they see the way of righteousness, they

وَفِي ذَٰلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿١٤٣﴾

وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً ۖ  
أَتَمَمْنَاهَا بِعَشْرِ فَنَتَّةٍ ۖ وَبَقِيَٰتُ رَّبِّهِ  
أَزْبَعِينَ لَيْلَةً ۚ وَ قَالَ مُوسَى لِأَخِيهِ  
هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا  
تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴿١٤٤﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ  
رَبُّهُ ۖ قَالَ رَبِّ أَرِنِي أَنظُرَ إِلَيْكَ ۚ  
قَالَ لَن تَرَانِي وَلَكِنِ انظُرْ إِلَى الْجَبَلِ  
فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي ۚ  
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا  
وَكُفِّرَ مُوسَى صَاحِقًا ۖ فَلَمَّا أَفَاقَ قَالَ  
سُبْحَنَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ  
الْمُؤْمِنِينَ ﴿١٤٥﴾

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
بِرِسَالَتِي وَبِكَلَامِي ۖ فَخُذْ مَا آتَيْتُكَ  
وَ كُن مِّنَ الشَّاكِرِينَ ﴿١٤٦﴾

وَ كَتَبْنَا لَهُ فِي الْأَلْوَامِ مِن كُلِّ شَيْءٍ  
مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۚ فَخُذْهَا  
بِقُوَّةٍ وَ أْمُرْ قَوْمَكَ يَأْخُذُوا  
بِأَحْسَنِهَا ۚ سَأُرِيكُمْ آدَارَ الْمُفْسِقِينَ ﴿١٤٧﴾

سَاصْرِفْ عَنَّا بَنِي الْإِزِينَ يَتَكَبَّرُونَ  
فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ وَإِن يَرَوْا كُلَّ  
آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ وَإِن يَرَوْا سَبِيلَ  
الرَّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا ۚ وَإِن يَرَوْا

will not adopt it as *their* way; but if they see the way of error, they will adopt it as *their* way. That is because they treated Our Signs as lies and were heedless of them.

148. And those who disbelieve in Our Signs and the meeting of the Hereafter—their works are vain. Can they *expect* to be rewarded for *anything* except for what they do?

R. 18.

149. And the people of Moses made, in his absence, out of their ornaments a calf—a *lifeless* body producing a lowing sound. Did they not see that it spoke not to them, nor guided them to any way? They took it *for worship* and they were transgressors.

150. And when they were smitten with remorse and saw that they had indeed gone astray, they said, 'If our Lord do not have mercy on us and forgive us, we shall surely be among the losers.'

151. And when Moses returned to his people, indignant and grieved, he said, 'Evil is that which you did in my place in my absence. Did you hasten *to devise a way for yourselves without waiting for* the command of your Lord?' And he put down the tablets, and caught hold of his brother's head, dragging him towards himself. He (Aaron) said, 'Son of my mother, the people indeed deemed me weak, and were about to kill me. Therefore make not the enemies rejoice over me, and place me not with the unjust people.'

152. He (Moses) said, 'My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy.'

سَبِيلَ الْغَيِّ يَتَّخِذُوا سَبِيلًا ذَلِكَ  
يَأْتِيهِمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا  
عَنْهَا غَافِلِينَ ﴿١٤٨﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَرِثَاءِ  
الْآخِرَةِ حَمِطَتْ أَعْمَالُهُمْ هَلْ  
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٩﴾

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ بَعْدِهِ مِنْ  
حُلِيِّهِمْ عِجْلًا جَسَدًا آلَهُ خَوَاءُ أَلَمْ  
يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ  
سَبِيلًا مَاتَتْ قُلُوبُهُمْ فَكَانُوا ظَالِمِينَ ﴿١٥٠﴾

وَلَمَّا سُقِطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ  
قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا  
رَبُّنَا دَيَّخْنَا لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٥١﴾

وَلَمَّا رَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ  
اسْتَفْأَلَ قَالُوا بَشَرًا خَلَقْتُمُونِي مِنْ  
بَعْدِي عَجَلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى  
الْأَلْوَارَ وَآخِذًا بِرَأْسِ أَخِيهِ يَجُرُّهَا  
إِلَيْهِ قَالَ ابْنُ أُمِّ لَئِنِ الْقَوْمُ  
اسْتَضَعَفُونِي وَكَادُوا يَقْتُلُونَنِي  
فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي  
مَعَ الْقَوْمِ الظَّالِمِينَ ﴿١٥٢﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَادْخُلْنَا فِي  
رَحْمَتِكَ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿١٥٣﴾

## R. 19.

153. *As to those who took the calf for worship, wrath from their Lord shall overtake them and abasement in the present life. And thus do We reward those who invent lies.*

154. But those who did evil deeds and repented after that and believed, surely thy Lord is thereafter Most Forgiving, Merciful.

155. And when the anger of Moses was appeased, he took the tablets, and in their writing there was guidance and mercy for those who fear their Lord.

156. And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, 'My Lord, if Thou hadst pleased, Thou couldst have destroyed them before *this*, and me *also*. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and Thou guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive.

\*157. 'And ordain for us good in this world, as well as in the next; we have turned to Thee *with repentance*.' God replied, 'I will inflict My punishment on whom I will; but My mercy encompasses all things; so I will ordain it for those who act righteously, and pay the Zakāt and those who believe in Our Signs—

\*158. 'Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them. He enjoins on them good and forbids

إِنَّ الَّذِينَ اتَّخَذُوا الْبَعْدَ سَيِّئًا لَهُمْ  
غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِي الْحَيَاةِ  
الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٣﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا  
مِّنْ بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا  
لَغَفُورٌ رَّحِيمٌ ﴿١٥٤﴾

وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ أَخَذَ  
الْأَلْوَاحَ وَفِي نَشْئِهَا هُدًى وَرَحْمَةٌ  
لِّلَّذِينَ هُمْ لِأَرْبَابِهِمْ يَزْهَبُونَ ﴿١٥٥﴾

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا  
رِّمِيْقًا رِّنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ  
قَالَ رَبِّ كُوْشِفْتْ أَهْلَكَتَهُمْ مِّن قَبْلُ وَ  
إِنِّي أَمَّا أَن تُلْهِكُنَا بِمَا عَمَلْنَا السَّفَهَاءُ إِنَّا  
إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَن تَشَاءُ  
وَتَهْدِي مَن تَشَاءُ أَنْتَ وَرَبُّنَا  
فَاعْفُزْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ  
الْعَافِرِينَ ﴿١٥٦﴾

وَاكْتُبْ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً  
وَّفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ ءَقَالُ  
عَذَابِيْ أَصِيبُ بِهِ مَن أَشَاءُ وَرَحْمَتِي  
وَسِعَتْ كُلَّ شَيْءٍ فَسَآءَ عَثْبُهَا  
لِلَّذِينَ يَتَّبِعُونَ وَيُؤْتُونَ الزَّكَاةَ  
وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٧﴾

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا  
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ  
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ

\*157. 'And ordain for us good in this world, as well as in the next; we have turned to You *seeking forgiveness*.'

\*158. 'Those who follow the Messenger, the Prophet, the unlettered one,



them evil, and makes lawful for them the good things and forbids them the bad, and removes from them their burden and the shackles that were upon them. So those who shall believe in him, and honour and support him, and help him, and follow the light that has been sent down with him—these shall prosper.’

R. 20.

159. Say, ‘O mankind! truly I am a Messenger to you all from Allāh to Whom belongs the kingdom of the heavens and the earth. There is no \*God but He. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, the Immaculate one, who believes in Allāh and His words; and follow him that you may be rightly guided.’

160. And of the people of Moses \*there is a party that exhorts *people* to truth and does justice therewith.

161. And We divided them into twelve tribes, *distinct* peoples. And We revealed to Moses, when his people asked drink of him, *saying*, ‘Strike the rock with thy rod,’ and from it there gushed forth twelve springs; every tribe knew their drinking place. And We caused the clouds to overshadow them, and We sent down for them Manna and Salwā: ‘Eat of the good things We have provided for you.’ And they wronged Us not, but it was themselves that they wronged.

162. And when it was said to them, ‘Dwell in this town and eat therefrom wherever you will, and say, ‘*God!* lighten *our* burden,’ and enter the gate in humility, We shall forgive you your sins, *and* surely We shall give increase to those who do good.’

\*159. He gives life, and He causes death. So believe in Allāh and His Messenger, the Prophet, **the unlettered one**, who believes in Allāh and His words; and follow him that you may be rightly guided.’

\*160. ... a party that guides with truth...

الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ  
عَلَيْهِمُ الْغَبَائِثَ وَ يَضَعُ عَنْهُمْ  
إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ  
عَلَيْهِمْ قَالُوا لَئِنْ آمَنَّا بِهِ وَعَزَّرُوهُ  
وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ  
مَعَهُ ۖ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ  
إِلَيْكُمْ جَمِيعًا ۖ الَّذِي لَهُ مُلْكُ  
السَّمُوتِ وَالْأَرْضِ ۚ لَا إِلَهَ إِلَّا هُوَ يُحْيِي  
وَيُمِيتُ ۚ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ  
النَّبِيِّ الْأَخْيَرِ الَّذِي يَأْتِي بِالنُّورِ وَ  
كَلِمَاتِهِ ۚ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦٠﴾  
وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْتَدُونَ بِالْحَقِّ  
وَمِنْهُمْ يَضِلُّونَ ﴿١٦١﴾

وَقَطَّعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا  
أُمَمًا ۚ وَأَوْحَيْنَا إِلَىٰ مُوسَى  
إِذْ اسْتَسْقَاهُ قَوْمُهُ مِنَ الْغَجْرِ ۖ أَنْ  
أَضْرِبْ بِعَصَاكَ الْغَجَرَ ۖ فَانْبَجَسَتْ مِنْهُ  
اثْنَتَا عَشْرَةَ نَافِثَةً ۚ قَدْ عَلِمَ كُلُّ  
أُنَاسٍ مَّشْرَبَهُمْ ۖ وَظَلَّلْنَا عَلَيْهُمُ  
الْعَمَامَ ۖ وَأَنْزَلْنَا عَلَيْهِمُ  
الْمَنَّاءَ وَالسَّلْوَىٰ ۖ كُلُوا مِنْ طَيِّبَاتِ  
مَا رَزَقْنَاكُمْ ۚ وَمَا ظَلَمُونَا وَلَكِنْ  
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٢﴾

وَلَاذْقُوا لَكُمْ أَكُنُوا هَذِهِ الْقَرْيَةَ  
وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَ قُولُوا  
حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ  
لَكُمْ خَطِيئَتَكُمْ ۚ سَنَزِيدُ الْمُحْسِنِينَ ﴿١٦٣﴾

163. But the transgressors among them changed *it* for a word other than that which was said to them. So We sent upon them a punishment from heaven, because of their wrongdoing.

R. 21.

164. And ask them concerning the town which stood by the sea. When they profaned the Sabbath; when their fish came to them on their Sabbath day appearing on the surface of the water, but on the day when they did not keep the Sabbath, they came not to them. Thus did We try them because they were rebellious.

165. And when a party among them said, 'Wherefore do you preach to a people whom Allāh is going to destroy or punish with a severe \*punishment?' They said, 'As an excuse before your Lord, and that they may become righteous.'

166. And when they forgot all that with which they had been admonished, We saved those who forbade evil, and We seized the transgressors with a severe punishment \*because they were rebellious.

167. And when they insolently rebelled against that which they had been forbidden, We said to them, 'Be ye apes, despised!'

168. And *remember the time* when thy Lord proclaimed that He would truly raise against them, till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is quick in retribution, and surely He is *also* Most Forgiving, Merciful.

فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا  
غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَرْسَلْنَا  
عَلَيْهِمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا  
يُظْلِمُونَ ﴿٢١﴾

وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ  
حَاضِرَةً لِّلْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ  
إِذْ تَأْتِيهِمْ حِثَّتَانِ لَّهُمْ يَوْمَ سَبْتِهِمْ  
شُرْعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ  
كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا  
يَفْسُقُونَ ﴿٢٢﴾

وَأِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ  
قَوْمًا ۚ إِنَّهُمْ مُّهِلِكُهُمْ أَوْ مُّعَذِّبُهُمْ  
عَذَابًا شَدِيدًا قَالُوا مَعذَرَةٌ إِلَىٰ  
رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ﴿٢٣﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا  
الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا  
الَّذِينَ ظَلَمُوا بِعَذَابٍ بَلِيِّسٍ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٢٤﴾

فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا  
لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٢٥﴾

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ  
إِلَى يَوْمِ الْقِيَمَةِ مَن يَسُؤُهُمْ  
سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ  
الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿٢٦﴾

\* 165. They said, 'In order to be absolved in the sight of your Lord and that perchance they fear Allāh.'

\* 166. because of the sins they used to commit.

169. And We broke them up into *separate* peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And We tried them with good things and bad things that they might return.

170. Then there has come an *evil* generation after them who inherited the Book. They take the paltry goods of this low *world* and say, 'It will be forgiven us.' But if there came to them similar goods *again*, they would take them. Was not the covenant of the Book taken from them, that they would not say of Allāh *anything* but the truth? And they have studied what is therein. And the abode of the Hereafter is better for those who are righteous. Will you not then understand?

171. And *as to* those who hold fast by the Book, and observe Prayer, surely We suffer not the reward of *such* righteous people to perish.

\*172. And when We shook the mountain over them as though it were a covering, and they thought it was going to fall on them, *We said*, 'Hold fast that which We have given you, and remember what is therein that you may be saved.'

R. 22.

173. And when thy Lord brings forth from Adam's children—out of their loins—their offspring and makes them witnesses against their own selves *by saying*: 'Am I not your Lord?' They say, 'Yea, we do bear witness.' *This He does* lest you should say on the Day of Resurrection, 'We were surely unaware of this.'

\*172. And when **We caused the mountain to lean over them as though it were a canopy** and they thought it **was about to fall upon them**,

وَقَطَّعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ  
الضَّالُّونَ وَمِنْهُمْ دُونَ ذَلِكَ زُ  
بَلَّوْنَهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ  
يَرْجِعُونَ ﴿١٦٩﴾

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَرِثُوا  
الْكِتَابَ يَأْخُذُونَ عَرَصَ هَذَا الْأَدْنَى  
وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ  
عَرَصٌ مِّثْلُهَا يَأْخُذُوهَا أَلَمْ يُؤْخَذْ  
عَلَيْهِمْ مِّيثَاقُ الْكِتَابِ أَن لَّا يَقُولُوا  
عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ  
وَالَّذِينَ الْأَخْرَجُوا خَيْرٌ لِّلَّذِينَ يَتَّقُونَ  
أَفَلَا تَعْقِلُونَ ﴿١٧٠﴾

وَالَّذِينَ يَمْسِكُونَ بِالْكِتَابِ وَ  
أَقَامُوا الصَّلَاةَ إِنَّا لَا نُضِيعُ أَجْرَ  
الْمُضِلِّينَ ﴿١٧١﴾

وَإِذْ تَعَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ  
ظِلَّةٌ وَظَنُّوهُ أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا  
مَا آتَيْنَاكُمْ بِقُوَّةٍ وَّادْكُرُوا مَا فِيهِ  
لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٢﴾

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ  
ظُهُورَهُمْ وَذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى  
أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ  
شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ  
إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٣﴾

174. Or *lest* you should say, 'It was only our fathers who attributed co-partners to God in the past and we were *merely* a generation after them. Wilt Thou then destroy us for what was done by those who lied?'

175. And thus do We make clear the Signs, *that they may be admonished* and that they may return to Us.

176. And relate to them the story of him to whom We gave Our Signs, but he stepped away from them; so Satan followed him up, and he became *one* of those who go astray.

\*177. And if We had pleased, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. His case therefore is like the case of a *thirsty* dog; if thou drive him away, he hangs out his tongue; and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So give *them* the description that they may ponder.

178. Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.

179. He whom Allāh guides is on the right path. And they whom He adjudges astray, these it is who shall be the losers.

180. Verily, We have created many of the Jinn and men whose end shall be Hell! They have hearts *but* they understand not therewith, and they have eyes *but* they see not therewith, and they have ears *but* they hear not therewith. They are like cattle; nay, they are *even* more astray. They are indeed *quite* heedless.

\*177. And if We had **so desired**, We could have exalted him thereby; but he inclined to the earth and followed his evil inclination. **His case is like that of a dog that hangs out his tongue in exhaustion while barking at you regardless of whether you make a motion of casting a stone at him or leave him alone**, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So **narrate episodes from history so that they may ponder to draw lessons from them.**

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ ۖ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٤﴾

وَكَذَلِكَ نَفْصِّلُ الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٥﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَاسْتَخَرَّ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ ﴿١٧٦﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ۚ ذَٰلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٧﴾

سَاءَ مَثَلًا لِقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ كَانُوا يَظْلِمُونَ ﴿١٧٨﴾

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي ۚ وَمَنْ يُضِلِّ فَلَا وَلِيكَ هُمُ الْخَاسِرُونَ ﴿١٧٩﴾

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّ وَالْإِنْسِ ۚ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا ۚ وَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا ۚ أُولَٰئِكَ كَالْإِطْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٨٠﴾

181. And to Allāh *alone* belong *all* perfect attributes. So call on Him by these. And leave alone those who deviate from the right way with respect to His attributes. They shall be repaid for what they do.

182. And of those We have created there are a people that guide *men* with truth and do justice therewith.

R. 23.

183. And those who reject Our Signs, We will draw them *to destruction* step by step in a manner which they do not know.

184. And I give them the rein; surely, My plan is mighty.

185. Have they not considered *that* there is no insanity about their companion? He is only a plain Warner.

186. And have they not looked into the kingdom of the heavens and the earth, and all things that Allāh has created? And *do they not see* that, maybe their *own* term has already drawn nigh? Then in what thing will they believe thereafter?

187. Whomsoever Allāh adjudges astray, there can be no guide for him. And He leaves such in their transgression, wandering in distraction.

188. They ask thee respecting the Hour: 'When will it come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but He. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou wert well acquainted therewith. Say, 'The knowledge thereof is only with Allāh; but most men do not know.'

189. Say, 'I have no power to do good or harm to myself, save as Allāh please. And if I had knowledge

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ قَادِعُوهُ بِهَا  
وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ  
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨١﴾

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ  
وَبِهِ يَحْكُمُونَ ﴿١٨٢﴾

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ  
مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٣﴾

وَأُمِّي لَهُمْ تِلْكَ كَيْدِي مَتِينٌ ﴿١٨٤﴾

أَوَلَمْ يَتَفَكَّرُوا فِي مَا بَصَّاحُ بِهِم مِّنْ  
جِنَّةٍ ؕ إِنَّ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٥﴾

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَ  
الْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ ؕ وَ أَن  
عَسَىٰ أَن يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ  
فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٦﴾

مَنْ يُضِلِلِ اللَّهُ فَلَا هَادِيَ لَهُ ؕ وَ  
يَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٧﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ  
مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي  
لَا يُجِيلُهَا لِوَفْقَتِهَا إِلَّا هُوَ ؕ ثَقُلَتْ فِي  
السَّمٰوٰتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً  
يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا  
عِلْمُهَا عِنْدَ اللَّهِ وَلَٰكِنَّا نُحْذِرُ النَّاسَ  
لَا يَعْلَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا  
مَا شَاءَ اللَّهُ وَكُنتُمْ أَكْثَرُ الْغَٰثِبِ

of the unseen, I should have secured abundance of good' and evil would not have touched me. I am only a warner and a bearer of good tidings to a people who believe.'

R. 24.

\*190. He it is Who has created you from a single soul, and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden, and goes about with it. And when she grows heavy, they both pray to Allāh, their Lord, *saying*: 'If Thou give us a good *child*, we will surely be of the thankful.'

191. But when He gives them a good *child*, they attribute to Him partners in respect of that which He has given them. But exalted is Allāh above what they associate with Him.

192. Do they associate with Him as partners those who create nothing, and are themselves created?

193. And they can give them no help, nor can they help themselves.

194. And if you call them to guidance, they will not follow you. It is the same to you whether you call them or you remain silent.

195. Surely, those whom you call on beside Allāh are *mere* servants like you. Then call on them and let them answer you, if you are truthful.

196. Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say, 'Call upon the partners you associate with

لَا سَتَكُنَّ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ  
السُّوءُ إِنَّا أَنْ لَا نَزِيرٌ وَبَشِيرٌ  
لِقَوْمٍ يُؤْمِنُونَ ﴿١٩١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ  
وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا  
لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَخَشَّيَا حَمَلًا  
ثَقِيلًا خَوِفَتَا فَمَرَّتَ بِهِمَا فَلَمَّا  
أَثْقَلَتَا دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ  
آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ  
الشَّاكِرِينَ ﴿١٩٢﴾

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ  
شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ  
عَمَّا يُشْرِكُونَ ﴿١٩٣﴾

أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ  
يُخْلَقُونَ ﴿١٩٤﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا  
أَنْفُسَهُمْ يَنْصُرُونَ ﴿١٩٥﴾

وَأِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا  
يَتَّبِعُوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعَاؤُهُمْ  
أَمْ أَنْتُمْ صَادِقِينَ ﴿١٩٦﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ  
أَمْثَلُكُمْ فَاذْعُوكُمْ فَلْيَسْتَجِيبُوا  
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩٧﴾

أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ  
أَيْدٍ يَبْطِشُونَ بِهَا أَمْ لَهُمْ أَعْيُنٌ  
يُبْصِرُونَ بِهَا أَمْ لَهُمْ آذَانٌ  
يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ

\*190. He it is Who has created you from a single being and made from that its mate, that he might find comfort in her. And when he covered her she conceived and carried a light burden and walked about with it. And when she grew heavy, they both prayed to Allāh: 'If You give us a healthy righteous child we shall surely be of those who are grateful.'

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God, then contrive *ye all* against me, and give me no time.

197. 'Truly, my protector is Allāh Who revealed the Book. And He protects the righteous.

198. 'And they whom you call on beside Him have no power to help you, nor can they help themselves.'

199. And if you invite them to guidance, they hear not. And thou seest them looking towards thee, but they see not.

200. Take to forgiveness, and enjoin kindness, and turn away from the ignorant.

201. And if an evil suggestion from Satan incite thee, then seek refuge in Allāh; surely, He is All-Hearing, All-Knowing.

202. *As to* those who are righteous, when a suggestion from Satan assails them, they remember God: and behold! they begin to see *things rightly*.

203. And their brethren make them continue in error, and then they relax not.

204. And when thou bringest not to them a Sign, they say, 'Wherefore dost thou not forge it?' Say, 'I follow only that which is revealed to me \*from my Lord. These are evidences from your Lord, and guidance and mercy for a people that believe.'

205. And when the Qur'ān is recited, give ear to it and keep silence, that you may be shown mercy.

\*204. These are illuminating Signs from your Lord and a guidance and blessing for a people that believe.'

ثُمَّ كِيدُوا فِي مَا تُنْظَرُونَ ﴿٣٧﴾

إِنَّ وَلِيََّ يَوْمَ الْاَلَّةِ الَّذِي تَزَّلُ الْاِكْتِبَ رَّ

وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿٣٨﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا

يَسْتُطِيعُونَ نَصْرَكُمْ وَلَا اَنْفُسَهُمْ

يَنْصُرُونَ ﴿٣٩﴾

وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا

وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا

يُبْصِرُونَ ﴿٤٠﴾

خُذِ الْحَقَّوْا مَرْ بِالْعَرْفِ وَأَعْرِضْ

عَنِ الْجَاهِلِينَ ﴿٤١﴾

وَإِنَّمَا يَنْزِعُكَ مِنَ الشَّيْطَانِ نَزْعٌ

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٤٢﴾

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَا سَّهُمْ

طُفِّفَ مِنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا

هُمْ مُبْصِرُونَ ﴿٤٣﴾

وَاخْوَانُهُمْ يَمُدُّوْنَهُمْ فِي الْغَيِّ ثُمَّ

لَا يُفْصِرُونَ ﴿٤٤﴾

وَإِذَا لَمْ تَأْتِهِمْ بِآيَةٍ قَالُوا كُو

لَا اجْتَبَيْتَهَا قُلْ إِنَّمَا أَتِيكُمْ بِمَا يُوْحَى

إِلَيَّ مِنْ رَبِّي هَذَا بَصَإُ مِنْ رَبِّكُمْ

وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٤٥﴾

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ

أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

206. And remember thy Lord in thy mind with humility and fear, and without loudness of speech, in the mornings and evenings; and be not of the neglectful.

207. Truly, those who are near to thy Lord, turn not away with pride from His worship, but they glorify Him and prostrate themselves before Him.

وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ  
خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ  
وَالْآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ ﴿٣٦﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ  
عَنِ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَ لَهُ  
يَسْجُدُونَ ﴿٣٧﴾





كُرُوعَاتُهَا ١٠

سُورَةُ الْاَنْفَالِ مَكِّيَّةٌ ٨

اَيَاتُهَا ٧٦



### AL-ANFĀL

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. They Ask thee concerning the spoils of war. Say, 'The spoils belong to Allāh and the Messenger. So fear Allāh, and set things right among yourselves, and obey Allah and His Messenger, if you are believers.'

3. True believers are only those whose hearts tremble when the name of Allāh is mentioned, and when His Signs are recited to them they increase their faith, and who put their trust in their Lord,

4. Who observe Prayer and spend out of that which We have provided for them.

5. These it is who are true believers. They have grades of rank with their Lord, as well as forgiveness and an honourable provision.

6. As it was thy Lord Who rightfully brought thee forth from thy house, while a party of the believers were averse, therefore He helped thee against thy enemy.

7. They dispute with thee concerning the truth after it has become manifest, as though they are being driven to death while they actually see it.

8. And remember the time when Allāh promised you one of the two parties† that it should be yours, and you wished that the one without sting should be yours, but Allāh desired to establish the truth by His words and to cut off the root of the disbelievers,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۚ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ ۚ فَاتَّقُوا اللَّهَ ۖ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ۖ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِنْ كُنْتُمْ مُؤْمِنِينَ ۚ ٢

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ ۖ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا ۚ وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۚ ٣

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَرَزَقْنَهُمْ يُنْفِقُونَ ۚ ٤

أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا ۚ لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ ۖ وَمَغْفِرَةٌ ۖ وَزِدَادٌ كَرِيمٌ ۚ ٥

كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ ۖ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَرِهُونَ ۚ ٦

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ ۚ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۚ ٧

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَن يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ ۖ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ۚ ٨

† i.e. The well-equipped Meccan army and the caravan which, only lightly armed, was proceeding to Mecca from the north.

9. That He might establish the truth and bring to naught that which is false, although the guilty might dislike it.

10. When you implored the assistance of your Lord, and He answered you, *saying*, 'I will assist you with a thousand of the angels, following one another.'

11. And Allāh made it only as glad tidings, and that your hearts might thereby be set at rest. But help comes from Allāh alone; surely, Allāh is Mighty, Wise.

R. 2.

12. When He caused sleep to come upon you as a *sign of security* from Him, and He sent down water upon you from the clouds, that thereby He might purify you, and remove from you the filth of Satan, and that He might strengthen your hearts and make *your steps* firm therewith.

13. When thy Lord revealed to the angels, *saying*, 'I am with you; so give firmness to those who believe. I will cast terror into the hearts of those who disbelieve. Smite, then, the upper parts of *their* necks, and smite off all finger-tips.'

14. That is because they have opposed Allāh and His Messenger. And whoso opposes Allāh and His Messenger, then Allāh is surely severe in retribution.

15. That *is your punishment*, taste it then; and *know* that for disbelievers there is the punishment of the Fire.

16. O ye who believe! when you meet those who disbelieve, advancing in force, turn not *your backs* to them.

لِيُحَقِّقَ الْحَقَّ وَ يَمْحِطَ الْبَاطِلَ وَ كَوْنِ  
كَرِهًا الْمُجْرِمُونَ ﴿٩﴾

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ  
لَكُمْ أَنِّي مُؤَيَّدُكُمْ بِأَلْفٍ مِّنَ  
الْمَلَائِكَةِ مُرْدِفِينَ ﴿١٠﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَ لَتَطْمَئِنَّ  
بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِندِ  
اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١١﴾

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَ  
يُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً  
لِّيُطَهِّرَكُم بِهِ وَ يَذْهَبَ عَنْكُمْ رِجْزَ  
الشَّيْطَانِ ۚ وَلِيُزَيِّنَ عَلَىٰ قُلُوبِكُمْ وَ  
يُبَيِّنَ لَكُمْ سُبُلَ الْاَقْدَامِ ﴿١٢﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ  
فَقَبِلُوا الَّذِينَ آمَنُوا ۖ سَالِقِينَ فِي  
قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ  
فَأَضْرِبُوا قُوفَ الْأَعْنَاقِ وَ اضْرِبُوا  
مِنْهُمْ كُلَّ بَنَانٍ ﴿١٣﴾

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَ  
مَنْ يُّشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ ﴿١٤﴾

ذَٰلِكُمْ فَذُوقُوهُ ۚ إِنَّ لِلْكَافِرِينَ  
عَذَابَ النَّارِ ﴿١٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ  
الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُوَلُّوهُمْ  
الْأُذْبَانِ ﴿١٦﴾

17. And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to *join another* company, he indeed draws upon himself the wrath of Allāh, and Hell shall be his abode. And an evil resort it is.

18. So you killed them not, but it was Allāh Who killed them. And thou threwest not when thou didst throw, but it was Allāh Who threw, *that He might overthrow the disbelievers* and that He might confer on the believers a great favour from Himself. Surely, Allāh is All-Hearing, All-Knowing.

19. That *is what happened*; and *know* that Allāh is He Who weakens the design of the disbelievers.

20. If you sought a judgment, then judgment has indeed come to you. And if you desist, it will be better for you; but if you return to *hostility*, We too will return. And your party shall be of no avail at all to you, however numerous it be, and *know* that Allāh is with the believers.

R. 3.

21. O ye who believe! obey Allāh and His Messenger, and do not turn away from him while you hear *him speak*.

22. And be not like those who say, 'We hear,' but they hear not.

23. Surely, the worst of beasts in the sight of Allāh are the deaf *and* the dumb, who have no sense.

24. And if Allāh had known any good in them, He would certainly have made them hear. And if He *now* makes them hear, they will turn away, in aversion.

وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّجًا  
لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ  
بِعَظِيمٍ مِنَ اللَّهِ وَمَا لَهُ جَهَنَّمَ  
بِئْسَ الْمَصِيرُ ﴿١٧﴾

قُلْ تَقَاتِلُوا لَهُم وَلَئِنْ قَتَلْتَهُمْ  
مَا دَمَيْتُمْ ۖ وَإِنْ دَمَيْتُمْ وَلَئِنْ اللَّهُ  
رَاحِي ۖ وَ لِيُبَيِّنَ الْمُؤْمِنِينَ مِنْهُ  
بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨﴾

ذُرِّبَكُمْ ۚ إِنَّ اللَّهَ مُؤَهِّنُ  
الْكَافِرِينَ ﴿١٩﴾

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ  
وَلَا تَنْتَهُوا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنْ  
تَعُودُوا نَعُدْ ۚ وَلَنْ تُغْنِي عَنْكُمْ  
فِتْنَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ ۚ وَإِنَّ اللَّهَ  
مَعَ الْمُؤْمِنِينَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ  
رَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَ أَنْتُمْ  
تَسْمَعُونَ ﴿٢١﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَ  
هُمْ لَا يَسْمَعُونَ ﴿٢٢﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ  
الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٣﴾

وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ  
وَلَوْ أَشْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

\* 18. and that He might confer on the believers a **trial** from Himself—a **goodly trial**— Surely Allāh is All-Hearing, All-Knowing.

25. O ye who believe! respond to Allāh, and the Messenger when he calls you that he may give you life, and know that Allāh comes in between a man and his heart, and that He it is unto Whom you shall be gathered.

26. And beware of an affliction which will not smite exclusively those among you who have done wrong. And know that Allāh is severe in requiting.

27. And remember *the time* when you were few *and* deemed weak in the land, *and* were in fear lest people should snatch you away, but He sheltered you and strengthened you with His help, and provided you with good things that you might be thankful.

\*28. O ye who believe! prove not false to Allāh and the Messenger, nor prove false to your trusts knowingly.

29. And know that your possessions and your children are but a trial and that it is Allāh with Whom is a great reward.

R. 4.

30. O ye who believe! if you fear Allāh, He will grant you a distinction and will remove your evils from you and will forgive you; and Allāh is Lord of great bounty.

31. And *remember the time* when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee. And they planned and Allāh *also* planned, and Allāh is the Best of planners.

\*28. O ye who believe! **Do not betray Allāh and the Messenger while you so often betray your trusts and you know it.**

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ  
لِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ  
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ  
قَلْبِهِ وَأَنَّهُ إِلَهُ تَحْشُرُونَ ﴿٢٥﴾

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ  
ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٦﴾

وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُسْتَضْعَفُونَ  
فِي الْأَرْضِ رَجَاؤُنَ أَنْ يَتَخَطَّفَكُمُ  
النَّاسُ فَادَّخَلَكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ  
وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ  
الرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ  
تَعْلَمُونَ ﴿٢٨﴾

وَاعْلَمُوا أَنَّكُمْ أَمْوَالِكُمْ وَأَوْلَادُكُمْ  
فِتْنَةٌ ۖ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ  
عَظِيمٌ ﴿٢٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ  
يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ  
ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا  
لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ  
يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ  
وَاللَّهُ خَيْرُ الْمَا كِرِينَ ﴿٣١﴾

32. And when Our verses are recited to them, they say, 'We have heard. If we wished we could certainly utter the like of this. This is nothing but *mere* tales of the ancients.'

33. And *remember the time* when they said, 'O Allāh, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring down upon us a grievous punishment.'

34. But Allāh would not punish them while thou wast among them, and Allāh would not punish them while they sought forgiveness.

35. And what excuse have they *now* that Allāh should not punish them, when they hinder *men* from the Sacred Mosque, and they are not its *true* guardians? Its *true* guardians are only those who are righteous, but most of them know not.

36. And their prayer at the House is nothing but whistling and clapping of hands. 'Taste then the punishment because you disbelieved.'

\*37. Surely, those who disbelieve spend their wealth to turn *men* away from the way of Allāh. They will surely continue to spend it; *but* then shall it become a *source of* regret for them, *and* then shall they be overcome. And the disbelievers shall be gathered unto Hell;

38. That Allāh may separate the bad from the good, and put the bad, one upon another, and heap them up all together, *and* then cast them into Hell. These indeed are the losers.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰیٰتُنَا قَالُوْا  
قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ  
هٰذَا ۗ اِنْ هٰذَا اِلَّا اَسَاطِيْرُ  
الْاَوَّلِيْنَ ﴿٣٢﴾

وَاِذَا قَالُوْا لِلّٰهِمَّ اِنْ كَانَ هٰذَا  
هُوَ الْحَقُّ مِنْ عِنْدِكَ فَاَمْطِرْ  
عَلَيْنَا حِجَارًا مِّنَ السَّمَاءِ اَوْ اِثْمًا  
يُعَذِّبُ اٰلِهِيْمُ ﴿٣٣﴾

وَمَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَاَنْتَ  
فِيْهِمْ ۚ وَمَا كَانَ اللّٰهُ مُعَذِّبَهُمْ  
وَهُمْ يَسْتَغْفِرُوْنَ ﴿٣٤﴾

وَمَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ  
يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ  
مَا كَانُوْا اَوْلِيَآءَ لَهُ ۚ اِنْ اَوْزِيْتُمْ اِلَّا  
الْمُتَّقُوْنَ ۚ لٰكِنَّ اَكْثَرَهُمْ لَا  
يَعْلَمُوْنَ ﴿٣٥﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا  
مُكَاٰءٌ وَتَضَرُّعٌ ۚ قَدْ وُقُوْا الْعَذَابَ  
بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٦﴾

اِنَّ الَّذِيْنَ كَفَرُوْا يَنْفِقُوْنَ اَمْوَالَهُمْ  
لِيَصُدُّوْا عَنِ سَبِيْلِ اللّٰهِ فَنَنْفِقُوْهَا  
ثُمَّ تَكُوْنُ عَلَيْهِمْ حَسْرَةً ۖ ثُمَّ  
يُغْلَبُوْنَ ۚ وَالَّذِيْنَ كَفَرُوْا اِلٰى جَهَنَّمَ  
يُخْشَرُوْنَ ﴿٣٧﴾

لِيَمِيْزَ اللّٰهُ الْخَبِيْثَ مِنَ الطَّيِّبِ وَ  
يَجْعَلَ الْخَبِيْثَ بَعْضُهُ عَلَىٰ بَعْضٍ  
فَيَرْكُمَهُ جَمِيْعًا فَيَجْعَلُهُ فِيْ  
جَهَنَّمَ ۚ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٣٨﴾

\*37. Surely, those who disbelieve spend their wealth to turn *people* away from the way of Allāh. They will surely continue to spend it, *but* then it will result for them in *nothing but lament and mourning at their utter failure* and then shall they be *roundly* defeated.

R. 5.

39. Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return *thereto*, then verily, the example of the former peoples has already gone *before them*.

40. And fight them until there is no persecution and religion is wholly for Allāh. But if they desist, then surely Allāh is Watchful of what they do.

41. And if they turn their backs, then know that Allāh is your Protector. What an excellent Protector and what an excellent Helper!

Part 10 42. And know that whatever you take as spoils *in war*, a fifth thereof shall go to Allāh and to the Messenger and to the kindred and orphans and the needy and the wayfarer, if you believe in Allāh and in what We sent down to Our servant on the Day of Distinction†—the day when the two armies met—and Allāh has the power to do all things.

43. When you were on the nearer bank *of the valley*, and they were on the farther bank, and the caravan <sup>\*</sup>was below you. And if you had to make a mutual appointment, you would have certainly differed with regard to the appointment. But *the encounter was brought about* that Allāh might accomplish the thing that was decreed; so that he who had *already* perished through a clear Sign might perish, and he who had *already* come to life through a clear Sign might live. And certainly Allāh is All-Hearing, All-Knowing.

† The battle of Badr.

\*43. And if you, *both the belligerent parties*, were to decide the time of encounter, you would have differed regarding the time to suit your own interests. But it was destined that Allāh would decide *the time* to accomplish that which had already been decreed so that they may perish who are doomed to perish by manifest justification, and they may survive who deserve to survive on the strength of manifest justification.

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا  
يَغْفِرَ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا  
فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ ﴿٣٩﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ  
وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنْ انْتَهَوْا  
فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾

وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ  
مَوْلَاكُمْ يَغْمِ الْمَوْتَى وَنِعْمَ  
النَّصِيرُ ﴿٤١﴾

وَأَعْلَمُوا أَنَّ مَا غَنِمْتُمْ مِنْ شَيْءٍ  
فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ  
ابْنِ السَّبِيلِ إِنْ كُنْتُمْ آمَنْتُمْ  
بِاللَّهِ وَمَا أُنْزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ  
الْفُرْقَانِ يَوْمَ اتَّقَىٰ الْجَمْعِينَ وَ  
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٢﴾

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ  
بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ  
مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لَا خِلْفَ لَكُمْ فِي  
الْمِيعَادِ وَلَكِنْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ  
مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ  
وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ  
لَسَمِيعٌ عَلِيمٌ ﴿٤٣﴾

44. When Allāh showed them to thee in thy dream as few; and if He had shown them to thee as many, you would have surely faltered and would have disagreed with one another about the matter; but Allāh saved *you*. Surely, He has full knowledge of what is in *your* breasts.

45. And when at the time of your encounter He made them appear to you as few in your eyes, and made you appear as few in their eyes, that Allāh might bring about the thing that was decreed. And to Allāh are all affairs referred *for final decision*.

R. 6.

46. O ye who believe! when you encounter an army, remain firm, and remember Allāh much that you may prosper.

47. And obey Allāh and His Messenger and dispute not with one another, lest you falter and your power depart *from you*. And be steadfast; surely, Allāh is with the steadfast.

\*48. And be not like those who came forth from their homes boastfully, and to be seen of men, and who turn *men* away from the path of Allāh, and Allāh encompasses all that they do.

49. And when Satan made their deeds *seem* fair to them and said, 'None among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said, 'Surely, I have nothing to do with you; surely, I see what you see not. Surely, I fear Allāh; and Allāh is severe in punishing.'

\*48. And be not like those who came forth from their homes to boast of their deeds and to make a display to the people and they prevent people from reaching the path of Allāh, and Allāh encompasses all that they do.

إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا  
وَلَوْ أَرَاكُمْ كَثِيرًا لَّفَشِلْتُمْ وَ  
لَتَنَادَعْتُمْ فِي الْأَمْرِ وَلَكِنَّ اللَّهَ سَلَّمَ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦٤﴾

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي  
أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ  
لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ  
تُرْجَعُ الْأُمُورُ ﴿٦٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً  
فَاتَّبِعُوا وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ  
تُفْلِحُونَ ﴿٦٦﴾

وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَادَعُوا  
فَتَفْشَلُوا وَتَذْهَبَ رِجَالُكُمْ وَاصْبِرُوا  
إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٦٧﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ  
دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ  
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ  
مُحِيطٌ ﴿٦٨﴾

وَإِذْ زَايَنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ  
قَالَ لَا غَارِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ  
إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَ آيَاتَ الْفِتْنَةِ تَكَصَّ  
عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِّنْكُمْ إِنِّي  
أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ  
شَدِيدُ الْعِقَابِ ﴿٦٩﴾

R. 7.

50. When the hypocrites and those in whose hearts is a disease said, 'Their religion has deluded these men.' And whoso puts his trust in Allāh, then surely, Allāh is Mighty, Wise.

51. And if thou couldst see, when the angels take away the souls of those who disbelieve, smiting their faces and their backs, *saying*: 'Taste ye the punishment of burning!

52. 'That is because of that which your hands have sent on before *yourselves*, and *know* that Allāh is not at all unjust to *His* servants.'

53. *Their case is* like the case of the people of Pharaoh and those before them: they disbelieved in the Signs of Allāh; so Allāh punished them for their sins. Surely, Allāh is Powerful and severe in punishing.

54. This is because Allāh would never change a favour that He has conferred upon a people until they change their own condition, and *know* that Allāh is All-Hearing, All-Knowing.

55. *Their case is* like the case of the people of Pharaoh and those before them: they rejected the Signs of their Lord, so We destroyed them for their sins. And We drowned the people of Pharaoh, for they were all wrongdoers.

\*56. Surely, the worst of beasts in the sight of Allāh are those who are ungrateful. So they will not believe,

57. Those with whom thou didst make a covenant; then they break their covenant every time, and they do not fear God.

\*56. Surely, the worst of **creatures** in the sight of Allāh are those who are ungrateful. So they will not believe,

إِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَؤُلَاءُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٥٠﴾

وَلَوْ تَرَى إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَضْرِبُونَ وُجُوهَهُمْ وَأَذْبَابَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥١﴾

ذَٰلِكَ بِمَا قَدَّمْتُمْ آيَدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٥٢﴾

كَذَّابٍ إِلَىٰ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٣﴾

ذَٰلِكَ بِأَنَّ اللَّهَ لَا يَكُ مُغَيِّرًا لِّتَحَمَّةٍ أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۖ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٤﴾

كَذَّابٍ إِلَىٰ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَاعْتَرَفْنَا بِآلِ فِرْعَوْنَ ۖ وَكُلًّا كَانُوا ظَالِمِينَ ﴿٥٥﴾

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ﴿٥٦﴾

الَّذِينَ عَاثَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٧﴾



58. So, if thou catchest them in war, then by *routing* them strike fear in those that are behind them, that they may be admonished.

59. And if thou fearest treachery from a people, throw back to them *their covenant* with equity. Surely, Allāh loves not the treacherous.

R. 8.

60. And let not those who disbelieve think that they have outstripped *Us*. Surely, they cannot frustrate *God's purpose*.

61. And make ready for them whatever you can of *armed* force and of mounted pickets at the frontier, whereby you may frighten the enemy of Allāh and your enemy and others besides them whom you know not, *but* Allāh knows them. And whatever you spend in the way of Allāh, it shall be repaid to you in full and you shall not be wronged.

62. And if they incline towards peace, incline thou also towards it, and put thy trust in Allāh. Surely, it is He Who is All-Hearing, All-Knowing.

63. And if they intend to deceive thee, then surely Allāh is sufficient for thee. He it is Who has strengthened thee with His help and with the believers;

64. And He has put affection between their hearts. If thou hadst expended all that is in the earth, thou couldst not have put affection between their hearts, but Allāh has put affection between them. Surely, He is Mighty, Wise.

65. O Prophet, Allāh is sufficient for thee and for those who follow thee of the believers.

قَرَامًا تَتَّقَفْتَهُمْ فِي الْحَرْبِ فَشَرِّدْ  
بِهِمْ مِّنْ خَلْفِهِمْ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٥٨﴾

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ  
إِلَيْهِمْ عَلَى سَوَاءٍ ؕ إِنَّ اللَّهَ لَا يُحِبُّ  
الْخَائِزِينَ ﴿٥٩﴾

وَلَا يَخْشَبَنَّ الْكَافِرُونَ كَفَرُوا سَبْقُوا  
إِنَّهُمْ لَا يُعْجِزُونَ ﴿٦٠﴾

وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَ  
مِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ  
اللَّهِ وَ عَدُوَّكُمْ وَ آخِرِينَ مِّنْ  
دُونِهِمْ ؕ لَا تَعْلَمُونَهُمُ اللَّهُ  
يَعْلَمُهُمْ ؕ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي  
سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا  
تُظْلَمُونَ ﴿٦١﴾

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَ  
تَوَكَّلْ عَلَى اللَّهِ ؕ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ ﴿٦٢﴾

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ  
حَسْبَكَ اللَّهُ ؕ هُوَ الَّذِي آتَاكَ  
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ ﴿٦٣﴾

وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي  
الْأَرْضِ جَمِيعًا مَّا أَلَّفْتَ بَيْنَ  
قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ  
إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٤﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ  
إِنَّ مِنَ الْمُؤْمِنِينَ ﴿٦٥﴾

**R. 9.**

66. O Prophet, urge the believers to fight. If there be of you twenty who are steadfast, they shall overcome two hundred; and if there be a hundred of you, they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

يَا أَيُّهَا النَّبِيُّ حَرِّضَ الْمُؤْمِنِينَ عَلَى  
الْقِتَالِ ۖ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ  
صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ  
يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا  
مِنَ الَّذِينَ كَفَرُوا ۚ إِنَّهُمْ قَوْمٌ لَا  
يَفْقَهُونَ ﴿٣١﴾

67. For the present Allāh has lightened your burden, for He knows that there is weakness in you. So, if there be a hundred of you who are steadfast, they shall overcome two hundred; and if there be a thousand of you, they shall overcome two thousand by the command of Allāh. And Allāh is with those who are steadfast.

الَّذِينَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ  
فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ  
صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ جَوْا وَإِنْ  
يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ  
بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿١٤﴾

68. It does not behove a Prophet that he should have captives until he engages in regular fighting in the land. You desire the goods of the world, while Allāh desires *for you* the Hereafter. And Allāh is Mighty, Wise.

مَا كَانَ لِإِنسِي أَنْ يَكُونَ لَهُ أَشْرَى  
حَتَّى يُلَاقِيَ فِي الْأَرْضِ مُجْرِمُونَ  
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ  
وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٧٨﴾

69. Had there not been a decree from Allāh which had gone before, great distress would have surely overtaken you in *connection with that* which you took.

لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا  
أَخَذْتُم مِّنْ عِزَابِ عَظِيمٍ ﴿٢٩﴾

70. So eat of that which you have won *in war* as lawful and good, and fear Allāh. Surely, Allāh is Most Forgiving, Merciful.

فَكُونُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

**R. 10.**

71. O Prophet, say to the captives who are in your hands, 'If Allāh knows any good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allāh is Most Forgiving, Merciful.'

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ  
 مِنَ الْأَشْيَاءِ إِن يَحْلُمِ اللَّهُ فِي قُلُوبِكُمْ  
 خَيْرًا يُؤْتِيَكُمُ خَيْرًا مِّمَّا أُخِذَ مِنْكُمُ  
 وَيَغْفِرَ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٤﴾

\*72. And if they intend to deal treacherously with thee, they have already dealt treacherously with Allāh before, but He gave *thee* power over them. And Allāh is All-Knowing, Wise.

\*73. Surely, those who have believed and fled from their homes and striven with their property and their persons for the cause of Allāh, and those who have given *them* shelter and help—these are friends one of another. But as for those who have believed but have not left their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in *the matter of* religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And Allāh sees what you do.

74. And those who disbelieve—they are friends one of another. If you do it not, there will be mischief in the land and great disorder.

75. And those who have believed and left their homes and striven for the cause of Allāh, and those who have given *them* shelter and help—these indeed are true believers. For them is forgiveness and an honourable provision.

76. And those who have believed since then and left their homes and striven *for the cause of Allāh* along with you—these are of you; and *as to* blood relations, they are nearer one to another in the Book of Allāh. Surely, Allāh knows all things well.

وَرَأَى يُرِيدُ وَآخِيَا نَتَكَ فَقَدْ خَانُوا  
اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿٤٧﴾

إِنَّ الَّذِينَ آمَنُوا وَآذَعُوا جَرُودًا جَاهِدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
وَالَّذِينَ آذَوْا وَتَصَرَّوْا أُولَٰئِكَ بَعْضُهُمْ  
أَوْلِيَاءُ بَعْضٍ ۖ وَالَّذِينَ آمَنُوا وَلَمْ  
يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَا يَتَّبِعُهُمْ مِنْ  
شَيْءٍ حَتَّى يُهَاجِرُوا ۚ وَإِنْ  
اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ  
النَّصْرُ إِلَّا عَلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ  
مِيثَاقٌ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٧﴾

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ إِلَّا  
تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ  
كَبِيرٌ ﴿٤٣﴾

وَالَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي  
سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَتَصَرَّفُوا  
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ  
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤٥﴾

وَالَّذِينَ آمَنُوا مِنْ بَعْدِ وَهَابِ جَرُّوْا وَ  
جَاهِدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ ۖ  
أُولَٰئِكَ أَرْحَامُ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ  
فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿٤٧﴾

**\*72. And if they intend to betray your trust, they have already betrayed the trust of Allāh before. So He rendered them powerless. And Allāh is All-Knowing, Wise.**

**\*73. Surely, those who have believed and left their homes and striven with their property and their persons for the cause of Allāh, and those who have given them shelter and help—are indeed mutual friends.**



كرواعاها ١٦

سُورَةُ التَّوْبَةِ مَدَنِيَّةٌ ٩

آياتها ١٢٩



### AL-TAUBAH

(Revealed after Hijrah)

1. *This is a declaration of complete absolution on the part of Allāh and His Messenger from all obligation to the idolaters with whom you had made promises.*
2. So go about in the land for four months, and know that you cannot frustrate *the plan of Allāh* and that Allāh will humiliate the disbelievers.
3. And *this is a proclamation from Allāh and His Messenger to the people on the day of the Greater* \*Pilgrimage, that Allāh is clear of the idolaters, and so is His Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate *the plan of Allāh*. And give tidings of a painful punishment to those who disbelieve,
4. Excepting those of the idolaters with whom you have entered into a \*treaty and who have not *subsequently* failed you in anything nor aided anyone against you. So fulfil to these the treaty *you have made* with them till their term. Surely, Allāh loves those who are righteous.
- \*5. And when the forbidden months have passed, kill the idolaters wherever you find them and take them *prisoners*, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay

بَرَآءَةً مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۝۱

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ ۝۲

وَإِذْ أَنْتَ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۝ فَإِنْ تُبْتِغُوا فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۝۳

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَكَمْ يُمْظَا هَرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝۴

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ

\*3. that Allāh is **absolved** of the idolaters, and so is His Messenger.

\*4. and who have not **fallen short of fulfilling their obligations** to you nor aided anyone against you.

\*5. And when the **consecrated** months have passed,

the Zakāt, then leave their way *free*. Surely, Allāh is Most Forgiving, Merciful.

6. And if anyone of the idolaters ask protection of thee, grant him protection so that he may hear the word of Allāh; then convey him to his place of security. That is because they are a people who have no knowledge.

#### R. 2.

7. How can there be a treaty of *these* idolaters with Allāh and His Messenger, except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they stand true to you, stand true to them. Surely, Allāh loves those who are righteous.

8. How *can it be* when, if they prevail against you, they would not observe any tie of relationship or covenant in respect of you? They would please you with their mouths, while their hearts refuse, and most of them are perfidious.

9. They barter the Signs of Allāh for a paltry price and turn *men* away from His way. Evil indeed is that which they do.

10. They observe not any tie of relationship or covenant in respect of anyone who trusts *them*. And it is they who are transgressors.

11. But if they repent and observe Prayer and pay the Zakāt, then they are your brethren in faith. And We explain the Signs for a people who have knowledge.

12. And if they break their oaths \*after their covenant, and attack your religion, then fight *these* leaders of disbelief—surely, they have no regard for their oaths—that they may desist.

\*12. and **revile** your religion,

وَأَتُوا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ۝

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدُوا عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ۝

كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً ۚ يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ ۚ وَكَثَرُوا فِيهِمْ فَاسْقُون ۝

اِشْتَرَوْا بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ ۚ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ۝

لَا يَرْقُبُونَ فِي مُؤْمِنٍ إِلَّا وَلَا ذِمَّةً ۚ وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ ۝

فَإِنْ تَابُوا وَ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَأَخِوَانَكُمْ فِي الدِّينِ ۚ وَ نَقُصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَ طَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَرْثَمَةَ الْكَافِرِ ۚ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ۝

13. Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence *hostilities* against you? Do you fear them? Nay, Allāh is most worthy that you should fear Him, if you are believers.

14. Fight them, that Allāh may punish them at your hands, and humiliate them, and help you *to victory* over them, and relieve the minds of a people who believe;

15. And that He may take away the wrath of their hearts. And Allāh turns with mercy to whomsoever He pleases. And Allāh is All-Knowing, Wise.

16. Do you think that you would be left alone, while Allāh has not yet known those of you who strive *in the cause of Allāh* and do not take *anyone* for an intimate friend beside Allāh and His Messenger and the believers? Allāh is well aware of what you do.

R. 3.

\*17. The idolaters cannot keep the Mosques of Allāh in a good and flourishing condition while they bear witness against themselves to disbelief. It is they whose works shall be vain, and in the Fire shall they abide.

\*18. He alone can keep the Mosques of Allāh in a good and flourishing condition who believes in Allāh, and the Last Day, and observes Prayer, and pays the Zakāt, and fears none but Allāh; so these it is who

\*17. It is not for the idolaters to do justice to the purposes for which the mosques are built for Allāh and to maintain them accordingly while they stand witness to their own disbelief.

\*18. Verily, he alone is worthy of maintaining the Mosques of Allāh who believes in Allāh, and the Last Day, and observes Prayer, and pays Zakāt, and fears none but Allāh; so these it is who are far more likely to be *counted* among the guided.

أَلَا تَتَّقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ  
وَهُمْؤَا بِإِخْرَاجِ الرَّسُولِ وَهُمْ  
بَدَؤُكُمْ أَوَّلَ مَرَّةٍ أَتَخْشَوْنَهُمْ  
قَالَ اللَّهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ ﴿١٣﴾

قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ  
بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ  
عَلَيْهِمْ وَيُفْضِلْ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾  
وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ  
اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ  
اللَّهُ الَّذِينَ جَاءُوا مِنْكُمْ وَلَمْ  
يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ  
وَلَا الْمُؤْمِنِينَ وَابِيعَةً وَاللَّهُ  
جَبَّارٌ عَزِيزٌ ﴿١٦﴾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا  
مَسْجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ  
بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآقَامَ  
الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ  
إِلَّا اللَّهَ تَفَعَّلَىٰ أُولَئِكَ أَنْ يَكُونُوا

may be among those who reach the goal.

19. Do you hold the giving of drink to the pilgrims, and the maintenance of the Sacred Mosque as *equal to the works of him who believes in Allāh and the Last Day and strives in the path of Allāh*? They are not *at all* equal in the sight of Allāh. And Allāh guides not the unjust people.

20. Those who believe and emigrate *from their homes for the sake of God* and strive in the cause of Allāh with their property and their persons have the highest rank in the sight of Allāh. And it is they who shall triumph.

21. Their Lord gives them glad tidings of mercy from Him, and of *His* pleasure, and of Gardens wherein there shall be lasting bliss for them;

22. They will abide therein for ever. Verily, with Allāh there is a great reward.

23. O ye who believe! take not your fathers and your brothers for friends, if they prefer disbelief to faith. And whoso befriends them from among you, it is they that are wrongdoers.

24. Say, if your fathers, and your sons, and your brethren, and your wives, and your kinsfolk, and the wealth you have acquired, and the trade whose dullness you fear, and the dwellings which you love are dearer to you than Allāh and His Messenger and striving in His cause, then wait until Allāh comes with His judgment; and Allāh guides not the disobedient people.

مِنَ الْمُهْتَدِينَ ﴿١٨﴾

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَالْعِمَارَةَ  
الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ  
الْيَوْمِ الْآخِرِ وَجَاهِدَ فِي سَبِيلِ  
اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا  
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ أَكْظَمُ دَرَجَةً عِنْدَ اللَّهِ  
وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَ  
رِضْوَانٍ وَجَنَّاتٍ لَّهُمْ فِيهَا نَجِيمٌ  
مُّتَّعِينَ ﴿٢١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ  
أَجْرٌ عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
آبَاءَكُمْ وَأَخْوَانَكُمْ أَوْلِيَاءَ إِن  
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ  
يَتَوَلَّهُمْ فَوَلَّيْتُكُمْ فَأُولَئِكَ هُمُ  
الظَّالِمُونَ ﴿٢٣﴾

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ  
وَأَخْوَانُكُمْ أَزْوَاجُكُمْ وَعَشِيرَتُكُمْ  
وَأَمْوَالٌ أُكْتِرْتُمْ مَوْلَاهَا وَتِجَارَةٌ  
تَخْشَوْنَ كَسَادَهَا وَمَسْكِنٌ تَرْضَوْنََهَا  
أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ  
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ  
بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٢٤﴾

## R. 4.

25. Surely, Allāh had helped you on many a battlefield, and on the Day of Hunain, when your great numbers made you proud, but they availed you nought; and the earth, with *all* its vastness, became straitened for you, *and* then you turned your backs retreating.

\*26. Then Allāh sent down His peace upon His Messenger and upon the believers, and He sent down hosts which you did not see, and He punished those who disbelieved. And this is the reward of the disbelievers.

27. Then will Allāh, after that, turn with compassion to whomsoever He pleases; and Allāh is Most Forgiving, Merciful.

28. O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, Allāh will enrich you out of His bounty, if He pleases. Surely, Allāh is All-Knowing, Wise.

29. Fight those from among the People of the Book who believe not in Allāh, nor in the Last Day, nor hold as unlawful what Allāh and His Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax with *their own* hand and acknowledge their subjection.

## R. 5.

30. And the Jews say, Ezra is the son of Allāh, and the Christians say, the Messiah is the son of Allāh; that is what they say with their mouths. They imitate the saying of those who disbelieved before them. Allāh's curse be on them! How are they turned away!

\*26. Then Allāh **caused tranquillity to descend upon** His Messenger and upon the believers,  
\*29. until they pay the tax with *their own* hand *submissively* and acknowledge their subjection.  
\*30. **they are but a word of their mouths.**

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ  
وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ  
فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ  
عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ  
وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى  
رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ  
جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ  
كَفَرُوا وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾  
ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى  
مَنْ يَشَاءُ وَ اللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ  
نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ  
بَعْدَ عَمَلِهِمْ هَذَا وَ إِنْ خِفْتُمْ عَيْلَكُمُ  
فَسَوْفَ يُغْنِيَكُمْ اللَّهُ مِنْ فَضْلِهِ إِنْ  
شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

فَاتْلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ  
وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ  
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ  
دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ  
يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

وَ قَالَتِ الْيَهُودُ عِزْيَرُ بْنُ اللَّهِ وَ  
قَالَتِ النَّصَارَى الْمَسِيحُ بْنُ اللَّهِ  
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ  
قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ  
فَاتْلَهُمُ اللَّهُ لَعَنَ أَمَّا يُؤْفَكُونَ ﴿٣٠﴾



31. They have taken their learned men and their monks for lords beside Allāh. And *so have they taken* the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but He. Too Holy is He for what they associate *with Him!*

32. They desire to extinguish the light of Allāh with their mouths; but Allāh will permit nothing except that He will perfect His light, though the disbelievers may dislike *it.*

33. He it is Who sent His Messenger with guidance and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike *it.*

34. O ye who believe! surely, many of the priests and monks devour the wealth of men by false means and turn *men* away from the way of Allāh. And those who hoard up gold and silver and spend it not in the way of Allāh—give to them the tidings of a painful punishment,

35. On the day when it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith *and it shall be said to them:* ‘This is what you treasured up for yourselves; so now taste what you used to treasure up.’

36. The reckoning of months with Allāh has been twelve months by Allāh’s ordinance since the day when He created the heavens and the earth. Of these, four are sacred.

\*That is the right creed. So wrong not yourselves therein. And fight the idolaters all together as they fight

\*36. This is the religion that stays.

اَتَّخَذُوا اَحْبَارَهُمْ وَرُهَبَانَهُمْ اَرْبَابًا  
مَعْدُونَ لِلّٰهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ  
وَمَا اُمِرُوا اِلَّا لِيَعْبُدُوا اِلٰهًا  
وَاحِدًا لَا اِلٰهَ اِلَّا هُوَ سُبْحٰنَهُ  
عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

يُرِيدُونَ اَنْ يُطْفِئُوْا نُوْرَ اللّٰهِ  
بَاَفْوَاهِهِمْ وَيَاْبِىَ اللّٰهُ اِلَّا اَنْ  
يُمِتَّ نُوْرُهُ وَلَوْ كَرِهَ الْكَافِرُوْنَ ﴿٣٢﴾

هُوَ الَّذِيْ اَرْسَلَ رَسُوْلَهُ بِالْهُدٰى وَ  
دِيْنِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّيْنِ  
كُلِّهِمْ وَلَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٣٣﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا لَا تَكْثِرُوْا  
مِّنَ الْاَحْبَارِ وَالرُّهْبَانِ لِيَاْكُلُوْا  
اَمْوَالِ النَّاسِ بِاِلْبَاسٍ وَّيَصُدُّوْا  
عَنْ سَبِيْلِ اللّٰهِ وَالَّذِيْنَ يَكْنِزُوْنَ  
الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُوْنَهَا فِيْ  
سَبِيْلِ اللّٰهِ فَبَشِّرْهُمْ بِعَذَابٍ  
اَلِيْمٍ ﴿٣٤﴾

يَوْمَ يُخْمَىٰ عَلَيْهَا فِيْ نَارٍ جَهَنَّمَ  
تُكْوٰى بِهَا جَبَاهُهُمْ وَاُخْرُبُهُمْ وَ  
ظُهُورُهُمْ هٰذَا مَا كُنْتُمْ لَا تُفْسِكُمْ  
فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾

اِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللّٰهِ اَثْنَا  
عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ  
السَّمٰوٰتِ وَالْاَرْضَ مِنْهَا اَرْبَعَةٌ حُرُمٌ  
ذٰلِكَ الدِّيْنُ الْقَيِّمُ فَلَا تَظْلِمُوْا  
فِيْهِۦۤ اَنْفُسَكُمْ وَاَقْتُلُوا الْمُشْرِكِيْنَ

you all together; and know that Allāh is with the righteous.

37. Surely, the postponement of a *Sacred Month* is an addition to disbelief. Those who disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of the *months* which Allāh has made sacred, and thus may make lawful what Allāh has forbidden. The evil of their deeds is made *to seem* fair to them. And Allāh guides not the disbelieving people.

R. 6.

38. O ye who believe! what is the matter with you that, when it is said to you, go forth in the way of Allāh, you sink heavily towards the earth? Would you be contented with the present life in preference to the  
\*Hereafter? But the enjoyment of the present life is but little, as compared with the Hereafter.

39. If you do not go forth *to fight*, He will punish you with a painful punishment, and will choose in your stead a people other than you, and you shall do Him no harm at all. And Allāh has full power over all things.

40. If you help him not, then *know* that Allāh helped him *even* when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Allāh is with us.' Then Allāh sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of Allāh alone which is supreme. And Allāh is Mighty, Wise.

\*38. The gains of the present life will but seem small and insignificant in the Hereafter.

كَأَنَّهُ كَمَا يُفَاعِلُونَكُمْ كَأَنَّهُ وَ  
اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾  
إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ  
بِهِ الَّذِينَ كَفَرُوا يُحِلُّونَهُ عَامًا  
وَيُحَرِّمُونَهُ عَامًا لِّيُؤْخِطُوا عِدَّةَ  
مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ  
زُيِّنَ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا  
يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ  
لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ أَتَأْتِلْتُمْ  
إِلَى الْأَرْضِ وَأَرْضِيَّتُمْ بِالْحَيَاةِ الدُّنْيَا  
مِنَ الْآخِرَةِ قَمَا مَتَّعُ الْحَيَاةِ الدُّنْيَا  
فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٩﴾

إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا  
وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ  
شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ  
أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِثْنَيْنِ  
إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ  
لَا تَحْزَنْ إِنَّا لِلَّهِ مَعْنَانِ فَانزَلَ  
اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ  
لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا  
السُّفْلَى وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ  
عَزِيزٌ حَكِيمٌ ﴿٤١﴾

41. Go forth, light and heavy, and strive with your property and your persons in the cause of Allāh. That is better for you, if only you knew.

اٰنْفِرُوْا خِفَافًا وَثِقَالًا فِىْ سَبِيْلِ  
يَاۤمُوْا۟رِكُمْ وَاَنْفُسُكُمْ فِىْ سَبِيْلِ  
اَللّٰهِ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ  
تَعْلَمُوْنَ ﴿٣١﴾

42. If it had been an immediate gain and a short journey, they would certainly have followed thee, but the hard journey seemed too long to them. Yet they will swear by Allāh, saying, 'If we had been able, we would surely have gone forth with you.' They ruin their souls; and Allāh knows that they are liars.

لَوْ كَانَتْ عَرَضًا قَرِيْبًا وَ سَفَرًا  
قَاصِدًا لَّاتَّبَعُوْكَ وَلٰكِنْ بَعْدَتْ  
عَلَيْهِمُ الشَّقَّةُ وَ سَيَحْلِفُوْنَ  
بِاَللّٰهِ لَوِ اَسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ  
يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَ اَللّٰهُ يَعْلَمُ  
ۙ اِنَّهُمْ لَكَاذِبُوْنَ ﴿٣٢﴾

R. 7.

43. Allāh remove thy cares. Why didst thou permit them to stay behind until those who spoke the truth had become known to thee and until thou hadst known the liars?

عَفَا۟لِلّٰهِ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ  
حَتّٰى يَتَّبِعَیْنَكَ الَّذِيْنَ صَدَقُوْا  
وَتَعْلَمَ الْكٰذِبِيْنَ ﴿٣٣﴾

44. Those who believe in Allāh and the Last Day will not ask leave of thee to be exempted from striving with their property and their persons. And Allāh well knows the righteous.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاَللّٰهِ  
وَ اَلْيَوْمِ الْاٰخِرِ اَنْ يُجَاهِدُوْا  
بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِىْ سَبِيْلِ  
بِاَلْمُتَّقِيْنَ ﴿٣٤﴾

45. Only those will ask leave of thee to be exempted who do not believe in Allāh and the Last Day, and whose hearts are full of doubt, and in their doubt they waver.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ  
بِاَللّٰهِ وَ اَلْيَوْمِ الْاٰخِرِ وَ ارْتَابَتْ  
قُلُوْبُهُمْ فَهُمْ فِىْ رَيْبٍ مِّنْهُ  
يَتَرَدَّدُوْنَ ﴿٣٥﴾

46. And if they had intended to go forth they would certainly have made some preparation for it; but Allāh was averse to their marching forth. So He kept them back, and it was said: 'Sit ye at home with those who sit.'

وَلَوْ اَرَادُوا الْخُرُوْجَ لَعَدُوْا لَهٗ  
عُدَّةً ۚ وَلٰكِنْ كَرِهَ اللّٰهُ اَنْ يُبْعَثَهُمْ  
فَتَبَطَّوْهُمْ وَ قِيْلَ اَقْعُدُوْا مَعَ  
الْقَاعِدِيْنَ ﴿٣٦﴾

47. If they had gone forth with you, they would have added to you nothing but trouble, and would have hurried to and fro in your midst, seeking to create discord among

لَوْ خَرَجُوْا فِىْكُمْ مَّا زَادُوْكُمْ اِلَّا  
خَبَالًا ۚ وَ لَا اَوْصَعُوْا خِلَالَكُمْ  
يَبْغُوْنَكُمْ الْفِتْنَةَ ۚ وَ فِىْكُمْ

\*you. And there are among you those who would listen to them. And Allāh well knows the wrongdoers.

48. They sought to create disorder even before *this*, and they devised plots against thee till the truth came and the purpose of Allāh prevailed, though they did not like it.

49. And among them is he who says, 'Permit me to stay behind and put me not to trial.' Surely, they have already fallen into trial. And surely, Hell shall encompass the disbelievers.

50. If good befall thee, it grieves them, but if a misfortune befall thee, they say, 'We had indeed taken our precaution beforehand.' And they turn away rejoicing.

51. Say, 'Nothing shall befall us save that which Allāh has ordained for us. He is our Protector. And in Allāh then should the believers put their trust.'

52. Say, 'You do not await for us anything except one of the two good things; while as regards you, we await that Allāh will afflict you with a punishment either from Himself or at our hands. Wait then; we *also* are waiting with you.'

53. Say, 'Spend willingly or unwillingly, it shall not be accepted from you. You are indeed a disobedient people.'

54. And nothing has deprived them of the acceptance of their contributions save that they disbelieve in Allāh and His Messenger. And they come not to Prayer except lazily and they make no contribution save reluctantly.

\*47. And there are among you those who **are wont** to listen to them.

سَمْعُونَ لَهُمْ ۖ وَاللَّهُ عَلِيمٌ  
بِالظَّالِمِينَ ﴿٢٤﴾

لَقَدْ ابْتَغُوا الْفِتْنَةَ مِنْ قَبْلُ وَ  
قَلَّبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ  
وَوَضَّعُوا أَمْرُ اللَّهِ وَهُمْ كَرِهُونَ ﴿٢٥﴾

وَمِنْهُمْ مَن يَقُولُ ائْذَنْ لِّي وَلَا  
تَفْتِنِّي ۖ إِنَّ فِي الْفِتْنَةِ سَقَطُوا ۚ وَإِنَّ  
جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٢٦﴾

إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ  
تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا  
أَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَهُمْ  
كَرْهُونَ ﴿٥٠﴾

قُلْ لَن يَصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ۖ  
هُوَ مَوْلَانَا ۖ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ﴿٥١﴾

قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى  
الْحُسْنَيْنَيْنِ ۚ وَنَحْنُ نَتَرَبَّصُ بِكُمْ  
أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ  
عِنْدِهِ أَوْ بِأَيْدِينَا ۚ فَتَرَبَّصُوا إِنَّا  
مَعَكُمْ مُتَرَبِّصُونَ ﴿٥٢﴾

قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَّنْ  
يُتَقَبَّلَ مِنْكُمْ ۖ إِنَّكُمْ كُنْتُمْ  
قَوْمًا فَاسِقِينَ ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَتُهُمْ  
إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا  
يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا  
يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ ﴿٥٤﴾

55. So let not their wealth nor their children excite thy wonder. Allāh only intends to punish them there-with in the present life and that their souls may depart while they are disbelievers.

56. And they swear by Allāh that they are indeed of you, while they are not of you, but they are a people who are timorous.

57. If they could find a place of refuge, or caves, or *even* a hole to enter, they would surely turn thereto, rushing uncontrollably.

58. And among them are those who find fault with thee in *the matter of* alms. If they are given thereof, they are content; but if they are not given thereof, behold! they are discontented.

59. Had they but been content with what Allāh and His Messenger had \*given them and said, 'Sufficient for us is Allāh; Allāh will give us of His bounty, and so will His Messenger; to Allāh do we turn in supplication,' *it would have been better for them.*

R. 8.

60. The alms are only for the poor and the needy, and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the *freeing of* slaves, and for those in debt, and for the cause of Allāh, and for the wayfarer—an ordinance from Allāh. And Allāh is All-Knowing, Wise.

\*61. And among them are those who annoy the Prophet and say, 'He gives ear to *all*.' Say, 'His giving ear to *all* is good for you; he believes in

\*59. 'Sufficient for us is Allāh—and His Messenger; Surely Allāh will bestow on us of His bounty;

\*61. And among them are those who **hurt the Prophet** and say, 'He is all ears.' Say, 'His **disposition to listen to *all* is good for you**; he believes in Allāh and has trust in the **believers**, and is a mercy for those of you who believe.'

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي  
الْحَيَاةِ الدُّنْيَا وَكَتَرَهُمْ أَنْفُسَهُمْ  
وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنْكُمْ  
وَمَا هُمْ بِمِنْكُمْ وَلَعِنْتُهُمْ قَوْمٌ  
يَفِرُّونَ ﴿٥٦﴾

لَوْ يَجِدُونَ مَلْجَأً أَوْ مَغْرِبًا أَوْ مَدْخَلًا  
لَوَلَّوْا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾

وَمِنْهُمْ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ  
فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ  
يُعْطُوا مِنْهَا لَادُوا هُمْ يَشْخَطُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ  
رِسْوَةً ۖ وَقَالُوا حَسْبُنَا اللَّهُ  
سَيُؤْتِينَنَا اللَّهُ مِنْ فَضْلِهِ  
رِسْوَةً ۖ إِنَّا لِلَّهِ رَاغِبُونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ  
وَالْمَسْكِينِ وَ الْعَمِلِينَ عَلَيْهَا  
وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ  
وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ  
وَالسَّيِّئِينَ ۖ فَرِيضَةً مِّنَ اللَّهِ ۗ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ  
يَقُولُونَ هُوَ أَذُنٌ ۖ قُلْ أَذُنٌ خَيْرٌ  
لَّكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ

Allāh and believes the Faithful, and is a mercy for those of you who believe.' And those who annoy the Messenger of Allāh shall have a grievous punishment.

62. They swear by Allāh to you to please you; but Allāh and His Messenger are more worthy that they should please him *and God*, if they are believers.

63. Have they not known that whoso opposes Allāh and His Messenger, for him is the fire of Hell, wherein he shall abide? That is the great humiliation.

64. The hypocrites fear lest a Sūrah should be revealed against them, informing them of what is in their hearts. Say, 'Mock ye! surely, Allāh will bring to light what you fear.'

65. And if thou question them, they will most surely say, 'We were only talking idly and jesting.' Say, 'Was it Allāh and His Signs and His Messenger that you mocked at?'

66. 'Offer no excuse. You have certainly disbelieved after your believing. If We forgive a party from among you, a party shall We punish, for they have been guilty.'

#### R. 9.

67. The hypocrites, men and women, are *all connected* one with another. They enjoin evil and forbid good, and keep their hands closed. They neglected Allāh, so He has neglected them. Surely, it is the hypocrites who are the disobedient.

68. Allāh promises the hypocrites, men and women, and the disbelievers the fire of Hell, wherein they shall abide. It will suffice them.

لِلْمُؤْمِنِينَ وَرَحْمَةً لِّلَّذِينَ آمَنُوا  
مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ  
لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٢﴾

يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ  
وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَن يُرْضَوْهُ إِنْ  
كَانُوا مُؤْمِنِينَ ﴿٦٣﴾

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ  
وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا  
فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٤﴾

يَخْذَرُ الْمُنَافِقُونَ أَن تُنْزَلَ عَلَيْهِمْ  
سُورَةٌ تَتْلِيهِمْ بِمَا فِي قُلُوبِهِمْ قُلِ  
اسْتَهْزَؤُا بِهِ إِنَّ اللَّهَ مُخْرِجٌ مَّا  
تَخْذَرُونَ ﴿٦٥﴾

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا  
نُحَاوِسُ وَنُلْعَبُ قُلْ يَا اللَّهُ وَآيَاتِهِ  
رَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٦﴾

لَا تَتَذَكَّرُونَ قَدْ كَفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ إِنْ تَعْفُ عَنْ طَائِفَةٍ  
مِّنْكُمْ تَعَذِّبْ طَائِفَةً بَأْتُهُمْ كَانُوا  
مُجْرِمِينَ ﴿٦٧﴾

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ  
مِّنْ بَعْضٍ يَمُرُّونَ بِالْمُنْكَرِ وَ  
يَنْهَوْنَ عَنِ الْمَعْرُوفِ وَ  
يَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ  
فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ  
الْفَاسِقُونَ ﴿٦٨﴾

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتُ  
الْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا  
هِيَ حَسْبُهُمْ وَكَانَ اللَّهُ جَدًّا

And Allāh has cursed them. And they shall have a lasting punishment,

69. Even as those before you. They were mightier than you in power and richer in possessions and children. They enjoyed their lot for a short time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulged in idle talk as they indulged in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.

70. Has not the story reached them of those before them—the people of Noah, ‘Ād, and Thamūd, and the people of Abraham, and the dwellers of Midian, and the cities which were overthrown? Their Messengers came to them with clear Signs. So Allāh would not wrong them, but they wronged themselves.

71. And the believers, men and women, are friends one of another. They enjoin good and forbid evil and observe Prayer and pay the Zakāt and obey Allāh and His Messenger. It is these on whom Allāh will have mercy. Surely, Allāh is Mighty, Wise.

72. Allāh has promised to believers, men and women, Gardens beneath which rivers flow, wherein they will abide, and delightful dwelling-places in Gardens of Eternity. And the pleasure of Allāh is the greatest of all. That is the supreme triumph.

**R. 10.**

73. O Prophet, strive against the disbelievers and the hypocrites. And be severe to them. Their abode is Hell, and an evil destination it is.

لَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِكُمْ تَحْنَوْنَ  
أَشَدَّ مِنْكُمْ قُوَّةً وَآكُثَرُ أَمْوَالًا  
أُولَٰئِكَ فَاسْتَمْتَعُوا بِخَلْقِهِمْ  
فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ  
الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَ  
خُضِعْتُمْ كَالَّذِينَ خَاضُوا ۗ أُولَٰئِكَ  
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
وَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣١﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ  
 قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَ قَوْمِ  
 إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَ  
 الْمُؤْتَفِكَةَ أَتَتْهُمْ رُسُلُهُمْ  
 بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ  
 وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾  
 وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ  
 أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ  
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ  
 الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ  
 اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ  
 اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا وَمَسْكَنٌ طَيِّبٌ فِي  
جَنَّاتٍ عَدْنٍ مَرْضُوانَ مِنَ اللَّهِ أَكْبَرُ  
ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٢٧﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ۚ وَمَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمَصِيرُ ﴿٢٣﴾

74. They swear by Allāh that they said nothing, but they did certainly use blasphemous language, and disbelieved after they had embraced \*Islām. And they meditated that which they could not attain. And they cherished hatred only because Allāh and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, Allāh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

75. And among them there are those who made a covenant with Allāh, saying, 'If He give us of His bounty, we would most surely give alms and be of the virtuous.'

76. But when He gave them of His bounty, they became niggardly of it, and they turned away in aversion.

77. So He requited them with hypocrisy which shall last in their hearts until the day when they shall meet Him, because they broke their promise to Allāh, and because they lied.

\*78. Know they not that Allāh knows their secrets as well as their private counsels and that Allāh is the Best Knower of all unseen things?

79. Those who find fault with such of the believers as give alms of their own free will and with such as find nothing to give save the earnings of their toil. They thus deride them. Allāh shall requite them for their derision, and for them is a grievous punishment.

\*74. And they meditated upon that which they subsequently failed to attain. And they nourished hatred only because Allāh and His Messenger had enriched them out of His bounty. So if they repent, it would be better for them; but if they turn away, Allāh will punish them with a grievous punishment in this world and the Hereafter, and they shall have neither friend nor helper in the earth.

\*78. Know they not that Allāh knows their secrets and covert deliberations and that Allāh is the Best Knower of the unseen things?

يَخْلِفُونَ بِأَلَلِهِ مَا قَالُوا ۚ وَلَقَدْ  
قَالُوا كَلِمَةً الْكُفْرِ وَكَفَرُوا بَعْدَ  
إِسْلَامِهِمْ وَهُمْ أَيْمَانَ لَمْ يَكُنْ لَهُمْ  
وَمَا تَقْضُوا إِلَّا أَنْ أَغْنَاهُمْ اللَّهُ وَ  
رَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا  
يَكُنْ خَيْرًا لَهُمْ ۚ وَإِنْ يَتَوَلَّوْا  
يُعَذِّبْهُمْ اللَّهُ عَذَابًا أَلِيمًا ۚ فِي  
الدُّنْيَا وَآلْآخِرَةِ ۚ وَمَا لَهُمْ فِي الْأَرْضِ  
مِنْ دَرَجَةٍ وَلَا نصِيرٍ ﴿٧٤﴾

وَمِنْهُمْ مَن عَاهَدَ اللَّهُ لَئِنْ آتَيْنَا  
مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ  
مِنَ الصَّالِحِينَ ﴿٧٥﴾

فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا  
بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾  
فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى  
يَوْمٍ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا  
وَعَدُوا ۚ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ  
وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ  
الْغُيُوبِ ﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ  
الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ  
لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ  
مِنْهُمْ ۚ وَسَخَّرَ اللَّهُ مِنْهُمْ لَدَوْلَهُمْ  
عَذَابٌ أَلِيمٌ ﴿٧٩﴾



80. Ask thou forgiveness for them, or ask thou not forgiveness for them; even if thou ask forgiveness for them seventy times, Allāh will never forgive them. That is because they disbelieved in Allāh and His Messenger. And Allāh guides not the perfidious people.

R. 11.

\*81. Those who were left behind rejoiced in their sitting *at home* behind *the back of* the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh. And they said, 'Go not forth in the heat.' Say, 'The fire of Hell is more intense in heat.' Could they but understand!

82. They must laugh little and weep much as a reward for that which they used to earn.

83. And if Allāh return thee to a party of them, and they ask of thee leave to go forth *to fight*, say then, 'You shall never go forth with me and shall never fight an enemy with me. You chose to sit *at home* the first time, so sit now with those who remain behind.'

\*84. And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in Allāh and His Messenger and died while they were disobedient.

85. And their possessions and their children should not excite thy wonder; Allāh only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

\*81. Those who contrived to be left behind rejoiced at their staying back in contradiction to the Messenger of Allāh, and were averse to striving with their property and their persons in the cause of Allāh.

\*84. Never say prayer over any of them when he dies, nor stand by his grave to pray; for they disbelieved in Allāh and His Messenger and died while they were disobedient.

إِسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ  
إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً  
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ  
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ  
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ  
خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ  
يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا  
فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا  
لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا  
جَزَاءً بِمَا كَانُوا يَعْسِبُونَ ﴿٨٢﴾

فَإِنْ رَجَعْتَ إِلَى طَائِفَةٍ مِنْهُمْ  
فَأَسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ  
تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ  
عَدُوًّا أَمْ كَمْ رَضِيتُمْ بِالْقُعُودِ  
أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ  
أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنََّّهُمْ  
كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَأَمَّا تُولُوا  
هُمْ فَاسْقُونَهُمْ ﴿٨٤﴾

وَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ  
إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَ بِهِم بِمَا فِي  
الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ  
كَافِرُونَ ﴿٨٥﴾

86. And when a Sūrah is revealed, enjoining, 'Believe in Allāh and strive in the cause of Allāh in company with His Messenger,' those of them who possess affluence ask leave of thee and say, 'Leave us that we be with those who sit at home.'

87. They are content to be with the womenfolk, and their hearts are sealed so that they understand not.

88. But the Messenger and those who believe with him strive in the cause of Allāh with their property and their persons, and it is they who shall have good things, and it is they who shall prosper.

89. Allāh has prepared for them Gardens underneath which flow rivers; therein they shall abide. That is the supreme triumph.

R. 12.

90. And those who make excuses from among the desert Arabs, came that exemption might be granted them. And those who were false to Allāh and His Messenger stayed at home. A grievous punishment shall befall those of them who disbelieve.

91. No blame lies on the weak, nor on the sick, nor on those who find naught to spend, if they are sincere to Allāh and His Messenger. There is no cause of reproach against those who do good deeds; and Allāh is Most Forgiving, Merciful.

92. Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, 'I cannot find whereon I can mount you;' they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.

وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللهِ  
وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ  
أُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوا ذُرْنَا  
نَحْنُ مَعَ الْفَاحِشِينَ ﴿٨٦﴾

رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ  
وَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا  
يَفْقَهُونَ ﴿٨٧﴾

لِجِنِّ الرَّسُولِ وَالَّذِينَ آمَنُوا مَعَهُ  
جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ  
أُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٨٨﴾

أَعَدَّ اللهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾

وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ  
لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ  
كَذَّبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ  
الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى  
وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا  
يُنْفِقُونَ حَرَجٌ إِذَا انْصَحُوا إِلَى  
رَسُولِهِ مَا عَلَى الْمُخْسِرِينَ مِنَ  
سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا اتَّوَكَّلُوا  
لِتَحْمِلَهُمْ قُلْتَ لَا أُحِبُّ مَا  
أَحْمِلُكُمْ عَلَيْهِ سَتَوَلَّوْا وَأَعْيُنُهُمْ  
تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا  
مَا يُنْفِقُونَ ﴿٩٢﴾

93. The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk. And Allāh has set a seal upon their hearts so that they know not.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

Part 11 94. They will make excuses to you when you return to them. Say, 'Make no excuses; we will not believe you. Allāh has already informed us of the facts about you. And Allāh will observe your conduct, and also His Messenger; then you will be brought back to Him Who knows the unseen and the seen, and He will tell you all that you used to do.'

يَعْتَذِرُونَ إِيَّاهُ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُونَ لَنَا لَوْ كُنَّا غَائِبِينَ لَخَرِجْنَا مِنْ أَهْلِ الْبَيْتِ أَوْ لَكُنَّا مِنَ الْغَائِبِينَ أَلَمْ يَكُنْ عَلَى اللَّهِ عِزٌّ مُبِينٌ ﴿٩٤﴾

95. They will swear to you by Allāh, when you return to them, that you may leave them alone. So leave them alone. Surely, they are an abomination, and their abode is Hell—a fit recompense for that which they used to earn.

سَيَخْلِفُونَ بِأَلْفٍ بِأَلْفٍ مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٥﴾

96. They will swear to you that you may be pleased with them. But even if you be pleased with them, Allāh will not be pleased with the rebellious people.

يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَى مِنَ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾

97. The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances of the Revelation which Allāh has sent down to His Messenger. And Allāh is All-Knowing, Wise.

أَلَا عَرَابٌ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾

\*98. And among the Arabs of the desert are those who regard that which they spend for God as a fine and they wait for calamities to befall you. On themselves shall fall an evil calamity. And Allāh is All-Hearing, All-Knowing.

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمْ الْوَدَّاءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾

\*95. Surely, they are foul,

\*98. And among the Bedouin there are those who consider what they spend in the cause of Allāh a penalty and wishfully await calamities to befall you. Let evil befall them instead.

99. And among the Arabs of the desert are those who believe in Allāh and the Last Day and regard that which they spend as means of drawing near to Allāh and *of receiving* the blessings of the Prophet. Aye! it is for them certainly a means of drawing near to God. Allāh will soon admit them to His mercy. Surely, Allāh is Most Forgiving, Merciful.

R. 13.

100. And *as for* the foremost *among the believers*, the first of the \*Emigrants† and the Helpers‡, and those who followed them in the best possible manner, Allāh is well pleased with them and they are well pleased with Him; and He has prepared for them Gardens beneath which flow rivers. They will abide therein for ever. That is the supreme triumph.

101. And of the desert Arabs around you *some* are hypocrites; and of the people of Medina *also*. They persist in hypocrisy. Thou knowest them not; We know them. We will punish them twice; then shall they be given over to a great punishment.

102. And *there are* others who have acknowledged their faults. They mixed a good work with another *that was* evil. It may be that Allāh will turn to them with compassion. Surely, Allāh is Most Forgiving, Merciful.

103. Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer is indeed a *source of tranquillity* for them. And Allāh is All-Hearing, All-Knowing.

† from Mecca. ‡ in Medina.

\* 100. and those who follow them **excellently**, Allāh is well pleased with them and they are well pleased with Him;

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللهِ  
وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ  
قُرْبَتٍ عِنْدَ اللهِ وَصَلَوَاتِ  
الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ  
سِوَ ذَلِكَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٩٩﴾

وَالشَّيْقُونَ الْأَذَلُونَ مِنَ  
الْمُهَاجِرِينَ وَالْأَنْصَارِ ۚ وَالَّذِينَ  
اتَّبَعُوهُمْ بِإِحْسَانٍ ۗ رَضِيَ اللهُ  
عَنْهُمْ وَرَضُوا عَنْهُ ۚ وَأَعَدَّ لَهُمْ  
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ۚ ذَلِكَ الْفَوْزُ  
الْعَظِيمُ ﴿١٠٠﴾

وَمِمَّنْ حَوْلَكُمْ مِنَ الْأَعْرَابِ  
مُنَافِقُونَ ۚ وَ مِنْ أَهْلِ الْمَدِينَةِ  
مَرَدُّوا عَلَى النَّفَاقِ ۚ لَا تَعْلَمُهُمْ  
نَحْنُ نَعْلَمُهُمْ ۚ سَنُعَذِّبُهُمْ مَرَّتَيْنِ  
ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ ﴿١٠١﴾

وَأَخْرُوجُوا اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا  
عَمَلًا سَائِغًا وَآخَرًا سَيْئًا ۚ عَسَىٰ اللهُ أَنْ  
يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٢﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ  
وَتُزَكِّيَهُمْ بِهَا ۚ وَصَلِّ عَلَيْهِمْ ۚ إِنَّ  
صَلَوَاتَكَ سَكَنٌ لَهُمْ ۚ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ﴿١٠٣﴾

104. Know they not that Allāh is He Who accepts repentance from His \*servants and takes alms, and that Allāh is He Who is Oft-Returning *with compassion, and is Merciful?*

\* 105. And say, 'Work, and Allāh will surely see your work and *also* His Messenger and the believers. And you shall be brought back to Him Who knows the unseen and the seen; then He will tell you what you used to do.'

\* 106. And *there are* others whose case has been postponed for the decree of Allāh. He may punish them or He may turn to them with compassion. And Allāh is All-Knowing, Wise.

\* 107. And *among the hypocrites are* those who have built a mosque in order to injure *Islām* and *help* disbelief and cause a division among the believers, and prepare an ambush for him who warred against Allāh and His Messenger before *this*. And they will surely swear: 'We meant nothing but good;' but Allāh bears witness that they are certainly liars.

108. Never stand *to pray* therein. A mosque which was founded upon piety from the *very* first day is surely more worthy that thou shouldst stand *to pray* therein. In it are men who love to become purified, and Allāh loves those who purify themselves.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ  
التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ  
وَ أَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١٠٤﴾

وَقُلْ اْعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ  
رَسُولُهُ وَالْمُؤْمِنُونَ، وَسَتُرَدُّونَ إِلَى  
عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾

وَ آخَرُونَ مُرْجُونَ لَمَّا رَأَى اللَّهُ  
إِعْدَابَهُمْ وَ إِمَّا يَنْتَوِبُ عَلَيْهِمْ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَ  
كُفْرًا وَ تَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ  
وَرِاصًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ  
قَبْلُ، وَ لَيُخْلِفَنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى  
وَاللَّهُ يَشْهَدُ لَأَنَّهُمْ كَاذِبُونَ ﴿١٠٧﴾

لَا تَقُمْ فِيهِ أَبَدًا لَمَسْجِدَ أُسِّسَ  
عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ  
تَقُومَ فِيهِ، فِيهِ رِجَالٌ يُحِبُّونَ أَنْ  
يَتَطَهَّرُوا، وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

\* 104. and acknowledges alms, and that Allāh is He Who is Oft-Returning *with compassion, and is Merciful.*

\* 105. And say, 'Do what you may, surely, Allāh will watch your acts, so also will His Messenger and the believers. And you shall be made to return to the Knower of the unseen and the seen; then He will tell you what you used to do.'

\* 106. And *there are* others who are kept awaiting the decree of Allāh. He may decide to punish them or He may turn to them with compassion.

\* 107. And *among the hypocrites are* those who have built a mosque in order to injure *Islām* and *help* disbelief and *cause division* among the believers, and to provide a place of hiding for those who have already waged war against Allāh and His Messenger.



them that they are the people of Hell.

114. And Abraham's asking forgiveness for his father was only because of a promise he had made to him, but when it became clear to him that he was an enemy to Allāh, he dissociated himself from him. Surely, Abraham was most tender-hearted, forbearing.

115. And it is not for Allāh to cause a people to go astray after He has guided them until He makes clear to them that which they ought to guard against. Surely, Allāh knows all things full well.

116. Surely, it is Allāh to Whom belongs the kingdom of the heavens and the earth. He gives life and causes death. And you have no friend nor helper beside Allāh.

117. Allāh has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had well-nigh swerved. He again turned to them with mercy. Surely, He is to them Compassionate, Merciful.

\* 118. And *He has turned with mercy* to the three whose *case* was deferred, until the earth became too strait for them with *all* its vastness, and their souls were *also* straitened for them, and they became convinced that there was no refuge from Allāh save unto Himself. Then He turned to them with mercy that they might turn to *Him*. Surely, it is Allāh Who is Oft-Returning with *compassion and is Merciful*.

\* 118. And the three who remained behind, until the earth seemed too narrow for them despite *all* its vastness,

أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ ۖ فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ ۚ إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ ۚ وَمَا لَكُمْ لَكُمْ مِنْ دُونِ اللَّهِ مِنْ دَلِيلٍ وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رءُوفٌ رَّحِيمٌ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا ۚ حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا ۚ إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴿١١٨﴾

## R. 15.

119. O ye who believe! fear Allāh and be with the truthful.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا  
مَعَ الصَّادِقِينَ ﴿١١٩﴾

120. It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of Allāh or that they should have preferred their own lives to his. That is because there distresses them neither thirst nor fatigue nor hunger in the way of Allāh, nor do they tread a track \* which enrages the disbelievers, nor do they cause an enemy any injury whatsoever, but there is written down for them a good work on account of it. Surely, Allāh suffers not the reward of those who do good to be lost.

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ  
مِّنَ الْأَعْرَابِ أَن يَتَخَلَّفُوا عَن رَّسُولِ  
اللَّهِ وَلَا يَرْغَبُوا بِأَنفُسِهِمْ عَن نَّفْسِهِ  
ذَٰلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا  
نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا  
يَطِئُونَ مَوِطًا يَّغِيظُ الْكَفَّارَ وَلَا  
يَنَالُونَ مِنْ عَدُوٍّ نَّيْلًا إِلَّا كُتِبَ لَهُمْ  
بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضَيِّعُ  
أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾

121. And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allāh may give them the best reward for what they did.

وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً  
وَلَا يقطعُونَ دَارِيًّا إِلَّا كُتِبَ لَهُمْ  
لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا كَانُوا  
يَعْمَلُونَ ﴿١٢١﴾

122. It is not possible for the believers to go forth all together. Why, then, does not a party from every \* section of them go forth that they may become well versed in religion, and that they may warn their people when they return to them, so that they may guard *against evil*?

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً  
فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ  
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ  
إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

## R. 16.

123. O ye who believe! fight such of the disbelievers as are near to you \* and let them find hardness in you; and know that Allāh is with the righteous.

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ  
يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ  
عِلَظَةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ  
الْمُتَّقِينَ ﴿١٢٣﴾

\* 120. ... nor do they **gain an advantage** over the enemy,

\* 122. ... that they may **gain better understanding of religion**,

\* 123. ... let them find **uncompromising firmness** in you;



124. And whenever a Sūrah is sent down, there are some of them who say: 'Which of you has this Sūrah increased in faith?' But, as to those who believe, it increases their faith and they rejoice.

125. But as for those in whose hearts is a disease, it adds *further* filth to their *present* filth, and they die while they are disbelievers.

\* 126. Do they not see that they are tried every year once or twice? Yet they do not repent, nor would they be admonished.

127. And whenever a Sūrah is sent down, they look at one another, *saying*, 'Does any one see you?' Then they turn away. Allāh has turned away their hearts because they are a people who would not understand.

128. Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; *he is* ardently desirous of your *welfare*; and to the believers *he is* compassionate, merciful.

129. But if they turn away, say, 'Allāh is sufficient for me. There is no God but He. In Him do I put my trust, and He is the Lord of the mighty Throne.'

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا ۚ فَأَمَّا الَّذِينَ آمَنُوا فزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿٣٧﴾

وَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ فزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿٣٨﴾

أَوْ لَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ ﴿٣٩﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ هَلْ يَرَىٰكُمْ مِّنْ أَحَدٍ ثُمَّ انصَرَفُوا ۚ صَرَفَ اللَّهُ قُلُوبَهُمْ ۚ بَأْسَهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٤٠﴾

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿٤١﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٤٢﴾

\* 126. Do they not see that they are **put to trial** every year, once or twice?



رُكُوعَاتُهَا ١١

سُورَةُ يُنُسَ مَكِّيَّةٌ ١٠

آيَاتُهَا ١١٠



## YUNUS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Rā.† These are the verses of the Book that is full of wisdom.

\*3. Is it a *matter of wonder* for men that We have inspired a man from among them, *saying*, ‘Warn mankind and give glad tidings to those who believe that they have a true rank of honour with their Lord?’ The disbelievers say, ‘Surely, this is a manifest enchanter.’

4. Verily, your Lord is Allāh Who created the heavens and the earth in six periods, then He settled Himself \*on the Throne; He governs everything. There is no intercessor *with Him* save after His permission. That is Allāh, your Lord, so worship Him. Will you not, then, be admonished?

5. To Him shall you all return. The promise of Allāh is true. Surely, He originates the creation; then He reproduces it, that He may reward those who believe and do good works, with equity; and *as for* those who disbelieve, they shall have a drink of boiling water, and a painful punishment, because they disbelieved.

\*6. He it is Who made the sun *radiate* a brilliant light and the moon *reflect* a lustre, and ordained for it stages, that you might know the number of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّسْمِ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسِحْرٌ مُبِينٌ

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأُمُورَ مَا مِنْ شَيْءٍ إِلَّا مِنْ عِنْدِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ

إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ

† I am Allāh Who is All-Seeing.

\*3. Is it a *matter of wonder* for **people** that We have sent down revelation to a man from among them *saying*, ‘Warn mankind and give glad tidings to those who believe that **for them there is a station of truth** with their Lord.’

\*4. He **regulates** everything.

\*6. He it is Who made the sun **radiant** and the moon **lambent**,

years and the reckoning of time. Allāh has not created this but in truth. He details the Signs for a people who have knowledge.

7. Verily, in the alternation of night and day, and in all that Allāh has created in the heavens and the earth there are Signs for a God-fearing people.

8. Those who look not for the meeting with Us and are content with the life of this world and feel at rest therewith, and those who are heedless of Our Signs—

9. It is these whose abode in Fire, because of what they earned.

10. But *as for* those who believe, and do good works—their Lord will guide them because of their faith. Rivers shall flow beneath them in the Gardens of Bliss.

11. Their prayer therein shall be, ‘Glory be to Thee, O Allāh!’ and their greeting therein shall be, ‘Peace.’ And the conclusion of their prayer shall be, ‘All praise be to Allāh, the Lord of the worlds.’

R. 2.

12. And if Allāh were to hasten for men the ill *they have earned* as they would hasten on the *acquisition of* wealth, *the end of* their term of life would have been already brought upon them. But We leave those who look not for the meeting with Us to wander distractedly in their transgression.

\* 13. And when trouble befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when We have removed his trouble from him,

\* 13. And when **affliction** befalls a man, he calls on Us, lying on his side, or sitting, or standing; but when **We relieve him** of his distress, he walks away as if he had never beseeched Us to attend to the misery afflicting him.

ذٰلِكَ اِلَّا بِالْحَقِّ ۚ يُفَصِّلُ الْاٰیٰتِ  
لِقَوْمٍ يَعْلَمُوْنَ ﴿٧﴾

اِنَّ فِيْ اِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا  
خَلَقَ اللّٰهُ فِي السَّمٰوٰتِ وَالْاَرْضِ لَآٰیٰتٍ  
لِّقَوْمٍ يَّتَّقُوْنَ ﴿٨﴾

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا  
بِالْحَيٰوةِ الدُّنْيَا وَاطْمَأْنَوْا بِهَا  
وَالَّذِيْنَ هُمْ عَنْ آٰتِنَا غٰفِلُوْنَ ﴿٩﴾

اُولٰٓئِكَ مَا وَاٰهُمْ النَّارُ بِمَا كَانُوْا  
يَكْسِبُوْنَ ﴿١٠﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ  
يَجْعَلُهُمْ رَبُّهُمْ بِاِيْمَانِهِمْ تَجْرِي  
مِنْ تَحْتِهِمُ الْاَنْهَارُ فِيْ جَنَّٰتِ  
النَّعِيْمِ ﴿١١﴾

دَعُوهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ  
تَحِيَّاتُهُمْ فِيْهَا سَلٰمٌ ۚ وَاٰخِرُ دَعْوَاهُمْ  
اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٢﴾

وَلَوْ يَعْجَلُ اللّٰهُ لِلنَّاسِ الشَّرَّ  
اَسْتَعَجَلُوْهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ  
اَجَلُهُمْ فَتَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ  
لِقَآءَنَا فِي طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٣﴾

وَ اِذَا مَسَّ الْاِنْسَانَ الضُّرُّ دَعَاَنَا  
لِحَنِيْمَةٍ اَوْ قَاعًا ۚ اَوْ قَاعًا ۚ فَلَمَّا  
بَرَّكْنَا فِيْهِ اَوْ قَاعًا ۚ فَلَمَّا

he goes his way as though he had never called on Us for the *removal of the trouble* that befell him. Thus it is that the doings of the extravagant are given a fair appearance in their eyes.

\* 14. And We destroyed the generations before you when they did wrong; and there came to them their Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.

15. Then, We made you *their* successors in the earth after them, that We might see how you would act.

16. And when Our clear Signs are recited unto them, those who look not for the meeting with Us say, 'Bring a Qur'ān other than this or change it.' Say, 'It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I disobey my Lord, \* the punishment of an awful day.'

17. Say, 'If Allāh had *so* willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a *whole* lifetime before this. Will you not then understand?'

\* 18. Who is then more unjust than he who forges a lie against Allāh or *he* who treats His Signs as lies? Surely, the guilty shall never prosper.

19. And they worship, instead of Allāh, that which neither harms them nor profits them; and they say, 'These are our intercessors with Allāh.' Say, 'Would you inform

كَشَفْنَا عَنْهُ صُورَهُ مَرَّكَانَ لَمْ  
يَدْعُنَا إِلَىٰ صَرْفِ مَسْئَةٍ كَذَلِكَ زُيِّنَ  
لِلْمُصْرِفِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٣﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ  
لَمَّا ظَلَمُوا ۖ وَجَاءَتْهُمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ وَكَانُوا رَبُّوهُمْ  
كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٤﴾  
ثُمَّ جَعَلْنَاكَ خَلِيفَ فِي الْأَرْضِ مِنْ  
بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٥﴾

وَرَادَ اثْتَلَىٰ عَلَيْهِمْ أَيَّا تَنَا بَيِّنَاتٍ ۖ قَالَ  
الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنِّي وَكَانَ  
غَيْرُ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي  
أَنْ أُبَدِّلَهِ مِنْ تِلْقَائِي نَفْسِي ۚ إِنْ  
اتَّبِعْتُمْ إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ  
إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾  
قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا  
أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا  
مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ ۚ إِنَّهُ لَا يُفْلِحُ  
الْمُجْرِمُونَ ﴿١٨﴾

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ ۚ يَقُولُونَ ۖ هَؤُلَاءِ  
شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتَنْتَبَهُونَ

\* 14. And we destroyed **many a generation** before you when they transgressed, while **Messengers had come to them before that** with manifest Signs, but they would not believe.

\* 16. ... the punishment of an **Enormous Day**.

\* 18. Who **violates justice more blatantly than the one** who forges a lie against Allāh or *he* who treats His Signs as lies?

Allāh of something He knows not in  
\* the heavens or in the earth?’ Holy is  
He, and high exalted above *all* that  
which they associate *with Him*.

\* 20. And mankind were but one  
community, then they differed  
*among themselves*; and had it not  
been for a word that had gone before  
from thy Lord, it would have *already*  
been judged between them concern-  
ing that in which they differed.

21. And they say, ‘Why has not a  
Sign been sent down to him from his  
\* Lord?’ Say, ‘The unseen belongs  
only to Allāh. So wait; I am with you  
among those who wait.’

R. 3.

\* 22. And when We make people taste  
of mercy after adversity has touched  
them, behold, they begin to plan  
against Our Signs. Say, ‘Allāh is  
swifter in planning.’ Surely, Our  
messengers write down all that you  
plan.

23. He it is Who enables you to  
journey through land and sea until,  
when you are on *board* the ships and  
they sail with them with a fair  
\* breeze and they rejoice in it, there  
overtakes them (the ships) a violent  
wind and the waves come on them  
from every side and they think they  
are encompassed, *then* they call  
upon Allāh, purifying *their* religion  
for Him, *saying*, ‘If Thou deliver us  
from this, we will surely be of the  
thankful.’

\* 19. **Glorious is He, exalted far above that** which they associate *with Him*.

\* 20. And mankind were but one community, then they differed; and had it not been for a word  
**gone before from your Lord, their fate would have been sealed in accordance with all**  
**they differed therein.**

\* 21. Say, ‘**To Allāh belongs the unseen. Wait therefore;** I am with you among those who wait.’

\* 22. **The moment We give a taste of mercy to a people stricken by calamity, they begin to**  
**plot against Our Signs forthwith.** Say, ‘**Swifter is Allāh in planning.**’ Surely, Our  
messengers maintain a record of what you plan.

\* 23. ... there overtakes them a **ferocious wind** and the waves come on them from every side and  
they think they are encompassed, *then* they call upon Allāh, **promising sincerity of faith for**  
**Him, saying;** ‘If Thou deliver us from this, we will surely be of the thankful.’

اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي  
الْأَرْضِ ۖ سُبْحَنَهُ وَتَعَالَى عَمَّا  
يُشْرِكُونَ ﴿١٩﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً  
فَاخْتَلَفُوا ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ  
رَبِّكَ لَفُتِي بَيْنَهُمْ فِيمَا فِيهِ  
يَخْتَلِفُونَ ﴿٢٠﴾

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ  
رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا ۚ  
إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢١﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ  
ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُمْ مَكْرٌ فِي  
آيَاتِنَا قُلِ اللَّهُ أَشْرَعُ مَكْرًا ۚ إِنَّ  
رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ ﴿٢٢﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۚ  
حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ  
بَرِّيْحٌ طَيِّبَةٌ وَفَرِحْتُمْ بِهَا جَاءَتْهَا  
رِيْحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ  
كُلِّ مَكَانٍ وَظَنُّوْا أَنَّهُمْ أُحِيطَ بِهِمْ ۚ  
دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ لَئِنْ  
أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ  
الشَّاكِرِينَ ﴿٢٣﴾

24. But when He has delivered them, lo! they begin to commit excesses in \* the earth wrongfully. O ye men, your excesses are only against your own selves. *Have* the enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

\* 25. The likeness of the present life is only as water which We send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till, when the earth receives its ornature and looks beautiful and its owners think that they have power over it, there comes to it Our command by night or by day and We render it a field that is mown down, as if nothing had existed there the day before. Thus do We expound the Signs for a people who reflect.

26. And Allāh calls to the abode of peace, and guides whom He pleases to the straight path.

27. For those who do good deeds, there shall be the best *reward* and *yet* more *blessings*. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

28. And *as for* those who do evil deeds, the punishment of an evil shall be the like thereof, and ignominy shall cover them. They shall have none to protect them against Allāh. *And they shall look* as if their faces had been covered with dark patches of night. It is these who are

فَلَمَّا أَنْجَلْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ  
يَغْيِرُوا الْحَقَّ ۚ يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ  
عَلَىٰ أَنْفُسِكُمْ ۖ مَتَّاعٌ الْحَيَوةِ الدُّنْيَا ۚ  
ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٢٤﴾

إِنَّمَا مَثَلُ الْحَيَوةِ الدُّنْيَا كَمَاءٍ  
أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ  
وَالْأَنْعَامُ ۚ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ  
زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهَا  
قَدْ دُؤِنَ عَلَيْهَا ۚ أَتَمَّأَمَرُنَا لَيْلًا أَوْ  
نَهَارًا فَجَعَلْنَاهَا حَصِيدًا ۖ كَأَن لَّمْ تَغْنَ  
بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ  
لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٥﴾

وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ ۚ وَيَهْدِي  
مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٦﴾  
لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۚ وَلَا  
يَرْهَقُهُمْ ذُكْرُهُمْ قَلِيلٌ وَلَا ذُلٌّ ۚ أُولَٰئِكَ  
أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ  
سَيِّئَةٍ يَمْثِلُهَا ۚ وَتَرْهَقُهُمْ ذُلٌّ ۚ مَا  
لَهُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۚ كَأَنَّمَا  
أُغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِّنَ اللَّيْلِ  
مُظْلِمًا ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ

\* 24. O ye men, your excesses are only against your own selves — a mere enjoyment of the present life. Then to Us shall be your return; and We will inform you of what you used to do.

\* 25. The example of life on earth is like that of water that We cause to descend from heaven. Then with it mingles the vegetation of the earth of which both the people and the cattle partake. It continues to be so until the earth blossoms forth in full bloom and ripens into loveliness — then while those who possess it deem themselves supreme over it, there suddenly descends Our decree at night or during the day. Then We render it a field that is mown down as if it had not existed the day before. Thus do We expound the Signs for a people who reflect.

the inmates of the Fire; therein shall they abide.

- \* 29. And *remember* the day when We shall gather them all together, then shall We say to those who ascribed partners to God, “*Stand back in your places, you and your ‘partners’*”. Then We shall separate them widely, one from another, and their ‘partners’ will say: ‘It was not us that you worshipped.

- \* 30. ‘So Allāh is *now* sufficient as a Witness between us and you. We were certainly unaware of your worship.’

31. There shall every soul realize what it shall have sent on before. And they shall be brought back to Allāh, their true Master, and all that they used to forge shall be lost to them.

R. 4.

32. Say, ‘Who provides sustenance for you from the heaven and the earth? Or who is it that has power over the ears and the eyes? And who brings forth the living from the dead and brings the dead out of the living? And who governs all affairs?’ They will say, ‘Allāh’.

- \* Then say, ‘Will you not then seek His protection?’

- \* 33. Such is Allāh, your true Lord. So what *would you have* after *discarding* the truth except error? How then are you being turned away *from the truth*?

34. Thus is the word of thy Lord proved true against those who rebel,

فِيهَا خَالِدُونَ ﴿٢٩﴾

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ  
لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَ  
شُرَكَاءُكُمْ ۖ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ  
شُرَكَاءُ وَهُمْ مَا كُنْتُمْ إِيَّانَا تَعْبُدُونَ ﴿٣٠﴾

فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَ بَيْنَكُمْ إِنْ  
كُنَّا عَنْ عِبَادَتِكُمْ لَغُفْلِينَ ﴿٣١﴾

هَذَا لِكِ تَبْلُوًا كُلُّ نَفْسٍ مَّا أَشَقَّتْ  
وَدُّدًّا إِلَى اللَّهِ ۖ وَمَوْلَاهُمْ الْحَقُّ وَ ضَلَّ  
تَوَجُّعٌ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٢﴾

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَ الْأَرْضِ  
أَمْنَ يَمْلِكُ السَّمْعَ وَ الْأَبْصَارَ ۚ وَمَنْ يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ  
الْحَيِّ ۚ وَمَنْ يُدِيرُ الْأَمْرَ ۚ فَسَيَقُولُونَ  
اللَّهُ ۚ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣٣﴾

فَذَلِكُمْ اللَّهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعَدَ  
الْحَقِّ إِلَّا الضَّلَالُ ۚ فَأَنَّى تُصْرَفُونَ ﴿٣٤﴾

كَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى

- \* 29. **Beware** of the day when We shall gather them all together, then shall We say to those who ascribed partners to God, ‘**Stay put where you are—you and your associate gods.**’ Then shall We separate them; and those whom they had considered partners will say, ‘It is not we whom you worshipped.’

- \* 30. ‘So Allāh is sufficient Witness between you and us. We were absolutely unaware of your devotion.’

- \* 32. Then say, ‘Will you not then **desist from your wrong pursuits?**’

- \* 33. Such is Allāh, your true Lord. So what **is left** after truth but manifest error?

that they believe not.

\* 35. Say, 'Is there any of your associate-gods who originates creation and then reproduces it?' Say, 'It is Allāh *alone* Who originates creation and then reproduces it. Whither then are you turned away?'

36. Say, 'Is there any of your associate-gods who leads to the truth?' Say, 'It is Allāh Who leads to the truth. Is then He Who leads to the truth more worthy to be followed or he who finds not the way *himself* unless he be guided? What, then, is the matter with you? How judge ye?'

37. And most of them follow \*nothing but conjecture. Surely, conjecture avails nothing against truth. Verily, Allāh is well aware of what they do.

38. And this Qur'ān is not such as might be devised by any one except Allāh. On the contrary, it fulfils that which is before it and is an exposition of the Law of God. There is no doubt about it. *It is* from the Lord of the worlds.

39. Do they say, 'He has forged it?' Say, 'Bring then a Sūrah like unto it, and call for help on all you can besides Allāh, if you are truthful.'

40. Nay, but they have rejected that the knowledge of which they did not encompass nor has the *true* significance thereof yet come to them. In like manner did those before them reject *the truth*. But see what was the end of those who did wrong!

41. And of them there are *some* who believe therein, and of them there are *others* who do not believe

\* 35. Say, 'Is there **one among your associates** who originates creation then repeats it?' Say, 'It is Allāh *alone* Who **initiates** creation and then repeats it. How could you then be led astray?'

\* 37. Surely, conjecture **cannot substitute truth in the least**.

الَّذِينَ فَسَقُوا أَتَهُمَ لَا يُؤْمِنُونَ ﴿٣٥﴾  
قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ قُلِ اللَّهُ يَبْدَأُ  
الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ فَآلَىٰ تَوَفُّكُونَ ﴿٣٦﴾

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَن يَهْدِي إِلَى  
الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ  
يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا  
يَهْدِي ۚ إِلَّا أَنْ يَهْدِيَ ۚ فَمَا لَكُمْ كَيْفَ  
تَحْكُمُونَ ﴿٣٧﴾

وَمَا يَتَّبِعُ أَكْثَرُهُمْ إِلَّا ظَنًّا ۚ إِنَّ الظَّنَّ  
لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ  
بِمَا يَفْعَلُونَ ﴿٣٨﴾

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ  
دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ  
يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ  
مِن رَّبِّ الْعَالَمِينَ ﴿٣٩﴾

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا  
بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَعْظَمْتُمْ  
مِنْ دُونِ اللَّهِ ۚ إِنَّكُمْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾  
بَلْ كَذَّبُوا بِمَا لَمْ يُحِبُّوا بِهِمْ ۚ لَمَّا  
يَأْتِهِمْ تَأْوِيلُهُ كَذَّبَ الَّذِينَ  
مِنْ قَبْلِهِمْ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٤١﴾

وَمِنْهُمْ مَن يُؤْمِنُ بِهِ ۚ وَمِنْهُمْ  
مَن لَا يُؤْمِنُ بِهِ ۚ وَرَبُّكَ أَعْلَمُ



\* therein, and thy Lord well knows those who act corruptly.

بِالْمُفْسِدِينَ ﴿٣١﴾

R. 5.

\* 42. And if they accuse thee of lying, say, 'For me is my work and for you is your work. You are not responsible for what I do and I am not responsible for what you do.'

وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَ  
لَكُمْ عَمَلُكُمْ ۚ أَنْتُمْ بَرِيءُونَ مِنَّمَا  
أَعْمَلُ وَأَنَا بِرَبِّي ۖ وَمِمَّا تَعْمَلُونَ ﴿٣٢﴾

43. And among them are *some* who give ear to thee. But canst thou make the deaf hear, even though they understand not?

وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ ۖ أَفَأَنْتَ  
تُصِغِرُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٣٣﴾

44. And among them are *some* who look towards thee. But canst thou guide the blind, even though they see not?

وَمِنْهُمْ مَّنْ يَنْتَظِرُ إِلَيْكَ ۖ أَفَأَنْتَ  
تَهْدِي الْأَعْمَى وَلَوْ كَانُوا لَا يُبْصِرُونَ ﴿٣٤﴾

45. Certainly, Allāh wrongs not men at all, but men wrong their own souls.

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ  
النَّاسَ أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٥﴾

46. And on the day when He will gather them together, *it will appear to them* as though they had not tarried in the world save for an hour of a day. They will recognize one another. Losers indeed are those who deny the meeting with Allāh

وَيَوْمَ يَحْشُرُهُمْ كَأَن لَّمْ يَلْبَثُوا  
إِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُونَ  
بَيْنَهُمْ ۚ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا  
بِلِقَاءِ اللَّهِ وَمَا كَانُوا مُهْتَدِينَ ﴿٣٦﴾

\* and would not follow guidance.

\* 47. And if We show thee *in thy lifetime the fulfilment of* some of the things with which We have threatened them, *thou wilt know it*; or if We cause thee to die *before that*, then to Us is their return, *and thou wilt see the fulfilment in the next world*; and Allāh is Witness to all that they do.

وَلَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ  
أَوْ نَتَوَقَّيَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ  
اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ ﴿٣٧﴾

48. And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.

وَلِكُلِّ أُمَّةٍ رَّسُولٌ ۚ فَإِذَا جَاءَ رَسُولُهُمْ  
قُضِيَ بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا  
يُظْلَمُونَ ﴿٣٨﴾

\* 41. and **your Lord knows best** those who provoke disorder.

\* 42. And if they accuse **you** of lying, say, 'I am accountable for my actions and you for **yours**.'

\* 46. ... and would **not be guided**.

\* 47. And if We make you witness a part of what We promised them or cause you to die *before that*, to Us shall be their return; then will Allāh stand witness against what they do.

49. And they say, 'When will this promise be fulfilled, if you are truthful?'

50. Say, 'I have no power for myself over any harm or benefit, save that which Allāh wills. For every *disbelieving* people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it.'

51. Say, 'Tell me, if His punishment comes upon you by night or by day, \*how will the guilty run away from it?'

52. 'Is it then when it has befallen you that you will believe in it? What! Now! And *before this* you used to demand its speedy coming?'

53. Then will it be said to those who did wrong, 'Taste ye the abiding punishment. You are not requited save for that which you used to earn.'

54. And they enquire of thee, 'Is it true?' Say, 'Yea, by my Lord! It is most surely true; and you cannot frustrate it.'

#### R. 6.

55. And if every soul that does wrong possessed all that is in the earth, it would surely offer to ransom *itself* therewith. And they will conceal *their* remorse when they see the punishment. And judgment shall be passed between them with equity, and they shall not be wronged.

\*56. Know ye! to Allāh, surely, belongs whatever is in the heavens and the earth. Know ye, that Allāh's promise is surely true! But most of them understand not.

\*51. ... how could the guilty escape it however hastily?

\*56. Lo! To Allāh, surely, belongs whatever is in the heavens and the earth. Lo! Verily, the promise of Allāh is true. But most of them know not.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَأْذِنُونَ سَاعَةً وَلَا يَسْتَقْدِرُونَ ﴿٥٠﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيَاتًا أَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُونَ ﴿٥١﴾

أَنْتُمْ إِذَا مَا وَقَعَ أَمَنْتُمْ بِهِ وَالَّذِينَ قَدْ كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ﴿٥٢﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٥٣﴾

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ قُلْ إِيَّايَ دَرَيْتُ إِنَّهُ لَحَقٌُّ مِمَّا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٤﴾

وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَّا فِي الْأَرْضِ لَافْتَدَتْ بِهِ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَوُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٥﴾

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٦﴾

57. He it is Who gives life and causes death, and to Him shall you be brought back.

58. O mankind! there has indeed come to you an exhortation from your Lord and a cure for whatever *disease* there is in the hearts, and a guidance and a mercy to the believers.

59. Say, 'All this is through the grace of Allāh and through His mercy; therein, therefore, let them rejoice. That is better than what they heard.'

60. Say, 'Have you considered that Allāh sent down provision to you, then you made *some* of it unlawful and *some* lawful?' Say, 'Has Allāh permitted you *that* or do you invent lies against Allāh?'

61. What think those who invent lies against Allāh of the Day of Resurrection? Surely, Allāh is gracious towards mankind, but most of them are not thankful.

R. 7.

\* 62. And thou art not engaged in anything, and thou recitest not from Him any portion of the Qur'ān, and you do no work, but We are witnesses of you when you are engrossed therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

63. Behold! the friends of Allāh shall certainly have no fear, nor shall they grieve—

\* 64. Those who believed and kept to righteousness—

\* 62. And **you are** not engaged in anything, and **you** recite not from Him any portion of the Qur'ān, and **you** do not do **anything but** We watch you when you are engrossed therein. And **nothing is hidden from the view of your Lord**—even that which weighs no more than a particle or less thereof, or greater than that in the earth or in the heavens—but it is recorded in a clear Book.

\* 64. Those who believed and acted ever righteously.

هُوَ يَخْي وَيُحْيِي وَيُمِيتُ وَيُحْيِي وَيُزْجَعُونَ ﴿٥٧﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَ شَكْمُ  
مَوْعِظَةٍ مِّن رَّبِّكُمْ وَ شِفَاءٌ لِّمَا  
فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ  
لِّلْمُؤْمِنِينَ ﴿٥٨﴾

قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ  
فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٥٩﴾

قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِّن  
رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَ حَلَالًا  
قُلْ أَلَّهُ أَذِنَ لَكُمْ أَمْ عَلَى اللَّهِ  
تَفْتَرُونَ ﴿٦٠﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكُذِبَ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ لَذُو  
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ  
لَا يَشْكُرُونَ ﴿٦١﴾

وَمَا تَكُونُ فِي شَأْنٍ وَ مَا تَتَلَوْنَ مِنْهُ  
مِنْ قُرْآنٍ وَ لَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا  
كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ  
وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ  
فِي الْأَرْضِ وَ لَا فِي السَّمَاءِ وَ لَا أَصْغَرَ  
مِنْ ذَلِكَ وَ لَا أَكْبَرَ إِلَّا فِي كِتَابٍ  
مُّبِينٍ ﴿٦٢﴾

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ  
لَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

الَّذِينَ آمَنُوا وَ كَانُوا يَتَّقُونَ ﴿٦٤﴾

65. For them are glad tidings in the present life and *also* in the Hereafter—there is no changing the words of Allāh; that indeed is the supreme triumph.

\* 66. And let not their words grieve thee. Surely, all power belongs to Allāh. He is the All-Hearing, the All-Knowing.

\* 67. Behold! whoever is in the heavens and whoever is in the earth is Allāh's. Those who call on others than Allāh do not *really* follow *these* 'partners'; they follow only a conjecture, and they do nothing but guess.

\* 68. He it is Who has made for you the night *dark* that you may rest therein, and the day full of light. Surely, therein are Signs for a people who listen.

69. They say, 'Allāh has taken unto Himself a son.' Holy is He! He is Self-Sufficient. To Him belongs whatsoever is in the heavens and whatsoever is in the earth. You have no authority for this. Do you say against Allāh what you know not?

70. Say, 'Those who invent a lie against Allāh shall not prosper.'

\* 71. *They will have some* enjoyment in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they used to disbelieve.

\* 66. And let not their words grieve **you**. Surely, **all** majesty belongs to Allāh.

\* 67. **Lo! To Allāh belongs whatever is in the heavens and whatever is in the earth.** Those who **pray to partners beside Allāh** do not *really* follow **them**. They follow **nothing but fancy and indulge not but in conjectures.**

\* 68. He it is Who has made for you the night that you may rest therein, and the day **illuminat-**ing.

\* 71. *They will have* **a small transient gain** in this world. Then to Us is their return. Then shall We make them taste a severe punishment, because they **would not believe.**

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَ  
فِي الْآخِرَةِ ۚ لَا تَبْدِيلَ لِكَلِمَاتِ  
اللَّهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٥﴾

وَلَا يَحْزُنُكَ قَوْلُهُمْ ۚ إِنَّ الْعِزَّةَ  
لِلَّهِ جَمِيعًا ۚ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٦﴾

أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي  
الْأَرْضِ ۚ وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ  
دُونِ اللَّهِ شُرَكَاءَ ۚ إِنَّ يَتَّبِعُونَ إِلَّا  
الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٦٧﴾

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ  
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٦٨﴾

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ هُوَ  
الْغَنِيُّ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي  
الْأَرْضِ ۚ إِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ  
بِهَٰذَا أَوْ تَقُولُونَ عَلَى اللَّهِ مَا لَا  
تَعْلَمُونَ ﴿٦٩﴾

قُلْ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ  
الْكُذِبَ لَا يُفْلِحُونَ ﴿٧٠﴾

مَتَاعًا فِي الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ  
ثُمَّ نُنْزِلُ لَهُمُ الْعَذَابَ الشَّدِيدَ ۚ بِمَا  
كَانُوا يَكْفُرُونَ ﴿٧١﴾

R. 8.

72. And recite unto them the story of Noah, when he said to his people, 'O my people, if my station *with God* and my reminding you *of your duty* through the Signs of Allāh offend you—and in Allāh do I put my trust—muster then *all* your designs, *you* and your 'partners'; then let not your course of action be obscure to you; then carry out *your designs* against me and give me no respite.

73. 'But if you turn back, *remember*, I have not asked of you any reward.  
\* My reward is with Allāh alone, and I have been commanded to be of those who are resigned *to Him*.'

74. But they rejected him, so We saved him and those who were with  
\* him in the Ark. And We made them inheritors *of Our favours*, while We drowned those who rejected Our Signs. See then, how was the end of those who had been warned!

75. Then We sent, after him, *other* Messengers to their *respective* peoples, and they brought them clear proofs. But they would not believe *in them*, because they had rejected them before. Thus do We seal the hearts of transgressors.

76. Then did We send, after them, Moses and Aaron to Pharaoh and his chiefs with Our Signs, but they behaved arrogantly. And they were a sinful people.

77. And when there came to them the truth from Us, they said, 'This is surely a manifest enchantment.'

78. Moses said, 'Do you say *this* of the truth when it has come to you? Is this enchantment? And the enchanters never prosper.'

وَإِذْ عَلَيْنَاهُمْ نَبَأُ نُوحٍ إِذْ قَالَ لِقَوْمِهِ  
يَقُومُوا لِي أَنْ كَانَتْ كَبْرًا عَلَيْكُمْ مَقَارِي وَ  
تَذَكِّرِي بِآيَاتِ اللَّهِ فَفَعَلَى اللَّهِ  
تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ  
ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ  
اقْضُوا إِلَيَّ وَلَا تُنْظِرُونِ ﴿٤٧﴾

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ  
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَآمَرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٤٨﴾

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَعَهُ فِي  
الْفُلْكِ وَجَعَلْنَاهُمْ خَلِيفَةً وَأَعْرَضْنَا  
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ  
كَانَ عَاقِبَةُ الْمُتَذَكِّرِينَ ﴿٤٩﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَى قَوْمِهِمْ  
فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا  
لِيُؤْمِنُوا بِمَا كَذَّبُوا بِهِ مِنْ قَبْلُ  
كَذَلِكَ نَطْبَعُ عَلَى قُلُوبِ الْمُعْتَدِينَ ﴿٥٠﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَى وَهَارُونَ  
إِلَى فِرْعَوْنَ وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا  
وَكَانُوا قَوْمًا مُجْرِمِينَ ﴿٥١﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا  
إِنَّ هَذَا سِحْرٌ مُبِينٌ ﴿٥٢﴾

قَالَ مُوسَى أَتَقُولُونَ لِلْحَقِّ لَمَّا  
جَاءَكُمْ سِحْرٌ هَذَا وَلَا يُفْلِحُ  
السَّاحِرُونَ ﴿٥٣﴾

\* 73. ... and I have been commanded to be of those who **have submitted**.'

\* 74. And We made them inheritors *of the land*, while We drowned those who rejected Our Signs.

79. They said, 'Hast thou come to us that thou mayest turn us away from what we found our fathers following, and that you two may have greatness in the land? But we will not believe in either of you.'

80. And Pharaoh said, 'Bring to me every expert magician.'

81. And when the magicians came, Moses said to them, 'Cast ye what you would cast.'

82. And when they had cast, Moses said, 'What you have brought is *mere* sorcery. Surely, Allāh will make it vain. Verily, Allāh does not allow the work of mischief-makers to prosper.'

83. 'And Allāh establishes the truth by His words, even though the sinners be averse to it.'

#### R. 9.

\* 84. And none obeyed Moses save some youths from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And of a truth, Pharaoh was a tyrant in the land and surely he was of the transgressors.

85. And Moses said, 'O my people, if you have believed in Allāh, then in Him put your trust, if you indeed submit to His will.'

86. And they said, 'In Allāh do we put our trust. Our Lord, make us not a trial for the wrongdoing people.'

87. 'And deliver us by Thy mercy from the disbelieving people.'

\* 84. And none obeyed Moses **except a generation** from among his people, because of the fear of Pharaoh and their chiefs, lest he should persecute them. And verily, Pharaoh was a tyrant in the land, and **certainly** he was of the transgressors.

قَالُوا أَجِئْتَنَا لِنَلْفِتَنَّا عَمَّا وَجَدْنَا  
عَلَيْهِ آبَاءَنَا وَنَكُونَ لَكُمَا الْكِبَرِيَاءِ  
فِي الْأَرْضِ وَمَا نَحْنُ لَكُمَا بِمُؤْمِنِينَ ﴿٨١﴾

وَقَالَ فِرْعَوْنُ اسْتَوْفِينِي بِكُلِّ سَاحِرٍ  
عَلِيمٍ ﴿٨٢﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَى  
أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٣﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ  
السَّحَرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ  
لَا يُضِلُّ عَمَلِ الْمُفْسِدِينَ ﴿٨٤﴾

وَيُحَقِّقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ  
الْمُجْرِمُونَ ﴿٨٥﴾

فَمَا آمَنَ لِمُوسَى إِلَّا ذُرِّيَّةٌ مِنْ  
تَوَمِّهِ عَلَى خَوْفٍ مِنْ فِرْعَوْنَ وَ  
مَلَائِهِمْ أَنْ يُفْتِنَهُمْ وَإِنَّ فِرْعَوْنَ  
لَعَالِي فِي الْأَرْضِ وَإِنَّهُ لَمِنَ  
الْمُصْرِفِينَ ﴿٨٦﴾

وَقَالَ مُوسَى يَقُولُونَ كُنْتُمْ أُمَّتَهُ  
بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ  
مُسْلِمِينَ ﴿٨٧﴾

فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا  
فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ﴿٨٨﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٩﴾

\* 88. And We spoke to Moses and his brother, *saying*, ‘Take, ye twain, *some* houses for your people in *the* town, and make your houses so as to face one another, and observe Prayer. And give glad tidings to the believers.’

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَن تَبَوِّأَ  
لِقَوْمِكَ مَقَامًا يَّوْضَعُ بُيُوتُهُمْ ۖ وَاجْعَلْهُمَا  
بُيُوتًا تَكُونُ قِبْلَةً ۖ وَأَقِيمُوا الصَّلَاةَ  
وَبَشِّرِ الْمُؤْمِنِينَ ﴿٨٨﴾

\* 89. And Moses said, ‘Our Lord, Thou hast bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our Lord, that they are leading *men* astray from Thy path. Our Lord! destroy their riches and attack their hearts—and they are not going to believe until they see the grievous punishment.’

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ  
وَمَلَآئِكَتَهُ زِينَةً دُّنْيَا ۖ وَأَمْوَالًا فِي الْحَيَاةِ  
الدُّنْيَا ۖ رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ ۚ  
رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ  
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا  
الْعَذَابَ الْأَلِيمَ ﴿٨٩﴾

90. He said, ‘Your prayer is accepted. So be ye twain steadfast, and follow not the path of those who know not.’

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمْ  
فَاسْتَقِيمَا وَلَا تَتَّبِعِنَّ سَبِيلَ  
الَّذِينَ لَا يَعْلَمُونَ ﴿٩٠﴾

\* 91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them wrongfully and aggressively, till, when *the calamity* of drowning overtook him, he said, ‘I believe that there is no

وَجَاءُوا زُنًا بِبَنِي إِسْرَءِيلَ الْبَحْرَ  
فَاتَّبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا  
وَعَدُوًّا ۖ حَتَّىٰ إِذَا أَذْرَكَهُ الْغَرَقُ ۖ قَالَ  
أَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي آمَنْتُ

\* 88. And We spoke to Moses and his brother, *saying*, ‘**Build** houses for your people in *the* city and make your houses **facing in the same direction**, and observe Prayer.

**Note:** The Arabic words *waj' alū buyūtakum qiblatan* ( وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً ) in this verse may mean: facing the Qiblah i.e., the point or place to which the worship is oriented or facing each other or facing in the same direction.

As for the first meaning it is difficult to adopt this because there was no definite Qiblah prescribed for the Children of Israel before the building of the Temple of Solomon.

If the second meaning is preferred then the scenario will be that of houses built facing each other for the purpose of security.

We prefer the third option, meaning: **build your houses facing the same direction**. This has the advantage of enabling all the dwellers of the houses to worship in the same direction which creates a sense of unity and discipline among them.

Immediately after this instruction the believers are admonished to observe prayer which further strengthens our view. Because the Arabic word *aqīmu al-ṣalāta* ( أَقِيمُوا الصَّلَاةَ ) does not merely enjoin performance of individual prayer but emphasises the performance of prayer in congregation.

\* 89. And Moses said, ‘Our Lord, **You have** bestowed upon Pharaoh and his chiefs **ornaments and wealth in this life**. Our Lord, it results only in their leading *people* astray from **Your path**. Our Lord, obliterate their riches and be severe on their hearts, because *it seems* they would not believe until they see a grievous punishment.’

\* 91. And We brought the children of Israel across the sea; and Pharaoh and his hosts pursued them **with evil intent and enmity**.

God but He in Whom the children of Israel believe, and I am of those who submit to Him.'

\*92. What! Now! while thou wast disobedient before *this* and wast of those who create disorder.

93. So this day We will save thee in thy body *alone* that thou mayest be a Sign to those *who come* after thee. And surely, many of mankind are heedless of Our Signs.

R. 10.

94. And We assigned to the children of Israel an excellent abode, and We provided them with good things, and they differed not until there came to them the knowledge. Surely, thy Lord will judge between them on the Day of Resurrection concerning that in which they differed.

95. And if thou art in doubt concerning that which We have sent down to thee, ask those who have been reading the Book before thee. Indeed the truth has come to thee from thy Lord; be not, therefore, of those who doubt.

96. And be not thou of those who reject the Signs of Allāh, or thou shalt be of the losers.

97. Surely, those against whom the word of thy Lord has taken effect will not believe,

98. Even if there come to them every Sign, till they see the grievous punishment.

99. Why was there no *other* people, save the people of Jonah, who should have believed so that their belief would have profited them? When they believed, We removed from them the punishment of disgrace in the present life, and We gave them provision for a while.

\*92. What! Now! while **you have been disobedient before and were of those who do mischief.**

بِهِ بَنَوْا إِسْرَءِيلَ وَ أَنَا مِنَ  
الْمُسْلِمِينَ ﴿٩١﴾

الَّذِينَ وَقَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ  
الْمُفْسِدِينَ ﴿٩٢﴾

فَإِلْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ  
خَلْفَكَ آيَةً ۚ وَلَئِنْ كَثُرُوا مِنْ النَّاسِ  
عَنْ آيَتِنَا لَغَفُلُونَ ﴿٩٣﴾

وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَبْوَآءَ  
صَدَقٍ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ ۖ فَمَا  
اِخْتَلَفُوا حَتَّى جَاءَهُمُ الْعِلْمُ ۚ إِنَّ  
رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ  
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٩٤﴾

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ  
فَسْأَلِ الَّذِينَ يَفْقَهُوْنَ الْكِتَابِ مِنَ  
قَبْلِكَ ۚ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ  
فَلَا تَكُ مِنَ الْمُمْتَرِينَ ﴿٩٥﴾

وَلَا تَكُ مِنَ الَّذِينَ كَذَّبُوا بِآيَاتِ  
اللَّهِ فَتَكُونُ مِنَ الْخَاسِرِينَ ﴿٩٦﴾

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ  
رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٧﴾

وَلَوْ جَاءَ ثَمَّ كُلُّ آيَةٍ حَتَّى يَرَوْا  
الْعَذَابَ الْأَلِيمَ ﴿٩٨﴾

فَلَوْلَا كَانَتْ قَرْيَةٌ أَمَنَتْ فَتَنْفَعَهَا  
إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ ۚ لَمَّا أَمْنُوا  
كَشَفْنَا عَنْهُمْ عَذَابَ الْخُرْجِيِّ فِي  
الْحَيَوةِ الدُّنْيَا وَ مَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٩﴾



100. And if thy Lord had *enforced* His will, surely, all who are on the earth would have believed together. Wilt thou, then, force men to become believers?

101. And no soul can believe except by the permission of Allāh. And He makes *His* wrath *descend* on those who will not use their reason.

102. Say, 'Consider what is *happening* in the heavens and the earth.' But Signs and Warners avail not a people who will not believe.

103. What then do they expect save the like of the days of *punishment* suffered by those who passed away before them? Say, 'Wait then, and I am with you among those who wait.'

104. Then shall We save Our Messengers and those who believe. Thus *does it always happen*; it is incumbent on Us to save believers.

#### R. 11.

105. Say, "O ye men, if you are in doubt as to my religion, then *know* that I worship not those whom you worship beside Allāh, but I worship Allāh *alone* Who causes you to die, and I have been commanded to be of the believers,

106. "And *I have also been commanded to say*: 'Set thy face toward religion as one ever inclined *to God*, and be not thou of those who ascribe partners *to Him*.

107. 'And call not, beside Allāh, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.'"

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ  
كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ  
حَتَّى يَكُونُوا مُؤْمِنِينَ ﴿١٠٠﴾

وَمَا كَانَ لِنَفْسٍ أَنْ تُوَمِّنَ إِلَّا بِإِذْنِ  
اللَّهِ ۚ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا  
يَعْقِلُونَ ﴿١٠١﴾

قُلْ انْظُرُوا مَاذَا فِي السَّمُوتِ وَ  
الْأَرْضِ ۚ وَمَا تُغْنِي الْآيَاتُ وَالتَّذْذُرُ  
عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴿١٠٢﴾

فَهَلْ يَنْتَظِرُونَ إِلَّا مِثْلَ أَيَّامِ الَّذِينَ  
خَلَوْا مِنْ قَبْلِهِمْ ۚ قُلْ فَانْتَظِرُوا رَبِّي  
مَعَكُمْ ۖ مِنَ الْمُنْتَظِرِينَ ﴿١٠٣﴾

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ  
حَقًّا عَلَيْنَا نُنَجِّي الْمُؤْمِنِينَ ﴿١٠٤﴾

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ  
مِّنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ  
مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ  
الَّذِي يَتَوَفَّيْكُمْ ۖ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٥﴾

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا  
وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ  
وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا  
مِنَ الظَّالِمِينَ ﴿١٠٧﴾

108. And if Allāh touch thee with harm, there is none who can remove it but He: and if He desire good for thee, there is none who can repel His grace. He causes it to reach whomsoever of His servants He wills. And He is the Most Forgiving, Merciful.

109. Say, 'O ye men, now has the truth come to you from your Lord. So whosoever follows the guidance, follows it only for the good of his own soul, and whosoever errs, errs only against it. And I am not a keeper over you.'

110. And follow that which is revealed to thee and be steadfast until Allāh give His judgment. And He is the Best of judges.

وَلَا يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفٌ  
لَهُ إِلَّا هُوَ ۚ وَلَا يُؤْذِيكَ بَخِيرٌ فَلَا رَادٌّ  
لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ ۚ مِّنْ  
عِبَادٍ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿٣٨﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ  
مِن رَّبِّكُمْ ۚ فَمَن اهْتَدَىٰ فَإِنَّمَا  
يَفْعَلُ لِنَفْسِهِ ۚ وَمَن ضَلَّ فَإِنَّمَا  
يَفْعَلُ عَلَيَّهَا ۚ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿٣٩﴾

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ ۚ وَاصْبِرْ حَتَّىٰ  
يُخْرِكَ اللَّهُ بِكَ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٤٠﴾



١٠ ركوعاتها

سُورَةُ هُودٍ مَكِّيَّةٌ ١١

آياتها ١٢٤



## HÜD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Alif Lām Rā.† *This is a Book whose verses have been made unchangeable and then they have been expounded in detail. It is from One Wise, and All-Aware.*
3. *It teaches* that you should worship none but Allāh. I am to you a Warner, and a bearer of glad tidings from Him;
4. And that you seek forgiveness of your Lord, *and* then turn to Him. He will provide for you a goodly provision until an appointed term. And He will grant His grace to every
- \* one possessed of merit. And if you turn away, then surely, I fear for you the punishment of a dreadful day.
5. To Allāh is your return; and He has power over all things.
6. Now surely, they fold up their breasts that they may hide themselves from Him. Aye, *even* when they cover themselves with their garments, He knows what they conceal and what they reveal. Surely, He is well aware of what is in *their* breasts.
7. And there is no creature that moves in the earth but it is for Allāh
- \* to provide it with sustenance. And He knows its lodging and its home. *All this is recorded in a clear Book.*

† I am Allāh Who is All-Seeing.

- \* 2. Alif Lām Rā. This is a book whose verses are fortified and made flawless and then they have been expounded in detail.
- \* 4. And if you turn away, then surely, I fear for you the punishment of a colossal day.
- \* 7. And He knows its place of temporary settlement and permanent abode.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الَّذِي كَتَبَ أَحْكَمَتْ آيَتُهُ ثُمَّ  
فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ۝

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِنْهُ  
نَذِيرٌ وَبَشِيرٌ ۝

وَإِنْ اسْتَغْفِرُوا ذُنُوبَكُمْ ثُمَّ تَوْبُوا  
إِلَيْهِ يُعْطِكُمْ مَتَاعًا حَسَنًا إِلَى  
أَجَلٍ مُّسَمًّى ۖ وَيُؤْتِ كُلَّ ذِي فَضْلٍ  
فَضْلَهُ ۚ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ  
عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ۝

إِلَى اللَّهِ مَرْجِعُكُمْ ۖ وَهُوَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ۝

أَلَا إِنَّهُمْ يَتَّبِعُونَ صُدُورَهُمْ لِيُخْفُوا  
مِنْهُ ۚ وَلَا حِيلَ ۚ يَسْتَغْشُونَ ثِيَابًا بِهَمٍّ  
يَعْلَمُ مَا يُسْرُونَ ۚ وَمَا يُغْلِنُونَ ۚ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ۝

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى  
إِلَهِ رِزْقُهَا ۖ وَيَعْلَمُ مُسْتَقَرَّهَا وَ  
مُسْتَوْدَعَهَا ۚ كُلٌّ فِي كِتَابٍ مُبِينٍ ۝

8. And He it is Who created the heavens and the earth in six periods, and His throne rests on water, that He might prove you *to show* which of you is best in conduct. And if thou say, 'You shall surely be raised after death,' those who disbelieve will certainly say, 'This is nothing but clear deception.'

9. And if We put off their punishment until a reckoned time, they would certainly say, 'What withholds it?' Now surely, on the day that it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

R. 2.

10. And if We make man taste of mercy from Us, and then take it away from him, verily, he is despairing, ungrateful.

11. And if after an adversity has touched him We cause him to taste of prosperity, he will assuredly say, 'Gone are the ills from me.' Lo! he is exultant, boastful;

12. Save those who are steadfast and do good works. It is they who will have forgiveness and a great reward.

13. *They imagine that* thou art now perhaps going to abandon part of that which has been revealed to thee; and thy bosom is becoming straitened thereby because they say, 'Wherefore has not a treasure been sent down to him or an angel come with him?' Verily, thou art only a Warner, and Allāh is Guardian over all things.

14. Do they say, 'He has forged it?' Say, 'Then bring ten Chapters like it, forged, and call on whom you can beside Allāh, if you are truthful.'

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّا نَمُوتُ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ۝

وَلَئِنْ أَخَّرْنَا عَنْهُمْ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۚ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوعًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ ۝

وَلَئِنْ أَذَقْنَاهُ نِعْمَاءَ بَعْدَ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي ۚ إِنَّهُ لَفَرِحٌ فَخُورٌ ۝

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ۝

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَارِئٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ۝

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝

15. And if they do not respond to you, then know that it has been revealed *replete* with Allāh's knowledge and that there is no God but He. Will you then submit?

16. Whoso desires the present life and its embellishment, We will fully repay them for their works in this *life* and they shall not be wronged therein.

17. Those are they who shall have nothing in the Hereafter save the Fire, and that which they wrought in this *life* shall come to naught, and vain shall be that which they used to do.

\* 18. Can he, then, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy, *be an impostor*? Those *who consider these matters* believe therein, and whoever of the *opposing parties* disbelieves in it, Fire shall be his promised place. So be not thou in doubt about it. Surely, it is the truth from thy Lord; but most men do not believe.

19. And who is more unjust than he who forges a lie against Allāh? Such shall be presented before their Lord,

فَإِنَّمَا يَسْتَجِيبُوْا لَكُمْ فَاَعْلَمُوْا اَتَمَّ  
اَنْزَلَ يَعْلَمُ اللّٰهُ وَاَنْ لَا اِلٰهَ اِلَّا هُوَ فَهَلْ  
اَنْتُمْ مُّسْلِمُوْنَ ﴿١٥﴾

مَنْ كَانَ يَرْيِدُ الْحَيٰوةَ الدُّنْيَا وَزَيِّنَتْهَا  
نُوفًا لِّیْهِمْ اَعْمَا لَهُمْ فِیْهَا وَهُمْ فِیْهَا  
لَا یُبْخَسُوْنَ ﴿١٦﴾

اُولٰٓئِكَ الَّذِیْنَ لَیْسَ لَهُمْ فِی الْاٰخِرَةِ اِلَّا  
النَّارُ ۖ وَحِطَّ مَا صَنَعُوْا فِیْهَا وَبِطُلَّ مَا  
كَانُوْا یَعْمَلُوْنَ ﴿١٧﴾

اَفَمَنْ كَانَ عَلٰی بَیِّنَةٍ مِّنْ رَّبِّهِ وَيَتْلُوْهُ  
شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوَسًّی  
ۭ اِمَّا مَا دَرَخِمۡهُ ۚ اُولٰٓئِكَ یُؤْمِنُوْنَ بِهٖ  
وَمَنْ یَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالْاَنۡزَارُ  
مُوَعَّدَةٌ ۚ فَلَا تَكُ فِیْ مِرَیۡةٍ مِّنْهُ ۚ  
اِنَّهُ الْحَقُّ مِّنْ رَّبِّكَ وَلٰكِنْ اَكْثَرُ النَّاسِ  
لَا یُؤْمِنُوْنَ ﴿١٨﴾

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلٰی اللّٰهِ كِبٰۤیۡا  
اُولٰٓئِكَ یُعْرَضُوْنَ عَلٰی رَّبِّهِمْ وَ یَقُوْلُ

\* 18. Can he, then, *be an impostor*, who possesses a clear proof from his Lord, and *to testify to whose truth* a witness from Him shall follow him, and who was preceded by the Book of Moses, a guide and a mercy? **They believe in him; and whoever from among the different sects rejects him,** Fire shall be his promised **abode**. So be not in doubt about it. Surely, it is the truth from **your** Lord; but **most people** do not believe.

**Note:** It is very important to determine to whom the pronoun 'they' refers. The only two persons mentioned in this verse are the Holy Prophet (may peace and blessings of Allāh be upon him) and the Divine witness who is to follow him. As far as Moses is concerned, it is not he but his Book to which reference is made because Books do not believe. It leaves us with the only option that a body of people is implied in the verse. The pronoun refers not only to the Prophet himself but also to his subordinate witness and some others.

The above verse should be understood in the same context that not only the Prophet and his witness believe in the truth of the Prophet and testify to it, but also the large number of their followers do the same.

It should be remembered that sometimes great Prophets are mentioned in the singular as one person but they have the potential to multiply and spread out. They are referred to as '*ummah*' (أمة), a large body of people in themselves. For reference see chapter 16 verse 121.

Some have understood the pronoun 'they' ('*ulā'ika*' اُولَٰئِكَ) to refer to Moses and his people.

and the witnesses will say, 'These are they who lied against their Lord.' Now surely, the curse of Allāh is on the unjust:

20. Who turn *men* away from the path of Allāh and seek to make it crooked. And these it is who disbelieve in the Hereafter.

21. Such can never frustrate *God's plans* in the land, nor have they any friends beside Allāh. Punishment will be doubled for them. They can neither hear, nor can they see.

22. It is these who have ruined their souls, and that which they fabricated shall fail them.

23. Undoubtedly, it is they who shall be the greatest losers in the Hereafter.

24. Verily, those who believe and do good works, and humble themselves before their Lord—these are the inmates of Heaven; therein shall they abide.

25. The case of the two parties is like *that of the blind and the deaf*, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?

R. 3.

26. And We sent Noah to his people, and he said, 'Truly, I am a plain Warner to you,

27. 'That you worship none but Allāh. Indeed, I fear for you the punishment of a grievous day.'

28. The chiefs of his people, who disbelieved, replied, 'We see in thee nothing but a man like ourselves, and we see that none have followed thee but those who, to all outward appearance, are the meanest of us. And we do not see in you any superiority over us;

الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ  
أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٩﴾

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ  
وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ  
كٰفِرُونَ ﴿٢٠﴾

أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَ  
مَا كَانَ لَهُمْ مِن دُونِ اللَّهِ مِن أَوْلِيَاءَ ۚ  
يُضَعَّفُ لَهُمُ الْعَذَابُ ۖ مَا كَانُوا  
يَسْتَطِيعُونَ السَّمْعَ وَ مَا كَانُوا  
يُبْصِرُونَ ﴿٢١﴾

أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَ  
ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٢﴾  
لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمْ  
الْأَخْسَرُونَ ﴿٢٣﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَآخَبَتُوا إِلَىٰ رَبِّهِمْ ۚ أُولَٰئِكَ أَصْحَابُ  
الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٤﴾

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَىٰ وَالْأَصَمِّ وَ  
الْبَصِيرِ وَالسَّمِيعِ ۚ هَلْ يَسْتَوِينَ مَثَلًا ۚ  
بَع ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ ۖ إِنَّا لَكُم  
نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

أَن لَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمِ الْيَوْمِ ﴿٢٧﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ  
مَا تَرَكُ إِلَّا بَشَرًا مِّثْلَنَا وَ مَا تَرَكُ  
آتِبَعَكَ إِلَّا الَّذِينَ هُمْ أَرَادُوا لَنَا بِآدِي  
الرَّأْيِ ۚ وَ مَا نَرَىٰ لَكُمْ عَلَيْنَا مِن فَضْلٍ

may, we believe you to be liars.’

29. He said, “O my people, tell me: if I stand on a clear proof from my Lord and He has bestowed upon me from Himself a great mercy which has been rendered obscure to you, shall we force it upon you, while you are averse thereto?

30. “And O my people, I ask not of you any wealth in return for it. My reward is due from Allāh alone. And I am not going to drive away those who believe. They shall certainly meet their Lord. But I consider you to be a people who act ignorantly.

31. “And O my people, who would help me against Allāh, if I were to drive them away? Will you not then consider?

32. “And I say not to you, ‘I possess the treasures of Allāh,’ nor do I know the unseen, nor say I, ‘I am an angel.’ Nor say I concerning those whom your eyes despise, ‘Allāh will not bestow any good upon them’—Allāh knows best whatever is in their minds—Surely, I should then be of the unjust.”

33. They said, ‘O Noah, thou hast indeed disputed with us *long* and hast disputed with us many a time; bring us now that with which thou threatenest us, if thou art of those who speak the truth.’

34. He said, ‘Allāh alone will bring it to you, if He please, and you cannot frustrate *God’s purpose*.

\* 35. ‘And my advice will profit you not if I desire to advise you. if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.’

بَلْ نَحْنُكُمْ كَاذِبِينَ ﴿٢٨﴾

قَالَ يَقُولُوا ادْعِيهِمْ إِنَّ كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَأَتَيْنِي رَحْمَةً مِّن عِندِهِ فَتَحْيِيَّتْ عَلَيْكُمْ ؕ أَتُلْزِمُكُمُوهَا وَ أَنْتُمْ لَهَا كَاهِرُونَ ﴿٢٩﴾

وَيَقُولُوا لَا أَسْأَلُكُمْ عَلَيْهِ مَا لَا ؕ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَمَا أَنَا بِطَارِدٍ الَّذِينَ آمَنُوا ؕ إِنَّهُمْ مُّلْقُوا رِجْهَـمْ وَلَكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ﴿٣٠﴾

وَيَقُولُوا مَن يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ ؕ أَفَلَا تَذَكَّرُونَ ﴿٣١﴾

وَلَا أَقُولُ لَكُمْ عِندِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبُ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَن يُؤْتِيَهُمُ اللَّهُ خَيْرًا ؕ اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ ؕ إِنِّي إِذًا لَّمِنَ الظَّالِمِينَ ﴿٣٢﴾

قَالُوا لَيْسَ بِكَ بِتَنبَأ فَاكْثُرْتَ جِدَا لَنَّا فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٣﴾

قَالَ إِنَّمَا يَأْتِيَنكُمْ بِوَلَاءِ اللَّهِ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٣٤﴾

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ وَ إِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

\* 35. ‘And my **admonishment** will profit you not, **however much** I desire to **admonish** you, if Allāh intends to destroy you. He is your Lord and to Him shall you be made to return.’

36. Do they say, 'He has forged it?' Say, 'If I have forged it, on me be my sin and I am clear of the sins you commit.'

R. 4.

37. And it was revealed to Noah, 'None of thy people will believe except those who have already believed; grieve not therefore at what they have been doing.

38. 'And build thou the Ark under Our eyes and *as commanded by* Our revelation. And address not Me concerning the wrongdoers. They are surely going to be drowned.'

39. And he was making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, 'If *now* you mock at us, *the time is coming when* we shall mock at you even just as you mock *now*.

40. 'Then you shall know who it is on whom will come a punishment that will disgrace him, and on whom will fall a lasting punishment.'

41. Till, when Our command came and the fountains of the earth gushed forth, We said, 'Embark therein two of every kind, male and female, and thy family, except those against whom the word has already gone forth, and those who believe.' And there did not believe *and live* with him except a few.

42. And he said, 'Embark therein. In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful.'

43. And it moved along with them on waves like mountains. And Noah cried unto his son, while he was *keeping* apart, 'O my son, embark with us and be not with the disbelievers.'

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِن  
افْتَرَيْتُهُ فَعَلَيَّ إِجْرَائِي وَأَنَا بِرَئِيءٌ  
مِمَّا تَجْعَرُونَ ﴿٣٦﴾

وَأَوْحِيَ إِلَى نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ  
قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ  
بِمَا كَانُوا يَفْعَلُونَ ﴿٣٧﴾

وَأَوْصِنَاكَ بِالْعِزِّ بِأَعْيُنِنَا وَوَحْيُنَا  
لَا تَخْشَ طَئِفَتِنِ فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُّعَذَّبُونَ ﴿٣٨﴾

وَيَصْنَعُ الْفُلَكَ وَكَلَّمَا مَرَّ عَلَيْهِ  
مَلَأٌ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ  
تَسَخَرُوا مِنِّي فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا  
تَسْخَرُونَ ﴿٣٩﴾

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ  
يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾

حَتَّى إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا  
أَحْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ  
وَمَنْ أَمَّا مَنْ مَعَهُ إِلَّا قَلِيلٌ ﴿٤١﴾

وَقَالَ اذْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا  
وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤٢﴾

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَ  
نَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ  
يُوبَيَّ اذْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ  
الْكَافِرِينَ ﴿٤٣﴾



44. He replied, 'I shall soon betake myself to a mountain which will shelter me from the water.' He said, 'There is no shelter *for anyone* this day, from the decree of Allāh, excepting those to whom He shows mercy.' And the wave came in between the two; so he was among the drowned.

45. And it was said, 'O earth, swallow thy water, and O sky, cease *raining*.' And the water was made to subside and the matter was ended. And *the Ark* came to rest on al-Jūdī. And it was said, 'Cursed be the wrongdoing people.'

46. And Noah cried unto his Lord and said: 'My Lord, verily, my son is of my family, and surely, Thy promise is true, and Thou art the Most Just of judges.'

47. He said: 'O Noah, he is surely not of thy family; he is indeed *a man of unrighteous conduct*. So ask not of Me that of which thou hast no knowledge. I advise thee lest thou become *one of the ignorant*.'

48. He said: 'My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.'

49. It was said, 'O Noah, descend *then* with peace from Us and blessings upon thee and upon peoples *to be born* of those with thee. And there will be *other* peoples whom We shall grant provision *for a time*, then shall a grievous punishment touch them from Us.'

50. This is of the tidings of the unseen which We reveal to thee. Thou didst not know them, neither thou nor thy people, before this. So be thou patient; for the end is for the God-fearing.

قَالَ سَاوِي إِلَى جَبَلٍ يَغَصُّنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَهُ ۚ وَحَالٌ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ ﴿٤٤﴾

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلَبِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِّلْقَوْمِ الظَّالِمِينَ ﴿٤٥﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَكَمِينَ ﴿٤٦﴾

قَالَ يَنْتُوهُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ ۚ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ ۖ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنِّي أَعِظُكَ أَن تَكُونَ مِنَ الْغَافِلِينَ ﴿٤٧﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ ۚ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٨﴾

قِيلَ يَنْتُوهُ ۚ أَهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ ۚ وَأُ مَمَّ سَمِعْتَهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٩﴾

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۚ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٥٠﴾

R. 5.

51. And to ‘Ād *We sent* their brother Hūd. He said, ‘O my people, worship Allāh *alone*. You have no God beside Him. You are but forgers of lies.

52. ‘O my people, I do not ask of you any reward therefor. My reward is not due except from Him Who created me. Will you not then understand?

53. ‘And O my people, ask forgiveness of your Lord, then turn to Him, He will send over you clouds pouring down abundant rain, and will add strength to your strength. And turn not away sinners.’

54. They said, ‘O Hūd, thou hast not brought us any clear proof, and we are not going to forsake our gods *merely* because of thy saying, nor are we going to believe in thee.

55. ‘We can only say that some of our gods have visited thee with evil.’ He replied, ‘Surely, I call Allāh to witness, and do ye also bear witness that I am clear of that which you associate as partners *with God*

56. ‘Beside Him. So devise plans against me, all *of you*, and give me no respite.

57. ‘I have indeed put my trust in Allāh, my Lord and your Lord. There is no creature that moves *on the earth* but He holds it by the forelock. Surely, my Lord *stands* on the straight path.

58. ‘If then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people take your place. And you cannot harm Him at all. Surely, my Lord is Guardian over all things.’

وَلِى عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنْ  
أَنْتُمْ إِلَّا مُفْتَرُونَ ﴿٥١﴾

يَقَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجْرِيَ  
إِلَّا عَلَى الَّذِي فَطَرَنِي ۖ أَفَلَا تَعْقِلُونَ ﴿٥٢﴾

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا  
إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ  
مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَ  
لَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٣﴾

قَالُوا يَهُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا  
نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَ  
مَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٤﴾

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا  
بِسُوءٍ قَالِ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا  
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿٥٥﴾

مِنْ دُونِهِ فَكِيدُونِي جَمِيعًا ثُمَّ لَا  
تَنْظُرُونَ ﴿٥٦﴾

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا  
مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنْ  
رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٧﴾

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا  
أُرْسِلْتُ بِهِ إِلَيْكُمْ ۖ وَيَسْتَخْلِفُ  
رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا  
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيفٌ ﴿٥٨﴾

59. And when Our command came, We saved Hūd and those who believed with him, by Our *special* mercy. And We saved them from a severe torment.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ  
آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ  
مِّنْ عَذَابٍ غَلِيظٍ ﴿٥٩﴾

60. And these were ‘Ād. They denied the Signs of their Lord and disobeyed His Messengers and followed the bidding of every haughty enemy of truth.

وَتِلْكَ عَادٌ جَعَلُوا بَايِتَ رَبِّهِمْ  
وَعَصَاؤُ رُسُلَهُ وَاتَّبَعُوا أَمْرَ كُلِّ  
جَبَّارٍ عَنِيدٍ ﴿٦٠﴾

61. And a curse was made to follow them in this world, and on the Day of Resurrection. Behold! *the tribe of* ‘Ād behaved ungratefully to their Lord. Behold! cursed are ‘Ād, the people of Hūd!

وَأُتْبِعُوا فِي هَذِهِ الدُّنْيَا لَعْنَةً وَ  
يَوْمَ الْقِيَامَةِ ۚ أَلَا إِنَّ عَادًا كَفَرُوا  
رَبَّهُمْ ۚ أَلَا بُعْدَ الرَّعَادِ قَوْمِ هُودٍ ﴿٦١﴾

R. 6.

62. And to *the tribe of* Thamūd We send their brother Šālīh. He said, ‘O my people worship Allāh; you have no God but Him. He raised you up from the earth, and settled you therein. So ask forgiveness of Him, then turn to Him *whole-heartedly*. Verily, my Lord is nigh, and answers prayers.’

وَأِلَى ثَمُودَ أَخَاهُمْ طَالِحًا قَالَ يَقُومُ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ  
هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ  
فِيهَا فَاسْتَغْفِرُوا لَهُ ثُمَّ تَوْبُوا إِلَيْهِ  
إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ ﴿٦٢﴾

63. They said, ‘O Šālīh, thou wast among us one in whom we placed our hopes. Dost thou forbid us to worship what our fathers worshipped? And we are surely in disquieting doubt concerning that to which thou callest us.’

قَالُوا يَصْلِحْ قَدْ كُنْتَ رَفِينًا مَّرْجُوًّا  
قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ  
آبَاؤُنَا وَأَنَا لَفِي شَكٍّ مِّمَّا تَدْعُونَا  
إِلَيْهِ مُرِيبٌ ﴿٦٣﴾

64. He said, ‘O my people, tell me: if I stand on a clear proof from my Lord, and He has granted me mercy from Himself, who then will help me against Allāh, if I disobey Him? So you will not but add to my destruction.

قَالَ يَقُومُ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ  
مِّنْ رَبِّي وَأَتُنْفِي مِنْهُ رَحْمَةً فَمَنْ  
يَنْصُرُنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ ۚ فَمَا  
تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿٦٤﴾

65. ‘And O my people, this is the she-camel of Allāh as a Sign for you, so let her alone that she may feed in Allāh’s earth, and touch her not with harm lest a near punishment seize you.’

وَيَقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ  
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا  
تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ  
قَرِيبٌ ﴿٦٥﴾

66. But they hamstrung her; then he said, 'Enjoy yourselves in your houses for three days. This is a promise which is not a lie.'

67. So when Our command came, we saved Ṣāliḥ and those who believed with him by Our *special* mercy, and *We saved them* from the ignominy of that day. Surely, thy Lord is Powerful, Mighty.

\* 68. And punishment overtook those who had done wrong, and they lay prostrate in their houses,

69. As though they had never dwelt therein. Behold! Thamūd behaved ungratefully to their Lord; Behold! cursed are *the tribe of Thamūd*.

#### R. 7.

70. And surely, Our messengers came to Abraham with glad tidings. They said, '*We bid you peace*.' He answered, '*Peace be on you*,' and was not long in bringing a roasted calf.

\* 71. But when he saw their hands not reaching thereto, he knew not what they were, and conceived a fear of them. They said, 'Fear not, for we have been sent to the people of Lot.'

\* 72. And his wife was standing *by*, and she *too* was frightened, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

73. She said, 'Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband is an old man? This is indeed a strange thing!'

\* 68. And a **thunderous blast** overtook those who had done wrong, and as the morning broke they lay prostrate in their homes.

\* 71. But when he saw their hands not reaching thereto, he **took them as unfriendly strangers**, and conceived a fear of them.

\* 72. And his wife was standing *by*, she **chuckled**, whereupon We gave her glad tidings of the birth of Isaac and, after Isaac, of Jacob.

فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ  
ثَلَاثَةَ أَيَّامٍ ۖ ذَٰلِكَ وَعْدٌ غَيْرُ  
مَكْذُوبٍ ﴿٦٦﴾

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَ  
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَ مِن  
خِزْيِ يَوْمِئِذٍ ۚ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ  
الْعَزِيزُ ﴿٦٧﴾

وَ أَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيَارِهِمْ جُثُمِينَ ﴿٦٨﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا إِنَّ تَمُودًا  
كَفَرُوا رَبَّهُمْ ۚ أَلَا بُعْدًا لِتَمُودَ ﴿٦٩﴾

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبُشْرَى قَالُوا سَلَامٌ قَالَ سَلَّمَ  
فَمَا لَبِثَ أَن جَاءَ بِجُوعِلَ خَنُودٍ ﴿٧٠﴾

فَلَمَّا رَأَى أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ  
نَجَرَهُمْ ۖ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا  
لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧١﴾

وَأَمْرَأَتُهُ قَائِمَةٌ فَضَحِكَتْ فَبَشَّرْنَاهَا  
بِإِسْحَاقَ ۖ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧٢﴾

قَالَتْ يَوَيْكَ اللَّهُ إِلَهُي ۖ وَآنَا عَجُوزٌ وَهَٰذَا  
بُعِلُّنِي شَيْخًا ۚ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٣﴾

74. They said, 'Dost thou wonder at Allāh's decree? The mercy of Allāh and His blessings are upon you, O people of the House. Surely, He is Praiseworthy, Glorious.'

75. And when fear left Abraham, and the glad tidings came to him, he began disputing with Us about the people of Lot.

76. Indeed, Abraham was clement, tender-hearted, and oft-turning to God.

77. 'O Abraham, turn away from this. Surely, the command of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.'

78. And when Our messengers came to Lot, he was grieved on account of them and felt helpless on their behalf and said, 'This is a distressful day.'

79. And his people came running towards him, trembling *with rage*; and before this *too* they used to do \* evil. He said, 'O my people, these are my daughters; they are purer for you. So fear Allāh and disgrace me not in the presence of my guests. Is there not among you any right-minded man?'

80. They answered, 'Thou surely knowest that we have no claim on thy daughters, and thou surely knowest what we desire.'

81. He said, 'Would that I had power to deal with you, or I should betake myself to a mighty support for shelter.'

\* 79. He said, 'O my people, these are my daughters. They are most chaste for you. So fear Allāh and **do not disgrace me concerning my guests**. Is there not among you any right-minded man?'

**Note:** It was a most apt and disarming retort to a people who were not interested in the charms of the opposite sex. Virtually women were chaste for them. It is to this that the expression 'most chaste' refers. However the wicked gave this reply a perverted twist and posed as if Lot had offered them his own daughters so that the honour of his guests could be protected at their cost. As if he were inviting them to abuse their innocence. Evidently this reply was a reflection of their perverted nature.

قَالُوا أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحْمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ﴿٤٣﴾

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٤٤﴾

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٤٥﴾

يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَرَأَتْهُمُ اتُّبُهُمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٤٦﴾

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ ذُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٤٧﴾

وَجَاءَتْهُ قَوْمُهُ يَهُرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٤٨﴾

قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَلَا أَتَاكَ لَتَعْلَمَ مَا نُرِيدُ ﴿٤٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آوِي إِلَى رُكْنٍ شَدِيدٍ ﴿٥٠﴾

\* 82. *The messengers said, 'O Lot, we are the messengers of thy Lord. They shall by no means reach thee. So depart with thy family in a part of the night, and let none of you look back, but thy wife. Surely, what is going to befall them shall also befall her. Verily, their appointed time is the morning. Is not the morning nigh?'*

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا  
إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ  
وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ  
إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ  
مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ  
بِقَرِيبٍ ﴿٨٢﴾

83. So when Our command came, We turned that *town* upside down and We rained upon it stones of clay, layer upon layer,

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا  
سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِنْ  
سِجِّيلٍ مَّنْصُودٍ ﴿٨٣﴾

84. Marked *for them* in the decree of thy Lord. And such *punishment* is not far from the wrongdoers of the *present age*.

مُسَوَّمَةً عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ  
الظَّالِمِينَ بِبَعِيدٍ ﴿٨٤﴾

R. 8.

85. And to Midian *We sent* their brother Shu'aib. He said, 'O my people, worship Allāh. You have no God other than Him. And give not short measure and short weight. I see you in a *state of prosperity* and I fear for you the punishment of a destructive day.

وإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يٰقَوْمِ  
اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ  
وَلَا تَنفُقُوا الْكَيْلَ وَالْمِيزَانَ  
إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ  
عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٥﴾

\* 86. 'And O my people, give full measure and full weight with equity, and defraud not people of their things and commit not iniquity in the earth, causing disorder.

وَيَقُومُوا أَوْفُوا الْكَيْلَ وَالْمِيزَانَ  
يَا قِسْطٌ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ  
وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٦﴾

87. 'That which is left *with you* by Allāh is better for you, if you are believers. And I am not a keeper over you.'

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ  
مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾

88. They replied, 'O Shu'aib, does thy Prayer bid thee that we should leave what our fathers worshipped,

قَالُوا يٰشُعَيْبُ أَصَلَوْتُكَ تَأْمُرُكَ  
أَنْ نَّتْرِكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ

\* 82. **Note:** This advice of the visiting messengers indicates that the dialogue between Lot and his people took place in camera and that so far they had no direct access to him or to any one else in the house. Having failed in their attempt they might have intended to revisit Lot better prepared for forcing their entry into the house. This was denied them by the advice of the messengers to Lot that he should depart from the house during the latter part of the night with his members of the family except his wife.

\* 86. 'And O my people, give full measure and full weight with equity, and **do not deprive people of things which by right belong to them** and commit not iniquity in the earth, causing disorder.

or that we cease to do with our property what we please? Thou art *indeed* very intelligent *and* right-minded.'

89. He said, ‘O my people, tell me: if I stand on a clear evidence from my Lord, and He has provided me from Himself with a handsome provision, *what answer will you give to Him?* And I do not desire to do against you the *very* thing which I ask you not to do. I only desire reform as far as I can. There is no power in me save through Allāh. In Him do I trust and to Him do I return.

90. 'And O my people, let not *your* hostility towards me lead you *to this* that there should befall you the like of that which befell the people of Noah or the people of Hūd or the people of Šālīḥ; and the people of Lot are not far from you.

91. 'And seek forgiveness of your Lord; then turn to Him *wholeheartedly*. Verily, my Lord is Merciful, Most Loving.'

92. They replied, 'O Shu'aib, we do not understand much of that which thou sayest, and surely, we see that thou art weak among us. And were it not for thy tribe, we would surely \*stone thee. And thou holdest no strong position among us.'

93. He said, 'O my people, is my tribe mightier with you than Allāh? And you have cast Him behind your backs as neglected. Surely, my Lord encompasses all that you do.

94. 'And O my people, act as best you can, I *too* am acting. You will soon know on whom lights a punishment that will disgrace him, and who it is that is a liar. And wait; surely, I wait with you.'

تَفْعَلْ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ  
لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴿٨٨﴾

قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى  
بَيِّنَةٍ مِنْ رَبِّي وَرَدَّقْنِي مِنْهُ رِزْقًا  
حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَى  
مَا أَنْهَكُمْ عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ  
مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ  
عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٩﴾

وَلْيَقُومُوا لَا يُخْجِرُ مَتَكُمْ شِقَاقِي ۖ إِنَّ  
يُصِيبُكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ  
أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ ضَلَيْحٍ ۖ وَمَا قَوْمُ  
لُوطٍ مِنْكُمْ بِبَعِيدٍ ﴿١٠﴾

وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ  
إِنَّ رَبِّي رَحِيمٌ وَدُودٌ ﴿٩١﴾

قَالُوا يَشْعَبُ مَا نَفَقَهُ كَثِيرًا مِمَّا  
تَقُولُ وَإِنَّا لَنَرُكَ فِيْنَا ضَعِيفًا وَلَوْ  
لَا رَهْطُكَ لَرَجَمْنَاكَ وَ مَا آتَتْ عَلَيْنَا  
بِعَزِيزٍ ﴿٩٧﴾

قَالَ يَقَوْمِ ارْهَبِيْ اَعَزُّ عَلَيْكُمْ مِنَ اللّٰهِ  
وَاتَّخَذْتُمُوْهُ وَاَزْوَاجَكُمْ ظَهِيْرًا اِنَّ رَبِّيْ  
بِمَا تَعْمَلُوْنَ مُحِيْطٌ ﴿٣٠﴾

وَيَقُولُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ سَوْفَ تَعْلَمُونَ ۖ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ ۖ وَ مَن هُوَ كَاذِبٌ ۖ ۝٤١  
وَأَتَقَبَّلُونِي ۖ مَعَكُمْ رَقِيبٌ ۝٤٢

**\* 92. As for you, you hold no power over us.\***

95. And when Our command came, We saved Shu'aib and those who had believed with him by Our *special* mercy; and chastisement seized those who had done wrong, so that they lay prostrate in their houses,

96. As though they had never dwelt therein. Behold! how Midian was cut off, even as Thamūd had been cut off.

## R. 9.

97. And, surely, We sent Moses with Our Signs and manifest authority

98. To Pharaoh and his chiefs; but they followed the command of Pharaoh, and the command of Pharaoh was not at all rightful.

\* 99. He will go before his people on the Day of Resurrection and will bring them down into the Fire, *even as cattle are brought to a watering-place*. And evil is the watering-place arrived at.

\* 100. And a curse was made to follow them in this *life* and on the Day of Resurrection. Evil is the gift which shall be given *them*.

101. That is of the tidings of the *ruined* cities, We relate it to thee. Of them *some* are standing and *some* have been mown down *like the harvest*.

102. And We did not wrong them, but they wronged themselves; and their gods on whom they called beside Allāh were of no avail to them at all when the command of thy Lord came; and they added to them naught but perdition.

\* 99. He will walk in front of his people on the Day of Resurrection and will lead them on to the *pit of Fire* *even as cattle are brought to a watering-place*. Evil is the watering-place and those who are led to it.

\* 100. They are chased by a curse in this *life* and on the Day of Resurrection. Evil is the gift and so are those given such a gift.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَ  
الَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَ  
أَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ  
فَأَصْبَحُوا فِي دِيَارِهِمْ جُثُمِينَ ﴿٩٥﴾

كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا  
لِّلْمَذِينِ كَمَا بَعْدَتْ ثَمُودُ ﴿٩٦﴾

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطٰ  
مِينَ ﴿٩٧﴾

إِلَىٰ فِرْعَوْنَ وَٰمَلَائِهِ فَاتَّبَعُوهُ أَمَرَ  
فِرْعَوْنَ ۖ وََمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿٩٨﴾

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ  
فَآوَدَّهُمُ النَّارُ ۖ وَيُسُّ الْوُودُ  
الْمُؤْرَدُ ﴿٩٩﴾

وَأُتْبِعُوا فِي هَذِهِ لَعْنَةً ۖ وَيَوْمَ  
الْقِيَمَةِ ۖ يُسُّ الرَّفْدُ الْمَرْفُودُ ﴿١٠٠﴾

ذٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَقْصَهُ  
عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٠١﴾

وَمَا ظَلَمْنَاهُمْ وَلٰكِنْ ظَلَمُوا أَنفُسَهُمْ  
فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ  
مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَّمَّا جَاءَ أَمْرُ  
رَبِّكَ ۚ وَمَا زَادُوهُمْ غَيْرَ تَتْسِيلٍ ﴿١٠٢﴾





112. And surely, *the works of all these have not yet been requited but* thy Lord will certainly repay them in full, according to their works. He is surely well aware of all that they do.

113. So stand thou upright, as thou hast been commanded, and *also* those who have turned to God with thee; and exceed ye not the bounds, *O believers*; for surely, He sees what you do.

114. And incline not toward those who do wrong, lest the Fire touch you. And you shall have no friends beside Allāh, nor shall you be helped.

\* 115. And observe Prayer at the two ends of the day, and in the hours of the night *that are nearer the day*. Surely, good works drive away evil works. This is a reminder for those who would remember.

116. And be thou steadfast; for surely, Allāh suffers not the reward of the righteous to perish.

117. Why, then, were there not among the generations before you persons possessed of understanding who would have forbidden corruption in the earth—except a few of those whom We saved from among them? But the wrongdoers followed that by which they were afforded ease and comfort, and they became guilty.

118. And thy Lord would not destroy the cities unjustly while the people thereof were righteous.

119. And if thy Lord had *enforced* His will, He would have surely made mankind one people; but they would not cease to differ,

وَأَنَّ كُلًّا لَّمَّا لِيُؤْفَقِيَهُمْ رَبُّكَ  
أَعْمَا لَهُمْ لَئِنَّهُ بِمَا يَعْمَلُونَ خَبِيرٌ ﴿١١٢﴾

فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ  
وَلَا تَطْغَوْا لَئِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٣﴾

وَلَا تَزِرْ كُرْهُؤُنَا إِلَى الَّذِينَ ظَلَمُوا  
فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ  
مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٤﴾

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا  
مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ  
السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلَّذِينَ كَرِهُوا  
الذِّكْرَ ﴿١١٥﴾

وَاصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجَرَ  
الْمُحْسِنِينَ ﴿١١٦﴾

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ  
أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي  
الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ أَنْجَيْنَا مِنْهُمْ  
وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَ  
كَانُوا مُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ  
وَأَهْلِهَا مُصْلِحُونَ ﴿١١٨﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً  
وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ ﴿١١٩﴾

\* 115. And observe Prayer at the two ends of the day, and **parts** of the night *close to the day*. Surely virtues drive away evils.

120. Save those on whom thy Lord has had mercy, and for this has He created them. But the word of thy Lord shall be fulfilled: 'Verily, I will fill Hell with *the disobedient* Jinn and men all together.'

121. And all of the tidings of the Messengers, whereby We make thy heart firm, We relate unto thee. And herein has come to thee the truth and an exhortation and a reminder for believers.

122. And say to those who believe not: 'Act as best you can, we *too* are acting.'

123. 'And wait ye, we *too* are waiting.'

124. And to Allāh belongs the hidden things of the heavens and the earth, and to Him shall the whole affair be referred. So worship Him and put thy trust in Him *alone*. And thy Lord is not unmindful of what you do.

إِلَّا مَنْ رَحِمَ رَبُّكَ ۚ وَلِذَلِكَ خَلَقَهُمْ  
وَتَمَّتْ كَلِمَةُ رَبِّكَ لَا مَلَأَنَّ جَهَنَّمَ  
مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿٣٠﴾

وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ  
مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي  
هَذِهِ الْحَقُّ وَ مُوعِظَةٌ وَ ذِكْرٌ  
لِلْمُؤْمِنِينَ ﴿٣١﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ اعْمَلُوا  
عَلَىٰ مَكَانَتِكُمْ ۚ إِنَّا عَمِلُونَ ﴿٣٢﴾  
وَانْتَظِرُوا ۚ إِنَّا مُنْتَظِرُونَ ﴿٣٣﴾

وَاللَّهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَ  
إِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهُ فَاَعْبُدْهُ وَ  
تَوَكَّلْ عَلَيْهِ ۚ وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿٣٤﴾



رُكُوعَاتُهَا ١٢

سُورَةُ يُوسُفَ مَكِّيَّةٌ ١٢

آيَاتُهَا ١١٢



## YŪSUF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Rā.† These are verses of the clear Book.
- \* 3. We have revealed it—the Qur’ān in Arabic—that you may understand.
- \* 4. We narrate unto thee the most beautiful narration by revealing to thee this Qur’ān, though thou wast, before this, of those not possessed of *requisite* knowledge.
5. *Remember the time* when Joseph said to his father, ‘O my father, I saw *in a dream* eleven stars and the sun and the moon, I saw them making obeisance to me.’
6. He said, ‘O my darling son, relate not thy dream to thy brothers, lest they contrive a plot against thee; for Satan is to man an open enemy.
- \* 7. ‘And thus *shall it be as thou hast seen*, thy Lord will choose thee and teach thee the interpretation of things and perfect His favour upon thee and upon the family of Jacob as He perfected it upon two of thy forefathers—Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise.’

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الرَّحْمٰنُ تِلْكَ اٰیٰتُ الْكِتٰبِ الْمُبِينِ  
اِنَّا اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ  
نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ  
يَمًا اَوْحَيْنَا اِلَيْكَ هٰذَا الْقُرْاٰنَ ۚ وَ  
اِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغٰفِلِيْنَ  
اِذْ قَالَ يُوسُفُ لِاَبِيْهِ يٰ اَبَتِ رَاقِبْ  
رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ  
وَالْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ  
قَالَ يٰ بُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰى  
اِخْوَتِكَ فَيَكِيدُوْا لَكَ كَيْدًا ۗ اِنَّ  
الشَّيْطٰنَ لِلْاِنْسٰنِ عَدُوٌّ مُّبِيْنٌ  
وَكَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ  
تَاْوِيْلِ الْاَحَادِيْثِ وَيُتِمُّ نِعْمَتَهُ عَلٰيكَ  
وَعَلٰى اٰلِ يَعْقُوْبَ كَمَا اَتَمَّهَا عَلٰى  
اَبُوَيْكَ مِنْ قَبْلُ ۗ اِبْرٰهِيْمَ وَاِسْحٰقَ ۗ  
اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ

† I am Allāh Who is All-Seeing.

- \* 3. We have revealed it—the Qur’ān *an oft recited Book*—in Arabic *a clear eloquent language*—that you may understand.
- \* 4. We narrate unto **you** the most beautiful narration by revealing to **you** this Qur’ān, **while before this, you were of those who were unaware.**
- \* 7. ‘And thus *shall it be as you have seen*, **your** Lord will choose **you** and teach **you** the interpretation of **narrated matters** and perfect His favour upon **you** and upon the family of Jacob as He perfected it upon two of **your** forefathers—Abraham and Isaac. Verily, **your** Lord is All-Knowing, Wise.

## R. 2.

8. Surely, in Joseph and his brethren there are Signs for the inquirers.

9. When they said, 'Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error.

10. 'Kill Joseph or cast him out to some *distant* land, so that your father's favour may become exclusively yours and you can thereafter become a righteous people.'

11. One of them said, 'Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travellers will pick him up.'

12. They said, 'O our father, why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?

13. 'Send him with us tomorrow that he may enjoy himself and play, and we shall surely keep guard over him.'

14. He said, 'It grieves me that you should take him away, and I fear lest the wolf should devour him while you are heedless of him.'

15. They said, 'Surely, if the wolf devour him while we are a strong party, then we shall indeed be *great* losers.'

\* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, *they had their malicious design carried out*; and We sent a revelation to him, *saying*, 'Thou shalt surely *one day* tell them of this affair of theirs and they shall not know.'

\* 16. So, when they took him away, and agreed to put him into the bottom of a deep well, We sent a revelation to him, saying 'You shall surely *one day* tell them of this affair of theirs while they will be unaware of your identity.'

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ  
لِّلسَّائِلِينَ ﴿٨﴾

إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَى  
آبَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ آبَانَا  
لَفِي ضَلَالٍ مُّبِينٍ ﴿٩﴾

وَاقْتُلُوا يُوسُفَ وَأَطْرَحُوهُ أَرْضًا يَخْلُ  
لَكُمْ وَجْهٌ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ  
قَوْمًا صَالِحِينَ ﴿١٠﴾

قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهُ  
فِي غَيْبَتِ الْجُبِّ يَلْتَقِطُهُ بَعْضُ  
السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١١﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ  
وَرَأَيْنَاكَ كُنَّا صَحُونَ ﴿١٢﴾

أَرْسَلَهُ مَعَنَا غَدًا يَزْتَعِرُ وَيَلْعَبُ  
وَرَأَيْنَاكَ كَافٍ ﴿١٣﴾

قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ  
وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ  
عَنْهُ غَافِلُونَ ﴿١٤﴾

قَالُوا لَكِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ  
عُصْبَةٌ إِنَّا إِذًا الْخَاسِرُونَ ﴿١٥﴾

فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْزِعُوهُ  
فِي غَيْبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ  
بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٦﴾

17. And they came to their father in the evening, weeping.

18. They said, 'O our father, we sent forth racing with one another, and left Joseph with our things, and the wolf devoured him, but thou wilt not believe us even if we speak the truth.'

19. And they came with false blood \* on his shirt. He said, 'Nay, but your souls have made a *great* thing appear light in your eyes. So *now* comely patience *is good for me*. And it is Allāh *alone* Whose help is to be sought against what you assert.'

20. And there came a caravan of travellers and they sent their water-drawer. And he let down his bucket *into the well*. 'Oh, good news!' said he, 'Here is a youth!' And they concealed him as a piece of merchandise, and Allāh knew full well what they did.

\*21. And they sold him for a paltry price, a few dirhems, and they were not desirous of it.

R. 3.

22. And the man from Egypt who bought him said to his wife, 'Make his stay honourable. Maybe he will be of benefit to us; or we shall adopt him as a son.' And thus did We establish Joseph in the land, and *We did so* that We might *also* teach him the interpretation of things. And Allāh has full power over His decree, but most men know *it not*.

\*23. And when he attained his *age of* full strength, We granted him judgment and knowledge. And thus do We reward the doers of good.

\*19. He said, 'Nay, but your **minds** have made **this sinful deed** appear attractive to you. So *now dignified* patience *is good for me*.

\*21. And they sold him for a paltry price, a few dirhems, and they were not keen to profit from him.

\*22. ... We might *also* teach him the interpretation of **narrated matters**.

\*23. And when he **reached the age of maturity**, We granted him judgement and knowledge.

وَجَاءُوا أَبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٧﴾

قَالُوا يَا أَبَانَا مَا لَكَ هَئِنَا نَسْتَدِينُ وَتَرَكُنَا  
يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ ۚ وَ  
مَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٨﴾

وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ ۚ قَالَ  
بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْراً ۚ فَصَبَّرْ  
جَمِيلاً ۚ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا  
تَصِفُونَ ﴿١٩﴾

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ  
فَادْلَىٰ دَلْوَهُ ۚ قَالَ يَبْشُرُ هَٰذَا غُلَامٌ  
وَأَسَرُّوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا  
يَعْمَلُونَ ﴿٢٠﴾

وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ ۚ  
وَكَانُوا فِيهِ مِنَ الزَّاهِدِينَ ﴿٢١﴾

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ  
لَا مَرَاتِمَ أَكْرِمُنِي مَثْوًى عَسَىٰ أَنْ  
يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا ۚ وَكَذَٰلِكَ  
مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ۚ وَلِنُعَلِّمَهُ  
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ  
عَلَىٰ أَمْرِهِ ۚ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٢٢﴾

وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَ  
عِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٢٣﴾

24. And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with Allāh. He is my Lord. He has made my stay *with you* honourable. Verily, the wrongdoers never prosper.'

\* 25. And she made up her mind with regard to him, and he made up his mind with regard to her. If he had not seen a manifest Sign of his Lord, *he could not have shown such determination.* Thus was it, that We might turn away from him evil and indecency. Surely, he was *one* of Our chosen servants.

26. And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said, 'What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?'

27. He said, 'She it was who sought to seduce me against my will.' And a witness of her household bore witness *saying*, 'If his shirt is torn from the front, then she has spoken the truth and he is of the liars.'

28. 'But if his shirt is torn from behind, then she has lied and he is of the truthful.'

29. So when he saw his shirt torn from behind, he said, 'Surely, this is a device of you women. Your device is indeed mighty.'

30. 'O Joseph, turn away from this and thou, *O woman*, ask forgiveness for thy sin. Certainly, thou art of the guilty.'

وَرَاوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ  
نَفْسِهِ وَعَلَقَتْ الْأَبْوَابَ وَقَالَتْ هَيْتَ  
لَكَ ۖ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ  
مَثْوَايَ ۖ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٤﴾

وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلَا أَنْ  
رَأَاهَا نَرَبَهُ ۖ كَذَلِكَ لِنَصْرِفَ  
عَنْهُ السُّوءَ وَالْفَحْشَاءَ ۚ إِنَّهُ مِنْ  
عِبَادِنَا الْمُخْلَصِينَ ﴿٢٥﴾

وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ  
دُبُرٍ ۖ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ۖ قَالَتْ  
مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا  
أَنْ يُشْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٦﴾

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَشَهِدَ  
شَاهِدٌ مِّنْ أَهْلِهَا ۖ إِنْ كَانَ قَمِيصُهُ  
قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ ۖ وَهُوَ مِنَ  
الْكَاذِبِينَ ﴿٢٧﴾

وَإِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ دُبُرٍ  
فَكَذَبَتْ ۖ وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٨﴾

فَلَمَّا رَأَى قَمِيصَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ  
مِنَ الْكَادِبِينَ ۚ إِنَّ كَيْدَ كُنَّ عَظِيمٌ ﴿٢٩﴾

يُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرْ لِي ذَنْبِيَ ۚ إِنَّكَ كُنْتَ مِنَ  
الْخَاطِئِينَ ﴿٣٠﴾

\* 25. And she fell for him and he *too* would have fallen for her, had he not seen the sign of his Lord.

R. 4.

31. And women in the city said, 'The wife of the 'Azīz seeks to seduce her slave-boy against his will. He has infatuated her with love. Indeed, we see her in manifest error.'

32. And when she heard of their *crafty* design, she sent for them and prepared for them a repast, and gave every one of them a knife and *then* said to *Joseph*, 'Come forth to them.' And when they saw him they \*thought much of him and cut their hands, and said, 'Allāh be glorified! This is not a human being; this is but a noble angel.'

33. She said, 'And this is he about whom you blamed me. I did seek to seduce him against his will, but he preserved himself *from sin*. And now if he do not what I bid him, he shall certainly be imprisoned and become *one* of the humbled.'

34. He said, 'O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant.'

35. So his Lord heard his prayer, and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

36. Then it occurred to them (the men) after they had seen the signs of *his innocence* that, *to preserve their good name*, they should imprison him for a time.

\* 32. **Note:** The words *qatta'na aidiyahunna* (قَطَعْنَا أَيْدِيَهُنَّ) 'cut their hands' can be understood to apply literally or metaphorically as Hadrat Imām Rāghib has mentioned both usages with reference to the use of this word in the Holy Qur'ān.

Here the literal meaning of (قَطَعْنَا أَيْدِيَهُنَّ) would be to sever one's hand with some sharp instrument. This obviously is not meant by the Holy Qur'ān and is inconceivable in this context. As an alternative, some scholars have attempted to attribute a minimised action of cutting, indicating just a few minor cuts, but the Arabic usage does not approve of it because the force and the intensity of the root meaning in the measure of (قَطَعَ) does not permit this mild connotation. The only choice therefore is between the literal and metaphorical meaning and we believe that this expression in the given context can only be rightly understood metaphorically, meaning that they accepted defeat by considering him inaccessible and beyond the reach of their hands.

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَنْ نَفْسِهِ ۖ قَدْ شَغَفَهَا حُبًّا ؕ إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ﴿٣١﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَكًا وَآتَتْ كُلَّ رَاغِدَةٍ مِّنْهُنَّ سِكِّينًا ۖ وَقَالَتِ اخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣٢﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ ؕ وَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ ؕ وَلَئِنْ لَّمْ يَفْعَلْ مَا أَمُرُّهُ لَيُسْجَنَنَّ وَلَيَكُونَا مِنَ الصَّغِيرِينَ ﴿٣٣﴾

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣٤﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ ؕ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

ثُمَّ بَدَأَ لَهُمْ فِي بَعْدِ مَا رَأَوُا الْآيَاتِ لِيَسْجُنُوهُ حَتَّىٰ حِينٍ ﴿٣٦﴾



R. 5.

37. And with him there entered the prison two young men. One of them said, 'I saw myself in a dream pressing wine.' And the other said, 'I saw myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous.'

38. He replied, 'The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in Allāh and who are disbelievers in the Hereafter.

39. 'And I have followed the religion of my fathers, Abraham and Isaac and Jacob. We cannot indeed associate anything as partner with Allāh. This is of Allāh's grace upon us and upon mankind, but most men are ungrateful.

40. 'O my two companions of the prison, are diverse lords better or Allāh, the One, the Most Supreme?

41. 'You worship nothing beside Allāh, but *mere* names that you have named, you and your fathers; Allāh has sent down no authority for that. The decision rests with Allāh alone. He has commanded that you shall not worship anything save Him.

\* That is the right religion, but most men know *it* not.

42. 'O my two companions of the prison, as for one of you, he will pour out wine, for his lord to drink; and as for the other, he will be crucified so that the birds will eat

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيْنِ ۖ قَالَ  
أَحَدُهُمَا إِنِّي أَرَانِي أَعْصِرُ خَمْرًا ۖ  
وَقَالَ الْآخَرُ إِنِّي أَرَانِي أُحْمَلُ فَوْقَ  
رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ ۖ نَبِّئْنَا  
بِتَأْوِيلِهِ ۚ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٧﴾

قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُرْزَقُنِيهِ  
إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ  
يَأْتِيَكُمَا ۚ ذَلِكُمَا مِمَّا عَلَّمَنِي رَبِّي ۚ  
إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ  
بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٣٨﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ  
وَإِسْحَاقَ وَيَعْقُوبَ ۚ مَا كَانَ لَنَا أَنْ  
نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ۚ ذَلِكُمْ مِنْ فَضْلِ  
اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿٣٩﴾

يَصَاحِبِي السِّجْنِ ۚ أَزْبَابٌ مُتَفَرِّقُونَ  
خَيْرٌ أَمَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤٠﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ  
سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ  
اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ ۚ  
أَمَرَ إِلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ ذَلِكُمْ  
الَّذِينَ الْقَدِيمَ وَلَكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٤١﴾

يَصَاحِبِي السِّجْنِ ۚ إِنَّمَا أَحَدُكُمَا فَيُسْقَى  
رَبَّهُ خَمْرًا ۚ وَإِنَّمَا الْآخَرُ فَيُصَلَّبُ  
فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ ۚ فَضَيِّ

\* 41. **Note:** The word *qayyim* (قَيِّمٌ) according to the usage of the Holy Qur'an has a connotation of being strong, powerful, right and possessing a staying power. It also signifies the ability to straighten and correct. Hence the fundamental, unchangeable constituents of faith common to all religions are referred to in the Holy Qur'an as *dinul-qayyimah* (دِينُ الْقَيِّمَةِ).

See 98:6 (Al-Bayyinah)

from off his head. The matter about which you inquired has been decreed.'

43. And of the two, he said to him whom he thought to be the one who would escape: 'Mention me to thy lord.' But Satan caused him to forget mentioning *it* to his lord, so he remained in prison for some years.

R. 6.

\*44. And the King said, 'I see in a dream seven fat kine which seven lean ones eat up, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.'

45. They replied, 'They are confused dreams, and we do not know the interpretation of such confused dreams.'

46. And he of the two who had escaped, and who *now* remembered after a time, said, 'I will let you know its interpretation, therefore send ye me.'

47. 'Joseph! O thou man of truth, explain to us the meaning of seven fat kine which seven lean ones devour, and of seven green ears of corn and seven others withered; that I may return to the people so that they may know.'

48. He replied, 'You shall sow for seven years, working hard and continuously, and leave what you reap in its ear, except a little which you shall eat.'

49. 'Then there shall come after that seven hard years which shall consume all that you shall have laid by in advance for them except a little which you may preserve.'

\* 44. And the **king** said, 'I see in a dream seven fat cows whom seven lean cows are eating, and seven green ears of corn and seven others **dried up**.'

الْأَمْرَ الَّذِي فِيهِ تَسْتَفْتِينَ ۝

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ ۚ فَأَنسَاهُ الشَّيْطَانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ ۝

وَقَالَ الْمَلِكُ لِرَبِّي أَدَىٰ سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ ۚ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُءْيَايَ إِن كُنْتُمْ لِلرُّءْيَا تَعْبُرُونَ ۝

قَالُوا أَضْغَاثُ أَحْلَامٍ مَّ وَ مَا نَحْنُ بِتَأْوِيلِ الْأَحْلَامِ بِعَالِمِينَ ۝

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ۝

يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَ سَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَبْسُوتُ ۚ لَّعَلِّي آرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ۝

قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا ۖ فَمَا حَصَدْتُمْ فَذَرُّوهُ فِي سُنبُلِهِ ۖ إِلَّا قَلِيلًا مِّمَّا تَأْكُلُونَ ۝

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِّمَّا تُخْصِنُونَ ۝

\* 50. 'Then there shall come after that a year in which people shall be relieved and in which they shall give presents to each other.'

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعُصْرُونَ ﴿٥٠﴾

R. 7.

51. And the King said, 'Bring him to me.' But when the messenger came to him, he said, 'Go back to thy lord \* and ask him how fare the women who cut their hands: for, my Lord well knows their crafty design.'

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥١﴾

52. He (the King) said to the women, 'What was the matter with you when you sought to seduce Joseph \* against his will?' They said, 'He kept away from sin for fear of Allāh—we have known no evil against him.' The wife of the 'Azīz said, 'Now has the truth come to light. It was I who sought to seduce him against his will, and surely, he is the truthful.'

قَالَ مَا خَطْبُكُنَّ إِذْ رَاوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ ۖ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ ۖ قَالَتِ امْرَأَتُ الْعَزِيزِ النَّحْصُصَ الْعَقْبُ زَآنَا رَاوَدْتُهُ عَنْ نَفْسِهِ وَرَأَيْتُهُ لِمَنِ الصُّدُورُ ﴿٥٢﴾

\* 53. Joseph said, 'I asked for that enquiry to be made so that he (the 'Azīz) might know that I was not unfaithful to him in his absence and that Allāh suffers not the device of the unfaithful to succeed.

ذَلِكَ لِيَسْلَمَ إِلَيَّ لَمْ أَخْنُهِ بِالْغَيْبِ وَإِنَّ اللَّهَ لَإِيْهِدِي كَيْدَ الْخَائِنِينَ ﴿٥٣﴾

\* 54. 'And I do not hold my own self to be free from weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

وَمَا أُبَرِّئُ نَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ ۖ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَّحِيمٌ ﴿٥٤﴾

55. And the King said, 'Bring him to me that I may take him specially for myself.' And when he had spoken to

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ ۖ أَسْتَخْلِصْهُ لِنَفْسِي ۚ فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ

\* 50. 'Then a year will follow when people will be granted abundant rain and therein they will have plenty of fruits and oil seeds to press for juices and oils.'

\* 51. See Note verse 32.

\* 52. They said, 'Allāh be glorified for creating such a man—we have known no evil against him.'

\* 53. Joseph said, 'I asked for that enquiry to be made so that he (the 'Azīz) might learn that I did not betray his trust in his absence and also that it should become known that Allāh does not permit the guile of dishonest people to succeed.

\* 54. 'And I do not absolve myself of weakness; for, the soul is surely prone to enjoin evil, save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful.'

him, he said, 'Thou art this day *a man* of established position and trust with us.'

56. He said, 'Appoint me over the treasures of the land, for I am a good keeper, and possessed of knowledge.'

57. And thus did We establish Joseph in the land. He dwelt therein wherever he pleased. We bestow Our mercy on whomsoever We please, and We suffer not the reward of the righteous to perish.

58. And surely, the reward of the Hereafter is better for those who believe and fear God.

R. 8.

\* 59. And Joseph's brethren came and entered in unto him; and he knew them, but they knew him not.

\* 60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure of *corn* and that I am the best of hosts?

61. 'But if you bring him not to me, then there shall be no measure of *corn* for you from me, nor shall you come near me.'

62. They replied, 'We will try to induce his father to part with him and we will certainly do *it*.'

63. And he said to his servants, 'Put their money *also* into their saddlebags that they may recognize it when they return to their family; haply they may come back.'

64. And when they returned to their father, they said, 'O our father, *a*

لَدَيْنَا مَكِينٌ أَمِينٌ ﴿٥٥﴾

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿٥٦﴾

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٧﴾

وَلَا جَزَاءُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٨﴾

وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ ﴿٥٩﴾

وَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ قَالَ ائْتُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَرَوْنَ أَنِّي أُوْفِي الْكَيْلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴿٦٠﴾

فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرَبُونِ ﴿٦١﴾

قَالُوا سُرَّادُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴿٦٢﴾

وَقَالَ لِفَتَاتِهِ اجْعَلُوا بِضَاعَتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٣﴾

فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا

\* 59. And Joseph's brethren came and appeared before him and he recognised them, but they took him as a stranger.

\* 60. And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure and that I am the best of hosts?

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further measure of corn has been denied us, so send with us our brother that we may obtain our measure, and we will surely take care of him.'

65. He said, 'I cannot trust you with him, save as I trusted you with his brother before. But Allāh is the best Protector, and He is the Most Merciful of those who show mercy.'

66. And when they opened their goods, they found their money returned to them. They said, 'O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and we shall have in addition the measure of a camel-load. That is a measure which is easy to obtain.'

67. He said, 'I will not send him with you until you give me a solemn promise in the name of Allāh that you will surely bring him to me, unless you are encompassed.' And when they gave him their solemn promise, he said, 'Allāh watches over what we say.'

68. And he said, 'O my sons, enter not by one gate, but enter by different gates; and I can avail you nothing against Allāh. The decision rests only with Allāh. In Him do I put my trust and in Him let all who would trust put their trust.'

\* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that there was a desire in Jacob's mind which he *thus* satisfied; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

\* 69. And when they entered in the manner their father had commanded them, it could not avail them anything against Allāh, except that **Jacob had an intuitive urge within him which he so fulfilled**; and he was surely possessed of *great* knowledge because We had taught him, but most men know not.

مِنْهُ مَثَا كَيْلٍ فَاَرْسِلْ مَعَنَا آخَانَا  
نَكْتَلْ وَارْتَا لَهُ كَافُظُونَ ﴿٣٧﴾

قَالَ هَلْ اَمْنَكُمْ عَلَيْهِ اِلَّا كَمَا اَمْنْتُمْكُمْ  
عَلَىٰ اَخِيهِ مِنْ قَبْلُ ۚ فَاِنَّهُ خَيْرٌ حَفِظًا  
وَهُوَ اَرْحَمُ الرَّحِمِيْنَ ﴿٣٨﴾

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضَآءَتَهُمْ  
رُدَّتْ اِلَيْهِمْ ۚ قَالُوا يَا اَبَانَا مَا نَبْغِي  
هٰذِهِ بِضَآءَتُنَا رُدَّتْ اِلَيْنَا ۖ وَنَمِيْرُ  
اَهْلِنَا وَنَحْفَظْ اَخَانَا وَنَزِدْ اٰكِلَ  
بَعِيْرٍ ۚ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿٣٩﴾

قَالَ لَنْ اُرْسِلَہٗ مَعَكُمْ حَتّٰی تُؤْتُوْنِ  
مَوْثِقًا مِّنَ اللّٰہِ لَتَاْتِنِنِيْ بِہٖ اِلَّا اَنْ  
يُّحَاطَ بِكُمْ ۚ فَلَمَّا اٰتَوْہٗ مَوْثِقَهُمْ  
قَالَ اللّٰہُ عَلٰی مَا نَقُولُ وَحٰیۡدٌ ﴿٤٠﴾

وَقَالَ يَبْنَیْ لَا تَدْخُلُوْا مِنْۢ بَابٍ  
وَاحِدٍ وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقٍ ۚ  
وَمَا اُعِنِیْ عَنْکُمْ مِّنَ اللّٰہِ مِنْ شَیْءٍ ۚ اِنْ  
الْحُکْمُ اِلَّا لِلّٰہِ ۚ عَلَیْہِ تَوَكَّلْتُ ۚ وَعَلَیْہِ  
فَلِیَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٤١﴾

وَلَمَّا دَخَلُوْا مِنْ حَیْثُ اَمَرَهُمْ اَبُوْهُمُ  
مَا کَانَ یُعِنِیْ عَنْهُمْ مِّنَ اللّٰہِ مِنْ شَیْءٍ ۚ اِلَّا  
حَآجَۃٌ فِیْ نَفْسٍ یَّحْقُوْبُ قَضَیْہَا وَرَآئُہٗ  
لَدُوْ عَلِمٌ ۤ اِمَّا عَلَّمْنٰہُ ۚ وَلٰکِنَّ اَکْثَرَ  
النَّاسِ لَا یَعْلَمُوْنَ ﴿٤٢﴾

## R. 9.

70. And when they visited Joseph, he lodged his brother with himself. *And* he said, 'I am thy brother; so now grieve not at what they have been doing.'

71. And when he had provided them with their provision, he put the drinking-cup in his brother's saddlebag. Then a crier cried, 'O ye *men of the caravan*, you have been guilty of theft.'

72. They said, turning towards them, 'What is it that you miss?'

73. They replied, 'We miss the King's measuring-cup, and whoso brings it shall have a camel-load, and I am surety for it.'

74. They answered, 'By Allāh, you know well that we came not to act corruptly in the land, and we are not thieves.'

75. They said, 'What then shall be the punishment for it, if you *are found* to have told a lie?'

76. They replied, 'The punishment for it—he in whose saddlebag it is found shall himself be the penalty for it. Thus do we punish the wrongdoers.'

77. Then he began *the search* with their sacks before the sack of his brother; then he took it out from his brother's sack. Thus did We plan for Joseph. He could not have taken his brother under the King's law unless Allāh had *so* willed. We raise in degrees of *rank* whomsoever We please; and over every possessor of knowledge is One, Most-Knowing.

78. They said, 'If he has stolen, a brother of his had *also* committed theft before.' But Joseph kept it secret in his heart and did not disclose it to them. He *simply* said, 'You seem to be in the worst condition; and Allāh knows best what you allege.'

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ  
أَخَاهُ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِشْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٩﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَاظِهِمْ جَعَلَ السَّكَايَةَ  
فِي رُحْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا  
الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿١٠﴾

قَالُوا وَأَقْبِلُوا عَلَيْنَا مَاذَا تَفْقِدُونَ ﴿١١﴾

قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَن  
جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿١٢﴾

قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا  
لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿١٣﴾

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ  
كَذِبِينَ ﴿١٤﴾

قَالُوا جَزَاؤُهُ مَن وُجِدَ فِي رَحْلِهِ فَهُوَ  
جَزَاؤُهُ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿١٥﴾

فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ رَحْلِ أَخِيهِ ثُمَّ  
اشْتَخَرَ جَهَاظَهُ مِنْ دَعَاءِ أَخِيهِ كَذَلِكَ  
كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ  
فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ  
نَرْفَعُ دَرَجَاتٍ مَّن نَّشَاءُ وَفَوْقَ كُلِّ ذِي  
عِلْمٍ عَلِيمٌ ﴿١٦﴾

قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ  
قَبْلُ فَاسْأَرْهَا يُوسُفَ فِي نَفْسِهِ وَ  
لَمْ يُمْسِكْهَا لَهُمْ ۖ قَالَ أَنْتُمْ شَرٌّ  
مَّكَانًا ۖ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿١٧﴾

79. They said, 'O exalted one, he has a very aged father, so take one of us in his stead; for we see thee to be of those who do good.'

80. He replied, 'Allāh forbid that we should take *any* save him with whom we found our property; for then we should certainly be unjust.'

R. 10.

\* 81. And when they despaired of him, they retired, conferring together in private. Their leader said, "Know ye not that your father has taken from you a solemn promise in the name of Allāh and how, before this, you failed in your duty with respect to Joseph? I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

82. "Return ye to your father and say, 'O our father, thy son has stolen and we have stated only what we know and we could not be guardians over the unseen.

83. 'And inquire of *the people* of the city wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.'"

\* 84. He replied, 'Nay, but your souls have embellished to you this thing. So *now* comely patience is good for me. May be Allāh will bring them all to me; for He is the All-Knowing, the Wise.'

\* 85. And he turned away from them and said, 'O my grief for Joseph!'

\* 81. And when they despaired of him, they retired, conferring together in private. Their **elder brother** said, 'Know **you** not that your father **had** taken from you a solemn promise in the name of Allāh and **remember the injustice you did to Joseph**. I will, therefore, not leave the land until my father permits me or Allāh decides for me. And He is the Best of judges.

\* 84. He replied, 'Nay, but your **minds** have deceived you in presenting it to you as something good. So **I turn to dignified patience**.

\* 85. And he turned away from them and said, 'O my grief for Joseph!' And his eyes **were filled with tears** because of grief, and he was suppressing *his sorrow*.

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا  
شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ  
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٨٩﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا  
مَتَاعَنَا عِنْدَهُ إِنَّا إِذًا لَظَالِمُونَ ﴿٩٠﴾

فَلَمَّا اسْتَأْذَنُوا مِنْهُ خَلَصُوا نَجِيًّا  
قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ  
قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ  
وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ  
فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي  
إِلَهِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ  
الْحَكَمِينَ ﴿٩١﴾

ارْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَا أَبَانَا إِنَّ  
ابْنَكَ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا  
عَلِمْنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٩٢﴾  
وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ  
الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَدِيقُونَ ﴿٩٣﴾

قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا  
فَصَبِّرْ بِصَبْرِ عَصَى اللَّهِ أَنْ  
يَأْتِيَنِي بِهِمْ جَوْيَعًا إِنَّهُ هُوَ الْعَلِيمُ  
الْحَكِيمُ ﴿٩٤﴾

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا سَفَى عَلَى

And his eyes became white because of grief, and he was suppressing *his* sorrow.

\*86. They said, 'By Allāh, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.'

87. He replied, 'I only complain of my sorrow and my grief to Allāh, and I know from Allāh that which you know not.

88. 'O my sons, go ye and search for Joseph and his brother and despair not of the mercy of Allāh; for none despairs of Allāh's mercy save the unbelieving people.'

89. And, when they came before him (Joseph), they said, 'O exalted one, poverty has smitten us and our family, and we have brought a paltry sum of money, so give us the full measure, and be charitable to us. Surely, Allāh rewards the charitable.'

90. He said, 'Do you know what you did to Joseph and his brother, when you were ignorant?'

\*91. They replied, 'Art thou Joseph?' He said, 'Yes, I am Joseph and this is my brother. Allāh has indeed been gracious to us. Verily, whoso is righteous and is steadfast—Allāh will never suffer the reward of the good to be lost.'

92. They replied, 'By Allāh! Surely has Allāh preferred thee above us and we have indeed been sinners.'

93. He said, 'No blame *shall* lie on you this day; may Allāh forgive you! And He is the Most Merciful of those who show mercy.

يُوسُفَ وَابْيَضَّتْ عَيْنُهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٥﴾

قَالُوا تَأْتِيكَ اللَّهُ تَفْتُوهُ أَتَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٦﴾

قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ وَاعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٧﴾

يَبْنِي إِذْ هَبُوا فْتَحَسُّوْا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْيِسُوا مِنْ دَوَّجِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ دَوَّجِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٨﴾

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ مَسَّنَا وَأَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُزْجَاةٍ فَأَوْفِ لَنَا الْكَيْلَ وَ تَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٩﴾

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ ﴿٩٠﴾

قَالُوا إِنَّكَ لَأَنْتَ يُوسُفَ قَالَ أَنَا يُوسُفَ وَهَذَا أَخِي زَكَوْنَا اللَّهُ عَلَيْنَا إِنَّهُ مَنْ يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ يُضِيحْ أَجْرَ الْمُحْسِنِينَ ﴿٩١﴾

قَالُوا تَأْتِيكَ اللَّهُ لَقَدْ أَشْرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِيئِينَ ﴿٩٢﴾

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ يَعْفُورُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴿٩٣﴾

\*86. They said, 'By Allāh, you will not cease talking of Joseph until you fall ill or even die.'

\*91. They replied, 'Is it really you who is Joseph?' He said, 'Yes, I am Joseph and this is my brother. Allāh has indeed been gracious to us *both*. Verily whoever is righteous and is steadfast—Allāh does not permit the reward of those who do good deeds to be lost.



94. 'Go with this shirt of mine and lay it before my father: he will come to know. And bring to me the whole of your family.'

R. 11.

95. And when the caravan departed, their father said, 'Surely, I feel the scent of Joseph, even though you take me to be a dotard.'

96. They replied, 'By Allāh, thou art assuredly in thy old error.'

97. And when the bearer of glad tidings came, he laid it before him and he became enlightened. *Then* he said, 'Did I not say to you: I know from Allāh what you know not?'

98. They said, 'O our father, ask forgiveness of our sins for us; we have indeed been sinners.'

99. He said, 'I will certainly ask forgiveness for you of my Lord. Surely, He is the Most Forgiving, the Merciful.'

100. And when they came to Joseph, he put up his parents with himself, and said, 'Enter Egypt in peace, if it please Allāh.'

101. And he raised his parents upon the throne, and they *all* fell down prostrate *before God* for him. And he said, 'O my father, this is the fulfilment of my dream of old. My Lord has made it true. And He bestowed a favour upon me when He took me out of the prison and brought you from the desert after Satan had stirred up discord between me and my brethren. Surely, my Lord is Benignant to whomsoever He pleases; for He is the All-Knowing, the Wise.'

\* 102. 'O my Lord, Thou hast bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and

\* 102. 'O my Lord **you have blessed me with a share of sovereignty** and taught me the interpretation of **things**.

إِذْ هَبُوا بَقِيصِي هَذَا فَأَلْقُوهُ عَلَى  
وَجْهِ أَبِي يَأْتِ بَصِيرًا ۚ وَآتُونِي  
يَا أَهْلِيكُمْ أَجْمَعِينَ ﴿١١﴾

وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ  
رِيحَ يُونُسَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿١٥﴾

قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٦﴾

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ  
فَارْتَدَّ بِصِيرًا ۚ قَالَ أَلَمْ أَقُلْ لَكُمْ ۚ  
إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٠﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا  
إِنَّا كُنَّا خَاطِئِينَ ﴿٢١﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ ﴿٢٢﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَى إِلَيْهِ  
أَبَوَاهُ ۖ وَقَالَ ادْخُلُوا مِصْرًا إِن شَاءَ  
اللَّهُ أَمِينٌ ﴿٢٣﴾

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ  
سُجَّدًا ۚ وَقَالَ يَا أَبَتِ هَذَا تَأْوِيلُ  
رُؤْيَايَ مِنْ قَبْلُ ۖ قَدْ جَعَلْنَا رَبِّي  
حَقًّا ۖ وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ  
السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ  
أَنْ نَزَعَنَا الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي ۖ  
إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ ۖ إِنَّهُ هُوَ  
الْعَلِيمُ الْحَكِيمُ ﴿٢٤﴾

رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي  
مِنْ تَأْوِيلِ الْأَحَادِيثِ ۚ فَاطْرَ

the earth, Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission to *Thy will* and join me to the righteous.'

103. That is of the tidings of the unseen, *which* We reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.

104. And most men will not believe even though thou eagerly desire it.

\* 105. And thou dost not ask of them any reward for it. *On the contrary*, it is but a source of honour for all mankind.

R. 12.

106. And how many a Sign is there in the heavens and the earth, which they pass by, turning away from it.

107. And most of them believe not in Allāh without *also* attributing partners to Him.

108. Do they, then, feel secure from the coming on them of an overwhelming punishment from Allāh or the sudden coming of the Hour upon them while they are unaware?

\* 109. Say, 'This is my way: I call unto Allāh on sure knowledge, I and those who follow me. And Holy is Allāh; and I am not of those who associate gods with God.'

110. And We sent not before thee as Messengers any but men, whom We inspired, from among the people of the towns. Have they not then travelled in the earth and seen what was the end of those before them?

\* 105. And **you do** not ask of them any reward for it. **It is only** an admonishment for all mankind.

\* 109. Say, 'This is my way: I call unto Allāh. **I occupy** a position of manifest knowledge, so **do also** those who follow me.

السَّمُوتِ وَالْأَرْضِ تَدَانَتْ وَلِيَّ فِي  
الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا  
وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿١٠٣﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ۚ وَ  
مَا كُنْتَ لَدَيْهِمْ إِذْ أَتَمَعُوا أَمْرَهُمْ  
هُمْ يَمْكُرُونَ ﴿١٠٤﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ  
بِمُؤْمِنِينَ ﴿١٠٥﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنَّ هُوَ لَا  
يُكْرِلُ الْعَمَلِينَ ﴿١٠٦﴾

وَكَايِنٌ مِنَ آيَةٍ فِي السَّمُوتِ وَالْأَرْضِ  
يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٧﴾

وَمَا يُوْثِقُ مِنْ أَكْثَرِهِمْ بِاللهِ إِلَّا وَهُمْ  
مُشْرِكُونَ ﴿١٠٨﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَاشِيَةٌ مِّنْ  
عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٩﴾

قُلْ هَذِهِ سَبِيلِي ۖ أَدْعُو إِلَى اللَّهِ تَدْعُ  
بِصِيْرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَنَ  
اللَّهُ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١١٠﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِي  
إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ ۚ أَفَلَمْ يَسِيرُوا  
فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ  
الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَدَارُ الْآخِرَةِ

And surely, the abode of the Hereafter is better for those who fear God. Will you not then understand?

- \* 111. Till, when the Messengers despaired of the disbelievers and they (the disbelievers) thought that they had been told a lie, Our help came to them, then was saved he whom We pleased. And Our chastisement cannot be averted from the sinful people.

112. Assuredly, in their narrative is a lesson for men of understanding. It is not a thing that has been forged, but a fulfilment of that which is before it and a detailed exposition of all things, and a guidance and a mercy to a people who believe.

خَيْرٌ لِّلَّذِينَ اتَّقَوْا أَفَلَا تَعْقِلُونَ ﴿١١٠﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ  
قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ  
نَشَاءُ وَلَا يَرَدُّ بَأْسُنَا عَنِ الْقَوْمِ  
الْمُجْرِمِينَ ﴿١١١﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي  
الْأَلْبَابِ ۚ مَا كَانَ حَدِيثًا يُفْتَرَىٰ  
وَلَكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ  
تَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً  
لِّلْقَوْمِ الْمُؤْمِنِينَ ﴿١١٢﴾

- \* 111. Until the time, when the Messengers despaired and perceived themselves to have been taken as liars, suddenly there came Our help to them and then was saved he whom We pleased.



رُكُوعَاتُهَا ٦

سُورَةُ الرَّحْمٰنِ مَكِّيَّةٌ ١٣

آيَاتُهَا ٤٤



### AL-RA'D

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm Rā.† These are verses of the Book. And that which has been revealed to thee from thy Lord is the truth, but most men believe not.

3. Allāh is He Who raised up the heavens without any pillars that you can see. Then He settled Himself on the Throne. And He pressed the sun and the moon into service: each pursues its course until an appointed term. He regulates it all. He clearly explains the Signs, that you may have a firm belief in the meeting with your Lord.

\* 4. And He it is Who spread out the earth and made therein mountains and rivers. And fruits of every kind He made therein in two sexes. He causes the night to cover the day. Therein, verily, are Signs for a people who reflect.

\* 5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and *others* not so growing; they are watered with the same water, yet We make some of them excel others in fruit. Therein are Signs for a people who understand.

6. And if thou dost wonder, then wondrous indeed is their saying: 'What! when we have become dust,

† I am Allāh, the All-Knowing, the All-Seeing.

\* 4. And He it is Who spread out the earth and made therein mountains and rivers. **And of the fruits He has made them in pairs, male and female.**

\* 5. And in the earth are *diverse* tracts, adjoining one another, and gardens of vines, and **fields of grain**, and date-palms, growing together from one root and *others* not so growing;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمُرْتَدَّةِ تِلْكَ آيَاتُ الْكِتَابِ وَالَّذِي  
أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ  
أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

اللَّهُ الَّذِي رَفَعَ السَّمُوتَ بِغَيْرِ عَمَدٍ  
تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَحَّرَ  
الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ  
مُسَمًّى يُدِيرُ الْاَمْرَ يُفَصِّلُ الْاَيَاتِ  
لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا  
رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ  
جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ  
الْأَنهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ  
يَتَفَكَّرُونَ

وَفِي الْأَرْضِ قِطْعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ  
مِّنْ أَعْنَابٍ وَزُرُوعٌ وَخَيْلٌ صُنُوفٌ  
غَيْرُ صُنُوفٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَ  
نُفِصِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأُكُلِ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

وَأِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ إِذَا كُنَّا  
تُرَابًا لَّفِي خَلْقٍ جَدِيدٍ أُولَئِكَ

shall we then be in *a state of* new creation?' These it is who disbelieve in their Lord; and these it is who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.

\* 7. And they want thee to hasten on the punishment in preference to good, whereas exemplary punishments have *already* occurred before them. And verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is *also* strict in condign punishment.

8. And those who disbelieve say, 'Wherefore has not a Sign been sent down to him from his Lord?' Thou art, surely, a Warner. And there is a Guide for every people.

R. 2.

9. Allāh knows what every female bears, and what wombs diminish and what they cause to grow. And with Him everything has a *proper* measure.

10. *He is the* Knower of the unseen and the seen, the Incomparably Great, the Most High.

11. He among you who conceals *his* word, and he who utters it openly are equal in *His sight*; and *also* he who hides by night, and he who goes forth *openly* by day.

12. For him (the Messenger) is a succession of *angels* before him and behind him; they guard him by the command of Allāh. Surely, Allāh changes not the condition of a people until they change that which is in their hearts. And when Allāh wishes to punish a people, there is no repelling it, nor have they any helper beside Him.

\* 7. And they are eager to demand from you that you may have evil brought upon them rather than good, whereas exemplary punishments have *already* occurred before them.

الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ وَأُولَٰئِكَ  
الْأَعْلَىٰ فِي أَعْيُنِهِمْ ۖ وَأُولَٰئِكَ أَصْحَابُ  
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٧﴾

وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ  
الْحَسَنَةِ ۖ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ  
الْمِثْلُ ۚ وَإِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ  
لِّلنَّاسِ عَلَىٰ ظُلُمِهِمْ ۖ وَإِنَّ رَبَّكَ  
لَشَدِيدُ الْعِقَابِ ﴿٨﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ  
آيَةٌ مِنْ رَبِّهِ ۖ إِنَّمَا أَنْتَ مُنذِرٌ وَلِكُلِّ  
قَوْمٍ هَادٍ ﴿٩﴾

اللَّهُ يَخْلُقُ مَا تَخَوَّلُ ۚ كُلُّ اُنْثَىٰ وَمَا  
تَحْمِلُ مِنْ اَلْاَرْحَامِ وَمَا تَزِدُّهُ مِنْ شَيْءٍ  
عِنْدَهُ يَمْقُدْ اِيَّاهُ ﴿١٠﴾

عَلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْكَبِيرِ  
الْمُتَعَالِ ﴿١١﴾

سَوَاءٌ مِنْكُمْ مَّنْ اَسَرَ الْقَوْلَ وَمَنْ  
جَهَرَ بِهٖ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ  
وَسَارٍ بِالنَّهَارِ ﴿١٢﴾

لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ  
خَلْفِهٖ يَحْفَظُوْنَهُ مِنْ اَمْرِ اللّٰهِ ۚ اِنَّ  
اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا  
بِاَنْفُسِهِمْ ۚ وَاِذَا اَرَادَ اللّٰهُ بِقَوْمٍ سُوْءًا  
فَلَا مَرَدَّ لَهُ ۚ وَمَا لَهُمْ مِنْ دُوْنِهِ مِنْ  
دَالٍ ﴿١٣﴾

13. He it is Who shows you the lightning to *inspire* fear and hope, and He raises the heavy clouds.

14. And the thunder glorifies Him with His praise and *likewise do* the angels for awe of Him; and He sends the thunderbolts, and smites therewith whom He wills, yet they dispute concerning Allāh, while He is severe in punishing.

\* 15. Unto Him is the true prayer. And those on whom they call beside Him answer them not at all, except as he *is answered* who stretches forth his two hands toward water that it may reach his mouth, but it reaches it not. And the prayer of the disbelievers is but a thing wasted.

16. And to Allāh submits whosoever is in the heavens and the earth willingly or unwillingly and *like-wise do* their shadows, in the mornings and the evenings.

17. Say, 'Who is the Lord of the heavens and the earth?' Say, 'Allāh.' Say, 'Have you then taken beside Him helpers who have no power for good or harm *even* for themselves?' Say, 'Can the blind and the seeing be equal? Or, can darkness be equal to light? Or, do they assign to Allāh partners who have created the like of His creation so that the *two* creations appear similar to them?' Say, 'Allāh *alone* is the Creator of all things, and He is the One, the Most Supreme.'

18. He sends down water from the sky, so that valleys flow according to their measure, and the flood bears *on its surface* swelling foam. And from that which they heat in the fire, seeking to *make* ornaments or utensils, *comes out* a foam similar to it. Thus does Allāh illustrate truth and

هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَ  
طَمَعًا وَيُنْشِئُ السَّحَابَ الثِّقَالَ ﴿١٣﴾  
وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ  
مِنْ خِيفَتِهِ ۖ وَيُرْسِلُ الصَّوَاعِقَ  
فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ  
فِي اللَّهِ ۖ وَهُوَ شَدِيدُ الْمِحَالِ ﴿١٤﴾

لَهُ دَعْوَةُ الْحَقِّ ۚ وَالَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ  
إِلَّا كِبَاسٌ مَّحْمُومٌ إِلَى الْمَاءِ لِيَبْلُغَ  
فَاهُ ۖ وَمَا هُوَ بِبَالِغِهِ ۚ وَمَا دُعَاءُ  
الْكُفْرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

وَاللَّهُ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَ  
الْأَرْضِ طَوْعًا وَكَرْهًا وَظِلُّهُمْ  
بِالنَّجْدِ وَالْأَصَالِ ﴿١٦﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ ۚ قُلِ  
اللَّهُ ۚ قُلْ أَفَاتَّخَذْتُمْ مِنْ دُونِهِ  
أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا  
وَلَا ضَرًّا ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَى  
وَالْبَصِيرُ ۚ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ  
وَالنُّورُ ۚ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا  
كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ ۚ  
قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَهُوَ الْوَاحِدُ  
الْقَهَّارُ ﴿١٧﴾

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ  
أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ  
زَبَدًا رَابِيًا ۚ وَمِمَّا يُوقِدُونَ  
عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلْيَةٍ أَوْ مَتَاعٍ  
زَبَدٌ مِثْلُهُ ۚ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ

\* 15. To Him alone is addressed true prayer.

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falsehood. Now, as to the foam, it goes away as rubbish, but as to that which benefits men, it stays on the earth. Thus does Allāh set forth parables.

19. For those who respond to their Lord is *eternal* good; and *as for* those who respond not to Him, if they had all that is in the earth and the like of it added thereto, they would *readily* ransom themselves therewith. It is these that shall have an evil reckoning, and their abode is Hell. What a wretched place of rest!

R. 3.

20. Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? *But* only those gifted with understanding will reflect:

21. Those who fulfil Allāh's pact, and break not the covenant;

22. And those who join what Allāh has commanded to be joined, and fear their Lord, and dread the evil reckoning;

23. And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which We have provided them, secretly and openly, and repel evil with good. It is these who shall have the *best* reward of the *final* Abode—

24. Gardens of Eternity. They shall enter them and *also* those who are righteous from among their fathers, and their wives and their children. And angels shall enter unto them from every gate, *saying*:

25. 'Peace be unto you, because you were steadfast; behold how excellent is the reward of the *final* Abode!'

وَالْبَاطِلُ هُفَاءٌ مَّا الرِّبُّ فَيَذْهَبُ  
جُفَاءً ۚ وَامَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ  
فِي الْاَرْضِ ۚ كَذٰلِكَ يَضْرِبُ اللّٰهُ  
الْاَمْثَالَ ۝۱۸

لِّلَّذِيْنَ اٰسْتَجَابُوْا لِرَبِّهِمْ الْحُسْنٰى ۚ  
وَالَّذِيْنَ لَمْ يَسْتَجِيبُوْا لَهٗ لَوْ اَنَّ لَهُمْ  
مَّا فِى الْاَرْضِ جَمِیْعًا وَ مِثْلَهُ مَعَهُ  
لَا فِتْنَةٌ وَّ اِیَّاهُ ۚ اُولٰٓئِكَ لَهُمْ سُوْءُ  
الْحِسَابِ ۚ وَمَا وَّ اٰوَلَهُمْ جَهَنَّمُ وَّ اِیَّسَ  
الْمَوْدٰى ۝۱۹

اَفَمَنْ يَعْلَمُ اَنَّ مَا اُنْزِلَ اِلَيْكَ مِنْ  
رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ۚ اِنَّمَا  
يَتَذَكَّرُ اُولُو الْاَلْبَابِ ۝۲۰

الَّذِيْنَ يُوفُوْنَ بِعَهْدِ اللّٰهِ وَ لَا  
يَنْقُضُوْنَ الْمِيْثَاقَ ۝۲۱

وَالَّذِيْنَ يَصِلُوْنَ مَا اَمَرَ اللّٰهُ بِهٖ اَنْ  
يُّوْصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ  
سُوْءَ الْحِسَابِ ۝۲۲

وَالَّذِيْنَ صَبَرُوْاۤ اِبْتِغَاءً وَجْهٍ رَبِّهِمْ  
وَاَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنَاهُمْ  
سِرًّا وَّ عَلٰنِيَةً وَيَذَرُوْنَ بِالْحَسَنَةِ  
السَّيِّئَةِ ۚ اُولٰٓئِكَ لَهُمْ عَقَبٰى الدَّارِ ۝۲۳

جَنَّتٍ عَدْنٍ يَدْخُلُوْنَهَا وَاَمِّنْ صَلَاحٍ  
مِّنْ اٰبَائِهِمْ وَاَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ وَ  
الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ  
بَابٍ ۝۲۴

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ  
عَقَبٰى الدَّارِ ۝۲۵

26. And those who break the covenant of Allāh, after having established it and cut asunder what Allāh has commanded to be joined, and act corruptly in the earth—on them is the curse and they shall have a grievous abode.

27. Allāh enlarges *His* provision for whomsoever He pleases and straitens *it* for whomsoever He pleases. And they rejoice in the present life, while the present life is but a *temporary* enjoyment as compared with that which is to come.

R. 4.

28. And those who disbelieve say, 'Why is not a Sign sent down to him from his Lord?' Say, 'Allāh lets go astray those whom He wills and guides to Himself those who turn to Him:

29. 'Those who believe, and whose hearts find comfort in the remembrance of Allāh. Aye! it is in the remembrance of Allāh that hearts can find comfort;

30. 'Those who believe and do good works—happiness shall be theirs, and an excellent place of return.'

31. Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, yet they disbelieve in the Gracious God. Say, 'He is my Lord; there is no God but He. In Him do I put my trust and towards Him is my return.'

32. And if there were a Qur'ān by which mountains could be moved or by which the earth could be cut asunder or by which the dead could be spoken to, *they would not believe in it*. Nay, the matter rests entirely

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ  
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ  
أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ  
أُولَئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ  
الدَّارِ ۝

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَ  
يَقْدِرُ ۚ وَفَرَحُوا بِالْحَيَاةِ الدُّنْيَا  
وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا  
مَتَاعٌ ۝

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ  
عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۚ قُلْ إِنْ اللَّهُ  
يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ  
أَنَابَ ۝

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ  
بِذِكْرِ اللَّهِ ۚ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ  
الْقُلُوبُ ۝

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
طُوبَى لَهُمْ وَحَسُنَ مَا يِ ۝

كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ  
قَبْلِهَا أُمَمٌ لَتَتْلُوْا عَلَيْهِمُ الَّذِي  
أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ  
قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ  
تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۝

وَلَوْ أَنَّ قُرْآنًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ  
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمَةٌ بِهِ الْمَوْتُ  
بَلِّغُوا الْأَمْرَ جَمِيعًا أَفَلَمْ يَأْتِ عَسَى  
الَّذِينَ آمَنُوا أَنْ تَوَيْسَهُ اللَّهُ لَهْدَى



with Allāh. Have not the believers yet come to know that, if Allāh had enforced His will, He could have surely guided all mankind? And as for those who disbelieve, disaster shall not cease to befall them for what they have wrought or to alight near their home, until the promise of Allāh comes to pass. Surely, Allāh fails not in *His* promise.

R. 5.

33. And surely, Messengers have been mocked at before thee; but I granted respite to those who disbelieved. Then I seized them, and how was then My punishment!

34. Will then He, Who stands over every soul to note what it earns, let them go unpunished? Yet, they ascribe partners to Allāh. Say, 'Name them.' Would you inform Him of what He does not know in the earth? Or, is it a mere empty saying? Nay, but the design of the disbelievers has been made to appear beautiful in their eyes, and they have been kept back from the right way. And he whom Allāh lets go astray shall have no guide.

35. For them is a punishment in the present life; and, surely, the punishment of the Hereafter is harder, and they will have no defender against Allāh.

36. The similitude of the Heaven promised to the God-fearing is, that through it flow streams: its fruit is everlasting, and so is its shade. That is the reward of those who are righteous; and the reward of the disbelievers is Fire.

37. And those to whom We have given the Book rejoice in what has been revealed to thee. And of the different parties there are some who deny a part thereof. Say, 'I am only commanded to worship Allāh and

النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ  
كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ  
أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ  
وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ  
الْمِيعَاتِ ﴿٣٣﴾

وَلَقَدْ اسْتَهْزَى بِرُسُلٍ مِّن قَبْلِكَ  
فَأَمَلَيْتُ لِلَّذِينَ كَفَرُوا ثُمَّ  
أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ﴿٣٤﴾

أَفَمَن هُوَ قَارِعٌ عَلَى كُلِّ نَفْسٍ بِمَا  
كَسَبَتْ ۖ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلُ  
سَمُّوهُمْ ۚ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ  
فِي الْأَرْضِ أَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ۚ بَلْ  
رُيِّنَ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا  
عَنِ السَّبِيلِ ۚ وَمَن يُضِلِلِ اللَّهُ فَمَا  
لَهُ مِنْ هَادٍ ﴿٣٥﴾

لَهُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَ  
لَعَذَابُ الْآخِرَةِ أَشَقُّ ۚ وَمَا لَهُمْ  
مِّنَ اللَّهِ مِن دَاقٍ ﴿٣٦﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ أُكُلُهَا  
دَائِمٌ وَظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِينَ  
اتَّقَوْا ۖ وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿٣٧﴾

وَالَّذِينَ أُتِنُوا الْكِتَابَ يَفْرَحُونَ  
بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَن  
يُنْكِرُ بَعْضَهُ ۚ قُلْ إِنَّمَا أُمِرْتُ أَن  
أَعْبُدَ اللَّهَ ۚ وَلَا أُشْرِكُ بِهِ ۚ إِلَيْهِ

not to set up equals to Him. Unto Him do I call, and unto Him is my return.'

38. And thus have We revealed it as a clear judgment. And if thou follow their evil desires after the knowledge that has come to thee, thou shalt have no friend nor defender against Allāh.

R. 6.

39. And, indeed, We sent Messengers before thee, and We gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of Allāh. For every term there is a *divine* decree.

\*40. Allāh effaces what He wills and established *what He wills*, and with Him is the source of *all* commandments.

41. And whether We make thee see the fulfilment of some of the things with which We threaten them or whether We make thee die, it makes little difference, for on thee lies only the delivery of the Message, and on Us the reckoning.

42. Do they not see that We are visiting the land, reducing it from its outlying borders? And Allāh judges; there is none to reverse His judgment. And He is swift at reckoning.

43. And those who were before them did *also* devise plans, but all *effective* devising of plans belongs to Allāh. He knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of *this* abode.

44. And those who disbelieve say, 'Thou art not a Messenger.' Say, 'Sufficient is Allāh as a Witness between me and you, and *so is* he who possesses knowledge of the Book.'

\*40. Allāh effaces what He wills, and establishes *what He wills*, and with Him is the source of *all* decrees.

أَدْعُواوَالَيْهِ مَابِ ۞

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا، وَلَئِنْ  
اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ  
الْعِلْمِ، مَا لَكَ مِنَ اللَّهِ مِنْ دُونِي وَلَا  
وَأَقِ ۞

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَ  
جَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً، وَمَا كَانَ  
لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ  
اللَّهِ، لِكُلِّ أَجَلٍ كِتَابٌ ۞

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۞ وَ  
عِنْدَهُ أُمُّ الْكِتَابِ ۞

وَإِنْ مَا نُرِيدُكَ بَعْضَ الَّذِي  
نَعِدُهُمْ أَوْ نَتَوَفِّيَنَّكَ فَإِنَّمَا عَلَيْكَ  
الْبَلَاءُ وَعَلَيْنَا الْحِسَابُ ۞

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا  
مِنْ أَطْرَافِهَا، وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ  
لِحُكْمِهِ، وَهُوَ سَرِيعُ الْحِسَابِ ۞

وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ  
الْمَكْرُ جَمِيعًا، يَعْلَمُ مَا تَكْسِبُ  
كُلُّ نَفْسٍ، وَسَيَعْلَمُ الْكُفْرُ لِمَنْ  
عُقِبَى الدَّارِ ۞

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا،  
قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
۞ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ۞



رکوعاتھا ۷

سُورَةُ اِبْرَاهِيمَ مَكَّةَ ١٤

ایاتھا ۵۳



# IBRĀHĪM

*(Revealed before Hijrah)*

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Rā.† *This is a Book which We have revealed to thee that thou mayest bring mankind out of every kind of darkness into light, by the command of their Lord, to the path of the Mighty, the Praiseworthy—*
3. Allāh, to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. And woe to the disbelievers for a terrible punishment:
4. Those who prefer the present life to the Hereafter, and hinder *men* from the way of Allāh and seek to make it crooked. It is these who have gone far off in error.
5. And We have not sent any Messenger except with the language of his people in order that he might make *things* clear to them. Then Allāh lets go astray whom He wills, and guides whom He wills. And He is the Mighty, the Wise.
6. And We did send Moses with Our Signs, *saying*, ‘Bring forth thy people from every *kind of* darkness into light, and remind them of the days of Allāh.’ Surely, therein are Signs for every patient *and* thankful person.
7. And *call to mind* when Moses said to his people, ‘Remember Allāh’s favour upon you when He delivered you from Pharaoh’s people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.’

† I am Allāh, the All-Seeing.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
الَّذِينَ كُتِبَ عَلَيْهِمُ الْقُرْآنُ وَلَمْ يَقْرَأُواهُ لَئِيْلَ الظَّالِمِينَ ﴿٢﴾  
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ الصَّافِينَ لِلَّذِينَ احْسَنُوا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٣﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٤﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٥﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٦﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٧﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٨﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٩﴾  
وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الْبَنِي إِسْرَافَ عَلَى الْأَمْوَالِ الَّتِي آتَاهُمُ اللَّهُ بَعْدَ إِسْرَافِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿١٠﴾

## R. 2.

8. And *remember also the time* when your Lord declared, 'If you are grateful, I will, surely, bestow more favours on you; but if you are ungrateful, *then know that* My punishment is severe indeed.'

9. And Moses said, 'If you disbelieve, you and those who are in the earth all together, *you can do no harm to God*; verily, Allāh is Self-Sufficient, Praiseworthy.'

10. Have not the tidings come to you of those before you, the people of Noah, and *the tribes of* 'Ād and Thamūd, and those after them? None knows them *now* save Allāh. Their Messengers came to them with clear  
\* Signs, but they turned their hands to their mouths, and said, 'We disbelieve in that with which you have been sent and surely, we are in disquieting doubt concerning that to which you call us.'

11. Their Messengers said, 'Are you in doubt concerning Allāh, Maker of the heavens and the earth? He calls you that He may forgive you your sins, and grant you respite till an appointed term.' They said, 'You are but men like ourselves; you desire to turn us away from that which our fathers used to worship. Bring us, then, a clear proof.'

وَاِذْ تَاَذَنَ رَبُّكُمْ لَنْ يُّشْكِرَنَّكُمْ  
لَا زَيْدٌ تَكْفُرْتُمْ اِنَّ عَذَابِي  
لَشَدِيدٌ ﴿٨﴾

وَقَالَ مُوسَى اِنْ تَكْفُرُوْا اَنْتُمْ وَمَنْ  
فِي الْاَرْضِ جَمِيْعًا ۖ فَاِنَّ اللّٰهَ لَغَنِيٌّ  
حَمِيْدٌ ﴿٩﴾

اَلَمْ يَأْتِكُمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِكُمْ  
قَوْمُ نُوحٍ وَّعَادٍ وَّثَمُوْدُ وَاَلَّذِيْنَ مِنْ  
بَعْدِهِمْ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۚ جَاءَتْهُمْ  
رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوا اَيْدِيَهُمْ  
فِيْٓ اَفْوَاهِهِمْ وَّقَالُوْا اِنَّا كَفَرْنَا بِمَا  
اُرْسِلْتُمْ بِهِ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا  
تَدْعُوْنَآ اِلَيْهِ مُرِيْبٍ ﴿١٠﴾

قَالَتْ رُسُلُهُمْ اَفِى اللّٰهِ شَكٌّ فَاطِرِ  
السَّمٰوٰتِ وَاَلْاَرْضِ ۗ يَدْعُوْكُمْ  
لِيَغْفِرَ لَكُمْ وَاَنْتُمْ تَكْفُرُوْنَ ۚ  
اِلٰى اَجَلٍ مُّسَمًّى ۚ قَالُوْا اِنْ اَنْتُمْ اِلَّا  
بَشَرٌ مِّثْلُنَا ۖ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا  
عَمَّا كَانَتْ يَجْعُبُ اَبَاؤُنَا فَاتُّوْنَا  
بِسُلْطٰنٍ مُّبِيْنٍ ﴿١١﴾

\* 10. **Note:** The Quranic expression *faraddū aidiyahum fī afwāhihim* (they turned their hands to their mouths) paints a picture of somebody putting his hand to his mouth indicating blockade. Before explaining this special expression one has also to determine as to who is referred to in this verse. Evidently this act is attributed to non-believers; so it has two possibilities of interpretation. It can be translated as: **they, the non-believers, thrust their hands into their own mouths**. This means that they refused to have any dialogue with the Messengers and their followers. This stage is reached when a person is ultimately nonplussed and is left with no arguments. So he acquires this posture of boycott, indicating that he has nothing more to say.

In the second reading the reference may be to the mouths of the Messengers. It also indicates the same break in dialogue but in a different way. Hence the message would be that the non-believers finally stop Messengers from further preaching telling them to shut their mouths. This alternative is further supported by the remaining part of the verse where the non-believers continue to develop the theme by saying further: 'We have rejected the message with which you were sent and verily we are in manifold doubt regarding that to which you call us.'

12. Their Messengers said to them, 'We are indeed only men like yourselves, but Allāh bestows *His* favour on whomsoever He wills from among His servants. And it is not for us to bring you a proof except by the command of Allāh. And in Allāh *alone* should the believers put their trust.

13. 'And why should we not put our trust in Allāh when He has showed us our ways? And we will, surely, bear with patience *all* the harm you do us. So in Allāh let those who trust put their trust.'

R. 3.

14. And those who disbelieved said to their Messengers, 'We will, surely, expel you from our land unless you return to our religion.' Then their Lord sent unto them the revelation: 'We will, surely, destroy the wrongdoers.

\* 15. 'And We will, surely, make you dwell in the land after them. This is for him who fears to stand before My Tribunal and fears My warning.'

16. And they prayed for victory, and *as a result thereof* every haughty enemy of truth came to naught.

17. Before him is Hell; and he shall be made to drink boiling water.

\* 18. He shall sip it and shall not be able to swallow it easily. And death shall come to him from every quarter, *yet* he shall not die. And besides that there shall be *for him* a severe chastisement.

\* 15. 'And We will, surely, make you dwell in the land after them. That is for him who stands in awe of My station and takes heed of My warning.'

\* 18. He will drink it sip by sip, reluctantly, being unable to quaff it.

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا  
بَشَرٌ مِثْلُكُمْ وَلَئِنْ اللَّهُ يَمُنَّ عَلَى  
مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَمَا كَانَ لَنَا أَنْ  
تَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَ  
عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢﴾

وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ  
هَدَانَا سُبُلَنَا ۚ وَلَنَصْبِرَنَّ عَلَى مَا  
أَذِيتُمُونَا ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُتَوَكِّلُونَ ﴿١٣﴾

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ  
لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي  
مِلَّتِنَا ۚ فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ  
الظَّالِمِينَ ﴿١٤﴾

وَلَنُصَلِّبَنَّكُمْ فِي الْأَرْضِ مِنْ بَعْدِهِمْ ۚ  
ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ  
وَعِيدِي ﴿١٥﴾

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿١٦﴾

مِّنْ دَرَائِهِمْ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ  
صَدِيدٍ ﴿١٧﴾

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ  
الْمَوْتُ مِنْ كُلِّ مَكَانٍ ۚ وَمَا هُوَ  
بِمَيِّتٍ ۚ وَمِنْ دَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٨﴾

19. The case of those who disbelieve in their Lord is that their works are like ashes on which the wind blows \*violently on a stormy day. They shall have no power over what they earned. That, indeed, is extreme ruin.

\*20. Dost thou not see that Allāh created the heavens and the earth in accordance with the requirements of wisdom? If He please, He can do away with you, and bring a new creation.

21. And that is not *at all* hard for Allāh.

22. They shall all appear before Allāh; then shall the weak say to those who behaved proudly: 'Surely, we were your followers; can you not then avail us aught against Allāh's punishment?' They will say, 'If Allāh had guided us, we would, surely, have guided you. *But* it is *now* equal for us whether we show impatience or remain patient: there is no way of escape for us.'

R. 4.

23. And when the matter is decided, Satan will say, 'Allāh promised you a promise of truth, but I promised you and failed you. And I had no power over you except that I called you and you obeyed me. So blame me not, but blame your own selves. I cannot succour you nor can you succour me. I have already disclaimed your associating me *with* God. For the wrongdoers there shall, surely, be a grievous punishment.'

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ  
أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ  
الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ  
مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ  
الضَّلَالُ الْبَعِيدُ ۝۱۹

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ يَشَاءُ يَذْهَبَكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ۝۲۰

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ۝۲۱

وَبَرَزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ  
لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا  
فَهَلْ أَنْتُمْ مُخِنُّونَ عَنَّا مِنْ عَذَابِ  
اللَّهِ مِنْ شَيْءٍ ۚ قَالُوا لَوْ هَدَانَا اللَّهُ  
لَهَدَيْنَكُمْ سَوَاءٌ عَلَيْنَا أَجَزُ غَنًا أَمْ  
صَبْرًا مَا كُنَّا مِنْ مَّحْضٍ ۝۲۲

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ  
اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ  
فَأَخْلَفْتُكُمْ ۚ وَمَا كَانَ لِيَ عَلَيْكُمْ مِنْ  
سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ  
لِي ۚ فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ  
مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ ۚ  
إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ  
قَبْلُ ۚ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ  
أَلِيمٌ ۝۲۳

\* 19. They shall have no power over what they earned. That, indeed, is **utter destruction**.

\* 20. **Do you** not see that Allāh created the heavens and the earth **with Truth**. If He so pleases, He can do away with you, and bring a new creation.

24. And those who believe and do good works will be admitted into Gardens through which rivers flow, wherein they will abide by the command of their Lord. Their greeting therein will be 'Peace'.

25. Dost thou not see how Allāh sets forth the similitude of a good word? *It is* like a good tree, whose root is firm and whose branches *reach* into heaven.

26. It brings forth its fruit at all times by the command of its Lord. And Allāh sets forth similitudes for men that they may reflect.

27. And the case of an evil word is like *that of* an evil tree, which is uprooted from above the earth and has no stability.

28. Allāh strengthens the believers with the word that is firmly established, *both* in the present life and in the Hereafter; and Allāh lets the wrongdoers go astray. And Allāh does what He wills.

R. 5.

29. Dost thou not see those who changed Allāh's favour into ingratitude and landed their people into the abode of ruin—

30. *Which is Hell?* They shall burn therein; and an evil place of rest is that.

31. And they have set up rivals to Allāh to mislead *people* from His way. Say, 'Enjoy yourselves a while, then, surely, your journey is toward the Fire.'

32. Say to My servants who have believed, that they should observe Prayer and spend out of what We have given them, secretly and openly, before there comes a day wherein there will be neither bargaining nor friendship.

وَأَدْخَلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَ يُضْرَبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٦﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٧﴾

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَهُوَ يَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَآخَلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٩﴾

جَهَنَّمَ يَصْلَوْنَهَا وَرِئُوسَ الْقَرَارِ ﴿٣٠﴾

وَجَعَلُوا لِلَّهِ أَنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ قُلْ تَمَتَّعُوا فَإِن مَصِيرَكُمْ إِلَى النَّارِ ﴿٣١﴾

قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيَنْفِقُوا مِنْ مَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خِلَالٍ ﴿٣٢﴾

33. Allāh is He Who created the heavens and the earth and caused water to come down from the clouds, and brought forth therewith fruits for your sustenance; and He has subjected to you the ships that they may sail through the sea by His command, and the rivers *too* has He subjected to you.

\*34. And He has *also* subjected to you the sun and the moon, both performing their work constantly. And He has subjected to you the night as well as the day.

35. And He gave you all that you wanted of Him; and if you *try to* count the favours of Allāh, you will not be able to number them. Verily, man is very unjust, very ungrateful.

R. 6.

36. And *remember* when Abraham said, 'My Lord, make this city *a city* of peace, and keep me and my children away from worshipping idols.

37. 'My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me—Thou art, surely, Most Forgiving, Merciful.

38. 'Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House—our Lord—that they may observe Prayer. So make men's hearts incline towards them and provide them with fruits, that they may be thankful.

39. 'Our Lord, certainly, Thou knowest what we conceal and what we make known. And nothing whatsoever is hidden from Allāh, whether in the earth or in the heaven.

\*34. And He has pressed into your service the sun and the moon moving constantly. Also He has subjected the night and the day to serve you.

اللَّهُ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ  
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ  
الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَ  
سَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٣﴾

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ  
وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٤﴾

وَأَتاكم مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ  
تَعَدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنَّ  
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ﴿٣٥﴾

وَرَأى قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا  
الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ ﴿٣٦﴾

رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِنْ النَّاسِ  
فَمَنْ تَبِعْنِي فَإِنَّهُ مِنِّي وَ مَنْ  
عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٣٧﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ  
غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ  
رَبَّنَا لِيقْبِلُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً  
مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ  
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٨﴾  
رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ  
وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي  
الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٩﴾



40. 'All praise belongs to Allāh, Who has given me, despite *my* old age, Ishmael and Isaac. Surely, my Lord is the Hearer of prayer.

\*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! *bestow Thy grace on me* and accept my prayer.

42. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.'

R. 7.

43. And think not that Allāh is unaware of what the wrongdoers do. He only gives them respite till the day on which the eyes will fixedly stare,

44. Hurrying on in fright, raising up their heads, their gaze not returning to them, and their minds *utterly* void.

45. And warn men of the day when *the promised* chastisement will come upon them, and the wrongdoers will say, 'Our Lord, grant us respite for a short term. We will respond to Thy call and will follow the Messengers.' 'Did you not swear before this *that* you would have no fall?

46. 'And you dwell in the dwellings of those who wronged themselves, and it has become plain to you how We dealt with them; and We have set forth *clear* parables for you.'

\*47. And they have already made their designs; but their designs are with Allāh. And even though their designs be such as to make the mountains move, *they cannot succeed*.

\*41. 'My Lord, make me observe Prayer, and my children *too*. Our Lord! **Do** accept my prayer.

\*47. **And they employed whatever deceit they could but the outcome of their deceit lies with Allāh, even if their deceit were powerful enough to move mountains.**

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى  
الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي  
لَسَمِيعُ الدُّعَاءِ ﴿٣٩﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَارْحَمْ  
ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ  
الظَّالِمُونَ ۚ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ  
تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ  
إِلَيْهِمْ طَرْفُهُمْ ۚ وَافْتَدَتْهُمْ أَعْيُنُهُمْ  
فَإِذَا هُمْ هَٰؤُلَاءِ ﴿٤٣﴾

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ  
فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخْرِنَا إِلَى  
أَجَلٍ قَرِيبٍ ۖ نَجِبْ دَعْوَتَكَ وَنَتَّبِعِ  
الرُّسُلَ ۚ أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ  
مِّنْ قَبْلِ مَا لَكُم مِّنْ ذَٰلِكُمْ ﴿٤٤﴾

وَسَكَنْتُمْ فِي مَسْكِنِ الَّذِينَ ظَلَمُوا  
أَنفُسَهُمْ وَتَبَيَّنَ لَكُمُ كَيْفَ فَعَلْنَا بِهِمْ  
وَضَرَبْنَا لَكُمُ الْآمَثَالَ ﴿٤٥﴾

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ  
مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ  
مِنْهُ الْجِبَالُ ﴿٤٦﴾

48. Think not then that Allāh will fail to keep His promise to His Messengers. Surely, Allāh is Mighty, Lord of retribution,

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِيفَ وَعْدِهِ  
رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انتِقَامٍ ﴿٢٨﴾

49. On the day when this earth will be changed into another earth, and the heavens *too*; and they will *all* appear before Allāh, the One, the Most Supreme;

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ  
السَّمُوتُ وَ بَرَزُوا لِلَّهِ الْوَاحِدِ  
الْفَهَّارِ ﴿٣٩﴾

50. And thou shalt see the guilty on that day bound in chains.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ  
فِي الْأَصْفَادِ ﴿٥٠﴾

51. Their garments shall be of pitch,  
and the fire shall envelop their faces.

سَرَّايِلُهُمْ مِّنْ قَطْرَانٍ وَ تَغْشَى  
وَجُوهَهُمُ النَّارُ ﴿٥١﴾

52. *It will be so* that Allāh may requite each soul for what it has wrought. Surely, Allāh is swift at reckoning.

لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۖ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥٢﴾

\*53. This is a sufficient admonition for mankind *that they may benefit by it*, and that they may be warned thereby, and that they may know that He is the only One God, and that those possessed of understanding may ponder.

هَذَا بَلَدٌ لِلنَّاسِ وَيُمْذَرُونَ بِهِ وَيَعْلَمُونَا أَنَّمَا هُوَ إِلَهُ وَاحِدٌ وَيَذْكُرُوا وَلُؤْلُؤًا لِّبَابِ ﴿٥٣﴾

**\* 53. This is a message manifestly delivered for the benefit of mankind that they may be warned thereby, and they may know that He is the only One God, and that those possessed of understanding may ponder.**



٦ ركوعاً

سُورَةُ الْحَجَرِ مَكِّيَّةٌ ١٥

اياتها ١٠



### AL-HIJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Alif Lām Rā.‡ These are verses of the Book and of the illuminating Qur'ān.
3. Often will the disbelievers wish that they were Muslims.
4. Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them; but they will soon know.
5. And We have never destroyed any town but there was for it a known decree.
6. No people can outstrip their appointed time, nor can they remain behind.
7. And they said, 'O thou to whom this Exhortation has been sent down, thou art surely a madman.
8. 'Why dost thou not bring angels to us, if thou art of the truthful?'
9. We do not send down angels but by due right, and then they are granted no respite.
10. Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian.
- \* 11. And We sent *Messengers* before thee among parties of ancient peoples.
12. And there never came to them any Messenger but they mocked at him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اَلرَّحْمٰنُ تِلْكَ اٰیٰتُ الْكِتٰبِ وَقُرْاٰنٍ  
 مُبِیْنٍ  
 رَبِّمَا یَوَدُّ الَّذِیْنَ كَفَرُوْا اَوْ كَانُوْا  
 مُسْلِمِیْنَ  
 ذَرُهُمْ یَاكُلُوْا وَیَسْتَمْتَعُوْا وَاِیْلَهُمْ  
 الْاَمَلُ فَسَوْفَ یَعْلَمُوْنَ  
 وَمَا اَهْلَكْنٰ مِنْ قَرْیَةٍ اِلَّا وَلَهَا  
 كِتٰبٌ مَّعْلُوْمٌ  
 مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا  
 یَسْتَاخِرُوْنَ  
 وَ قَالُوْا یٰاَیُّهَا الَّذِیْ نَزَّلَ عَلَیْهِ  
 الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ  
 لَّوْمًا تٰتِیْنٰ بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ  
 الصّٰدِقِیْنَ  
 مَا نَنْزِلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْا  
 اِذَا مُنْظَرِیْنَ  
 اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ اِنَّا لَهُ  
 لَحٰفِظُوْنَ  
 وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِیْ شِیْعِ  
 الْاَوَّلِیْنَ  
 وَمَا یَأْتِیْهِمْ مِنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ  
 یَسْتَهْزِءُوْنَ

‡ I am Allāh Who is All-Seeing.

\* 11. And We sent *Messengers* before you among various denominations of earlier people.

13. Thus do We cause this *habit of mocking* to enter into the hearts of the sinful people;

14. They believe not therein, though the example of the former peoples has gone *before them*.

15. And even if We opened to them a door from heaven, and they began ascending through it,

16. They would surely say, 'Only our eyes are dazed; rather we are a bewitched people.'

R. 2.

\* 17. And We have, indeed, made mansions *of stars* in the heaven and have adorned it for beholders.

18. And We have protected it against every rejected satan.

19. But if any one hears stealthily, there pursues him a bright flame.

20. And the earth have We spread out, and set therein firm mountains and caused everything to grow therein in proper proportion.

21. And We have made for you therein means of livelihood, and *also for all* those for whom you do not provide.

22. And there is not a thing but with Us are the treasures thereof and We send it not down except in a known measure.

23. And We send impregnating winds, then We send down water from the clouds, then We give it to you to drink; and you are not the ones to store it up.

24. And verily, it is We Who give life, and We Who cause death; and it is We Who are the *sole* Inheritor.

كَذٰلِكَ نَسْلُكُهُ فِي قُلُوْبِ  
الْمُجْرِمِيْنَۙ

لَا يُؤْمِنُوْنَ بِهِ وَقَدْ خَلَتْ سُنَّةُ  
الْاَوَّلِيْنَۙ

وَلَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَاءِ  
فَظَلُّوْا فِيْهِ يَخْرُجُوْنَۙ

لَقَالُوْا اِنْ مَّا سُكِّرَتْ اَبْصَارُنَا  
ۙ بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَۙ

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوْجًا وَ  
زَيَّنَّاهَا لِلنَّاظِرِيْنَۙ

وَكَفَّظْنَاهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍۙ

ۙ اِلَّا مِّنْ اَسْتَرَقَ السَّمْعَ فَاتَّبَعَهُ  
شَهَابٌ مُّبِيْنٌۙ

وَالْاَرْضَ مَدَدْنَاهَا ۙ وَالْقِيٰنَا فِيْهَا رَوَاسِي  
وَاَنْبَتْنَاهَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّزْدُوْنٍۙ

وَجَعَلْنَا لَكُمْ فِيْهَا مَعٰيِشَ ۙ وَمَنْ  
لَّسْتُمْ لَهٗ بِزٰرِقِيْنَۙ

وَاِنْ مِّنْ شَيْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ ۙ وَ  
مَا نُنَزِّلُهٗ اِلَّا بِقَدَرٍ مَّعْلُوْمٍۙ

وَاَرْسَلْنَا الرِّيْحَ لَوَاقِحَ فَاَنْزَلْنَا مِنْ  
السَّمَاءِ مَآءً فَاشْقِيْنَكُمْ مَّوۡءِهٖ ۙ وَمَا اَنْتُمْ  
لَهٗ بِخٰزِنِيْنَۙ

وَاِنَّا لَنَحْنُ نُحْيِيْ وَنُمِيْتُ وَنَحْنُ  
الْوَارِثُوْنَۙ

\* 17. Verily, in the heavens We have made constellations and adorned them for those who behold.

25. And We do know those who go ahead among you and We do know those who lag behind.

26. And surely, it is thy Lord Who will gather them together. Surely, He is Wise, All-Knowing.

R. 3.

\*27. And, surely, We created man from dry ringing clay, from black mud wrought into shape.

\*28. And the Jinn We had created before from the fire of hot wind.

29. And *remember* when thy Lord said to the angels, 'I am about to create man from dry ringing clay, from black mud wrought into shape;

30. 'So when I have fashioned him *in perfection* and have breathed into him of My Spirit, fall ye down in submission to him.'

31. So the angels submitted, all of them together,

32. Except Iblīs; he refused to be among those who submit.

33. *God* said, 'O Iblīs, what is the matter with thee that thou wouldst not be among those who submit?'

34. He answered, 'I am not going to submit to man whom Thou hast created from dry ringing clay, from black mud wrought into shape.'

35. *God* said, 'Then get out hence, for, surely, thou art rejected.

36. 'And, surely, on thee shall be *My* curse till the Day of Judgment.'

37. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ  
وَلَقَدْ عَلِمْنَا الْمُسْتَأْخِرِينَ ﴿٢٥﴾  
وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهٗ  
حَكِيمٌ عَلِيمٌ ﴿٢٦﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ  
حَمِإٍ مَّسْنُونٍ ﴿٢٧﴾

وَ الْجَانَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ  
السَّمُومِ ﴿٢٨﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ  
بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمِإٍ  
مَّسْنُونٍ ﴿٢٩﴾

فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ  
رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٣٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾  
إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ  
السَّاجِدِينَ ﴿٣٢﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ أَلَّا تَكُونَ  
مَعَ السَّاجِدِينَ ﴿٣٣﴾

قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ مِنْ  
صَلْصَالٍ مِنْ حَمِإٍ مَّسْنُونٍ ﴿٣٤﴾

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٥﴾

وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الدِّينِ ﴿٣٦﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٧﴾

\*27. And, surely, We created man from dry ringing clay, *fashioned out* of stagnant mud.

\*28. And the Jinn We had created **earlier from the fire** of blazing winds.

38. God said, 'Thou art of those that are granted respite,

39. 'Till the day of the appointed time.'

40. He answered, 'My Lord, since Thou hast adjudged me as lost, I will surely make *evil appear* beautiful to them on the earth, and I will surely lead them all astray,

41. 'Except Thy chosen servants from among them.'

42. God said, 'This is a path *leading* straight to Me.

43. 'Surely, thou shalt have no power over My servants, except such of the erring ones as *choose to* follow thee.'

44. And, surely, Hell is the promised place for them all.

45. It has seven gates: *and* each gate has a portion of them allotted *to it*.

R. 4.

46. Verily, the righteous will be *placed* amid gardens and fountains.

47. 'Enter therein with peace, in safety.'

\* 48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers *seated* on thrones, facing one another.

49. Fatigue shall not touch them there, nor shall they *ever* be ejected therefrom.

50. Tell My servants that I am surely the One Most Forgiving, the Merciful;

51. And *also* that My punishment is the grievous punishment.

52. And tell them about Abraham's guests.

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٨﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٣٩﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَا أُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٤٠﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤١﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٢﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٣﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٤﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ فَئِجٌّ مِّنْهُمْ جُزْءٌ مَّقْسُومٌ ﴿٤٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٦﴾

أَدْخُلُوهَا بِسَلَامٍ أَمِينٍ ﴿٤٧﴾

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مَُّتَقَرِّينَ ﴿٤٨﴾

لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ﴿٤٩﴾

نَبِيُّ عِبَادِيَ أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٥٠﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْآلِيمُ ﴿٥١﴾

وَنَبِّئُهُمْ عَنْ صَافٍ إِبْرَاهِيمَ ﴿٥٢﴾

\* 48. And We shall remove whatever of rancour may be in their breasts *so that they will become* as brothers **reclining on couches**, facing one another.

53. When they entered in unto him and said, 'Peace,' he answered, 'Verily, we feel afraid of you.'

54. They said, 'Fear not, we give thee glad tidings of a son *who shall be* endowed with knowledge.'

55. He said, 'Do you give me the glad tidings in spite of the fact that old age has overtaken me? Of what then do you give me the glad tidings?'

\*56. They said, 'We have, indeed, given thee glad tidings in truth; be not therefore of those who despair.'

57. He said, 'And who can despair of the mercy of his Lord save those who go astray?'

58. He said, 'What *now* is your business, O ye messengers?'

59. They said, 'We have been sent unto a guilty people

60. 'Excepting the family of Lot. Them we shall save all,

61. 'Except his wife. We surmise that she shall be of those who remain behind.'

#### R. 5.

62. And when the messengers came unto the family of Lot,

63. He said, 'Verily, you are a party of strangers.'

64. They said, 'Nay, but we have come to thee with that about which they doubted.

65. 'And we have come to thee with the truth, and surely we are truthful.

66. 'So go forth with thy family in the *latter* part of the night, and follow thou in their rear. And let none of you look back, and *now* proceed to where you are commanded.'

\*56. They said, 'We have but given you glad tidings based on truth; be not therefore of those who despair.'

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ  
إِنَّا مِنْكُمْ وَجُلُونَ ﴿٥٣﴾

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ  
عَلِيمٍ ﴿٥٤﴾

قَالَ أَبَشَّرْتُمُونِي عَلَى أَنْ مَسَّنِيَ الْكِبَرُ  
فِيمَ تَبَشِّرُونَ ﴿٥٥﴾

قَالُوا بَشِّرْكَ يَا إِحْقَ فَلَا تَكُن مِّنَ  
الْقَانِطِينَ ﴿٥٦﴾

قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا  
الضَّالُّونَ ﴿٥٧﴾

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٥٨﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ  
مُّجْرِمِينَ ﴿٥٩﴾

لَا آِلَ إِلَّا لُوٓطُ إِنَّا لَمَنْجُوهُمْ أَجْمَعِينَ ﴿٦٠﴾

إِلَّا امْرَأَتَهُ قَدَّرْنَا إِنَّهَا لَمِنَ  
الْغَابِرِينَ ﴿٦١﴾

فَلَمَّا جَاءَ آلَ لُوطٍ بِالْمُرْسَلُونَ ﴿٦٢﴾

قَالَ إِنَّكُمْ قَوْمٌ مُّنْكَرُونَ ﴿٦٣﴾

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ  
يَمْتَرُونَ ﴿٦٤﴾

وَآتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٥﴾

فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ  
أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ﴿٦٦﴾

67. And We communicated to him this decree that the root of them was to be cut off by the morning.

68. And the people of the city came rejoicing.

69. He said, 'These are my guests, so put me not to shame;

70. 'And fear Allāh and disgrace me not.'

71. They said, 'Did we not forbid thee to entertain all sorts of people?'

\* 72. He said, 'These are my daughters if you must do something.'

73. By thy life, these *too* in their *mad* intoxication are wandering in distraction—

74. Then the punishment seized them at sunrise.

75. We turned it upside down, and We rained upon them stones of clay.

76. Surely, in this are Signs for those who can read *signs*.

77. And it lies on a road that *still* exists.

78. Surely, in this is a Sign for believers.

79. And the People of the Wood *too* were surely wrongdoers.

\* 80. So We chastised them *also*. And they both lie on a manifest way.

R. 6.

81. And the People of the Hijr *also* did treat the Messengers as liars.

82. And We gave them Our Signs, but they turned away from them.

\* 72. He said, 'My daughters are also standing here. Be mindful of this if you are bent upon doing anything.'

\* 80. So We chastised them. And they both lie buried by a prominent highway.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمَرَ أَنَّ  
دَابِرَهُمْ هُوَ لَا مَقْطُوعٌ مُّصِیْحِينَ ﴿٧٤﴾

وَجَاءَ أَهْلُ الْمَدِينَةِ  
يَسْتَبْشِرُونَ ﴿٧٥﴾

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٧٦﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٧٧﴾

قَالُوا أَوَلَمْ نَنْهَكَ عَنِ الْعَالَمِينَ ﴿٧٨﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِلِينَ ﴿٧٩﴾

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ  
يَعْمَهُونَ ﴿٨٠﴾

فَاخَذَتْهُمْ الصَّيْحَةُ مُشْرِقِينَ ﴿٨١﴾

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا  
عَلَيْهِمْ حِجَابًا رَّءًوً سَجِيلًا ﴿٨٢﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُتَوَسِّمِينَ ﴿٨٣﴾

وَلَا تَهَاكِبْ سَبِيلَ مُّؤْمِنٍ ﴿٨٤﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٨٥﴾

وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ  
ظَالِمِينَ ﴿٨٦﴾

فَانتَقَمْنَا مِنْهُمْ ۖ وَإِنَّهُمَا لَبِإِمَامٍ  
مُّبِينٍ ﴿٨٧﴾

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ  
الْمُرْسَلِينَ ﴿٨٨﴾

وَآتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا  
مُغْرَضِينَ ﴿٨٩﴾



83. And they used to hew out houses in the mountains, in security.

وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا  
أُمْنِينَ ﴿٨٣﴾

84. But the punishment seized them in the morning,

فَآخَذَتْهُمْ الصَّيْحَةُ مُصْرِحِينَ ﴿٨٤﴾

85. And all that they had earned availed them not.

فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٥﴾

\*86. And We have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So turn away *from them* in a comely manner.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ﴿٨٦﴾

87. Verily, it is thy Lord Who is the Great Creator, the All-Knowing.

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ﴿٨٧﴾

88. And We have, indeed, given thee the seven oft-repeated *verses*, and the Great Qur'ān.

وَلَقَدْ آتَيْنَكَ سَبْعًا مِنَ الْمَثَانِ وَالْقُرْآنَ الْعَظِيمَ ﴿٨٨﴾

\*89. Stretch not thy eyes towards what We have bestowed on some classes of them to enjoy for a short time, and grieve not over them; and lower thy wing *of mercy* for the believers.

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٩﴾

\*90. And say, 'I am, indeed, a plain Warner.'

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٩٠﴾

\*91. Because We *have decided to* send down *punishment* on those who have formed themselves into groups *against thee*;

كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩١﴾

\*92. Who have pronounced the Qur'ān to be *so many* lies;

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩٢﴾

\*86. And We have not created the heavens and the earth and that **which** lies between the two **but with truth**; and the Hour is sure to come. So turn away *from them*, a turning away with **grace**.

\*89. **Stretch not your eyes with greed towards the transient pleasure We have bestowed upon some sections from among them**, and grieve not over them; and lower **your** wing *of mercy* for the believers.

\*90. And say, '**I am a plain Warner indeed.**'

\*91. **Like always We shall send down punishment upon those who become split into sects,**

\*92. **And who would split the Qur'ān into segments.**

**Note:** We prefer to translate the verses (88-92) in the future tense rather than the past because we consider them to possess a grave warning to Muslims. There is no wonder why the past tense is used to indicate future, because most of such prophecies as are inevitably bound to be

93. So by thy Lord, We will, surely, question them all

فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٣٣﴾

94. Concerning that which they used to do.

عَمَّا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

95. So declare openly that with which thou art commanded and turn aside from those who ascribe partners to God.

فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٣٥﴾

96. We will, surely, suffice thee against those who mock:

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٣٦﴾

97. Who set up another God with Allāh, but soon shall they come to know.

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ ۖ فَسَوْفَ يَعْلَمُونَ ﴿٣٧﴾

98. And, indeed, We know that thy bosom becomes straitened because of what they say.

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٣٨﴾

99. But glorify thy Lord praising Him, and be of those who prostrate themselves before Him.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٣٩﴾

100. And continue worshipping thy Lord, till death comes to thee.

يٰٓعِبَادُ رَبِّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٤٠﴾

fulfilled are expressed in the past tense in the Holy Qur'ān. The past is unchangeable. Prophecies in the past tense emphasise certainty. Thus the translation should run as follows:

“And We have, indeed given thee the seven oft repeated verses and the great Qur'ān. Do not stretch your eyes *with greed* towards the transient pleasure We have bestowed upon various groups among them, and grieve not over them; and lower your wing of mercy for the believers. And say, I am a plain Warner indeed. Like always, We shall send down punishment upon those who become split into sects, and who would split the Qur'ān into segments.”

This translation becomes evidently more appropriate when we bring into view the context of these verses and discover that the preceding verses begin with a dramatic introduction of the Holy Qur'ān as a great Book. So all those who, despite claiming subservience to the Qur'ān, disregard its most central message of unity, and get split into sects and to prove their own interpretation to be right end up by practically splitting the Qur'ān into segments: each group sticking to some verses interpreting them to their own advantage as against others who stick to some other verses interpreting them to their own advantage. This split is described to be so sharp and final that there is left no possibility of compromise between different warring factions. This causes people of the same *ummah* to split into sects and in the same process to divide the Qur'ān into segments.



١٦ ركوعاً

سُورَةُ النَّحْلِ مَكِّيَّةٌ ١٦

آياتها ١٢٩



## AL-NAHL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. The decree of Allāh is coming, so seek ye not to hasten it. Holy is He, and exalted above all that which they associate *with Him*.
- \* 3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, so take Me *alone* for your Protector.'
4. He has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is He above all that they associate *with Him*.
5. He has created man from a drop of fluid, but lo! he is an open disputer.
- \* 6. And the cattle too He has created; you find in them warmth and *other* uses; and some of them you eat.
7. And in them there is beauty for you when you bring *them* home in the evening, and when you drive *them* forth to pasture in the morning.
8. And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is Compassionate, Merciful.
9. And *He has created* horses and mules and asses that you may ride them, and as *a source of beauty*. And He will create what you do not yet know.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ  
 سُبْحَنَهُ وَتَعْلَى عَمَّا يُشْرِكُونَ  
 يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ  
 عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا  
 أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ  
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
 تَعْلَى عَمَّا يُشْرِكُونَ  
 خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ  
 خَصِيمٌ مُبِينٌ  
 وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ  
 مَنَافِعُ وَمِنْهَا تَأْكُلُونَ  
 وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَ  
 حِينَ تَسْرَحُونَ  
 وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَالِغِيهِ  
 إِلَّا بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرؤُوفٌ  
 رَّحِيمٌ  
 وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَ  
 زِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ

\* 3. He sends down the angels with revelation by His command on whomsoever of His servants He pleases *saying*, 'Warn *people* that there is no God but I, so fear Me *alone*.'

\* 6. And the cattle too He has created; you find in them warmth and **many other benefits**; and some of them you eat.

10. And upon Allāh rests the *showing of the right way*, and there are ways which deviate from the right course. And if He had *enforced* His will, He would have guided you all.

R. 2.

11. He it is Who sends down water for you from the clouds; out of it you have your drink, and there grow from it trees on which you pasture your cattle.

\* 12. Therewith He grows corn for you, and the olive and the date-palm, and the grapes, and all kinds of fruits. Surely, in that is a Sign for a people who reflect.

13. And He has pressed into service for you the night and the day, and the sun and the moon; and the stars too have been pressed into service by His command. Surely, in that are Signs for a people who make use of their reason.

14. And He has pressed into service the things He has created for you in the earth, varying in colours. Surely, in that is a Sign for a people who take heed.

15. And He it is Who has subjected to you the sea that you may eat therefrom fresh flesh, and may take forth therefrom ornaments which you wear. And thou seest the ships ploughing through it, that you may thereby journey and that you may seek of His bounty and that you may be grateful.

\* 16. And He has placed in the earth firm mountains lest it quake with you, and rivers and routes that you may take the right way.

\* 12. Therewith He grows **crops of all kinds** for you, and the olive and the date-palm, and the grapes, and all **sorts** of fruits. Surely, in that is a Sign for a people who reflect.

\* 16. And He has placed in the earth firm mountains to sustain you, and rivers and paths so that you keep to the right path.

**Note:** Many scholars have translated the phrase *an tamida bikum* (أَنْ تَمِيدَ بِكُمْ) as 'quake' which if accepted would mean that God is counting His bounties upon mankind by reminding them

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَ مِنْهَا يُجَارُّكُمْ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ ﴿١٠﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١١﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَ النَّخِيلَ وَ الْأَعْنَابَ وَ مِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٢﴾

وَ سَخَّرَ لَكُمْ الَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٣﴾

وَ مَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ ﴿١٤﴾

وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لَيْتًا تَأْكُلُ أَمْثَهُ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُ مِنْهُ حُلِيَةً تَلْبَسُونَ مِنْهَا وَ تَرَى الْفُلْكَ مَوَازِرَ فِيهِ وَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٥﴾

وَ أَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ أَنْهَارًا وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ﴿١٦﴾

17. And, *other* marks *too*; *by them* and by the stars they follow the right direction.

18. Is He, then, Who creates like one who creates not? Will you not then take heed?

19. And if you *try* to count the favours of Allāh, you will not be able to number them. Surely, Allāh is Most Forgiving, Merciful.

20. And Allāh knows what you conceal and what you disclose.

21. And those on whom they call beside Allāh create not anything, but they are themselves created.

22. *They are* dead, not living; and they know not when they will be raised.

### R. 3.

23. Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers *to truth*, and they are full of pride.

24. Undoubtedly, Allāh knows what they conceal and what they disclose. Surely, He loves not the proud.

25. And when it is said to them, 'What *think ye of* that which your Lord has sent down?', they say, 'Stories of the ancients,'

26. That they may bear their burdens in full on the Day of Resurrection, and *also* a portion of the burdens of

وَعَلَّمَتْهُمُ الْاَنۡجۡۤامَ ۙ وَيُۡهۡتَدُوۡنَ ۝۱۷

اَفَمَنۡ يَّخۡلُقُ كَمَنۡ لَا يَخۡلُقُ ۚ اَفَلَا تَذَكَّرُوۡنَ ۝۱۸

وَاِنۡ تَعۡدُوۡا نِعۡمَةَ اللّٰهِ لَا تَحۡصُوۡهَا ؕ اِنَّ اللّٰهَ لَغَفُوۡرٌ رَّحِيۡمٌ ۝۱۹

وَاللّٰهُ يَعۡلَمُ مَا تُسۡرُوۡنَ وَمَا تُعۡلِنُوۡنَ ۝۲۰

وَالَّذِيۡنَ يَدۡعُوۡنَ مِنۡ دُوۡنِ اللّٰهِ لَا يَخۡلُقُوۡنَ شَيْۡاٌ وَّهُمۡ يُخۡلَقُوۡنَ ۝۲۱

اَمْوَاتٌ غَيۡرُ اَحْيَآءٍ ۚ وَمَا يَشَعُرُوۡنَ ۚ اَيَّآنَ يُبۡعَثُوۡنَ ۝۲۲

اِلَهُكُمۡ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيۡنَ لَا يُؤۡمِنُوۡنَ بِالْاٰخِرَةِ قُلُوۡبُهُمۡ مُّنۡكِرَةً وَّ هُمۡ مُّسۡتَكۡبِرُوۡنَ ۝۲۳

لَا جَرَۡمَ اَنَّ اللّٰهَ يَعۡلَمُ مَا يُسۡرُوۡنَ وَمَا يُخۡلِنُوۡنَ ۚ اِنَّهٗ لَا يُحِبُّ الْمُسۡتَكۡبِرِيۡنَ ۝۲۴  
وَاِذَا قِيۡلَ لَهُمۡ مَا ذَاۤ اُنۡزِلَ رَبُّكُمۡ ۙ قَالُوۡۤا اَسَاطِيۡرُ الْاَوَّلِيۡنَ ۝۲۵

لِيَحۡمِلُوۡۤا وِزَارَهُمۡ كَاۡمِلَةً يَّوۡمَ الْقِيٰمَةِ ۚ وَمِنۡ وِزَارِ الَّذِيۡنَ يُضِلُّوۡۤا نَهۡمُ بَغِيۡرٍ

that He has created mountains to cause great earthquakes spelling destructions far and wide. Unfortunately, it has been ignored that the word *tamida* (تَمِيْدَةً) is derived from *māda* (مَادَةً) which means to provide food. The word *mā'idah* (مَائِدَةٌ) used in the Holy Qur'ān is from the same infinitive. With this meaning in view the entire understanding of this verse will be transformed. It will remind mankind that God has created mountains which are essential for providing food to all living beings. The water is constantly lifted from lakes, seas and oceans by evaporation carried by higher altitude to get condensed into thicker particles. The existence of mountains is essential for turning the vapour into water again, thus producing widespread rains which are channelled back to earth to create immense food chains. This translation is the only one which fits into the context and is in perfect agreement with the remaining part of the verse. The correct meaning, therefore, would be: 'He has entrenched mountains over the earth so that they may provide you with food, and rivers and tracks so that you may be guided.'

The relation of water and food is obvious. In the history of civilisation it was rivers which played the most important role in making the mountainous terrains possible and paths were carved along the courses of rivers.

those whom they lead astray without knowledge. Behold! evil is that which they bear.

R. 4.

27. Those who were before them did *also* plan, but Allāh came upon their structure at the *very* foundations, so that the roof fell down upon them from above them; and the punishment came upon them from where they knew not.

28. Then on the Day of Resurrection He will disgrace them and will say, "Where are My 'partners' for whose sake you used to oppose *the Prophets*?" Those endowed with knowledge will say, 'This day disgrace and affliction will surely *fall* on the disbelievers.'

29. Those whom the angels cause to die while they are wronging their souls. Then will they offer submission, *saying*, 'We used not to do any evil.' Nay, surely, Allāh knows well what you used to do.

30. So enter the gates of Hell, to abide therein. Evil indeed is the abode of the proud.

31. And *when* it is said to the righteous, 'What *think ye of* that which your Lord has revealed?' they say, 'The best.' For those who do good there is good in this world. And the home of the Hereafter is even better. Excellent indeed is the abode of the righteous—

32. Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does Allāh reward the righteous,

33. Those whom the angels cause to die while they are pure. They say: 'Peace be unto you! Enter Heaven because of what you used to do.'

عِلْمِهِ ۖ أَلَا سَاءَ مَا يَزِيدُونَ ﴿٣١﴾

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهَ  
بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ  
السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٣٢﴾

ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ  
آيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ  
تُشَاقِقُونَ فِيهِمْ ۖ قَالَ الَّذِينَ أُوتُوا  
الْعِلْمَ مِنَ الْكِتَابِ الْيَوْمَ وَالسُّوءَ عَلَى  
الْكُفْرِيِّينَ ﴿٣٣﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي  
أَنْفُسِهِمْ فَأَلْقَوْا السَّلَمَ مَا كُنَّا نَعْمَلُ  
مِنْ سُوءٍ ۚ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ  
فَلَيْئَسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٣٥﴾

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَا ذَا أَنْزَلَ  
رَبُّكُمْ ۖ قَالُوا خَيْرٌ ۚ لِلَّذِينَ  
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ وَ  
لَكَدَارُ الْآخِرَةِ خَيْرٌ ۚ وَلَنْ نَعْمَ دَارُ  
الْمُتَّقِينَ ﴿٣٦﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ ۚ  
كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣٧﴾

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ ۚ  
يَقُولُونَ سَلَامٌ عَلَيْكُمْ ۖ ادْخُلُوا الْجَنَّةَ  
بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٨﴾

34. What do they wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. Allāh did not wrong them, but they used to wrong themselves.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ  
الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ ۚ كَذَلِكَ  
فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَ مَا  
ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يَظْلِمُونَ ﴿٣٤﴾

35. So the evil *result* of what they did befell them, and that which they used to mock at encompassed them.

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٥﴾

R. 5.

36. Those who set up equals to God say: 'If Allāh had *so* willed, we should not have worshipped anything beside Him, neither we nor our fathers, nor should we have forbidden anything without *command* from Him.' So did those who were before them. But are the Messengers responsible for anything except the plain delivery of the Message?

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا  
عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَ لَا  
آبَاؤُنَا وَ لَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ  
كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ  
فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٣٦﴾

37. And We did raise among every people a Messenger, *preaching*: 'Worship Allāh and shun the Evil One.' Then among them were *some* whom Allāh guided and among them were *some* who became deserving of ruin. So travel through the earth, and see what was the end of those who treated *the Prophets* as liars!

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ  
اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ ۚ  
فَمِنْهُمْ مَن هَدَى اللَّهُ وَ مِنْهُمْ مَن  
حَقَّقْنَا عَلَيْهِ الصَّلَاةَ فَفَسَدَ فِي  
الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٧﴾

38. If thou art solicitous of their guidance, then *know that* Allāh surely guides not those who lead *others* astray. And for such there are no helpers.

إِنْ تَحْرِضْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا  
يَهْدِي مَن يُضِلُّ وَ مَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿٣٨﴾

39. And they swear by Allāh their strongest oaths, that Allāh will not raise up those who die. Nay, *He will certainly raise them up*—a promise *He has made* binding on Himself, but most people know not.

وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا  
يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَى وَ عَدَا  
عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٣٩﴾

40. *He will raise them up* that He may make clear to them that wherein they differed, and that those

لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَ  
لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا

who disbelieved may know that they were liars.

- \* 41. Our word to a thing, when We will it, is only that We say to it, 'Be!', and it is.

R. 6.

42. And *as to* those who have left their homes for the sake of Allāh after they had been wronged, We will surely give them a goodly abode in this world: and truly the reward of the Hereafter is greater, if they but knew—

43. Those who are steadfast and put their trust in their Lord.

- \* 44. And We sent not *as Messengers* before thee but men to whom We sent revelation, so ask those who possess the Reminder, if you know not.

- \* 45. *We sent Our Messengers* with clear Signs and Scriptures. And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.

46. Do, then, those who devise evil plans feel secure that Allāh will not make them sink into the land, or that the punishment will not come upon them from whence they do not know?

47. Or that He will not seize them in their going to and fro so that they shall not be able to frustrate *God's plans*?

48. Or that He will not seize them by *a process of gradual destruction*? Your Lord is indeed Compassionate, Merciful.

خٰزِيْنَۙ

اِنَّمَا قَوْلُنَا لِشَيْءٍ اِذَا اَرَدْنَاهُ اَنْ يَّكُوْلَ لَهُ كُنْ فَيَكُوْنُۙ

وَالَّذِيْنَ هَاجَرُوْا فِيْ اللّٰهِ مِنْۢ بَعْدِ مَا ظَلَمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۗ وَلَا جَزَآءَ الْاٰخِرَةِ اَكْبَرُۙ لَوْ كَانُوْا يَعْلَمُوْنَۙ

الَّذِيْنَ صَبَرُوْا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُوْنَۙ

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْۤ اِلَيْهِمْ فَمَشَوْا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَۙ

بِالْبَيِّنٰتِ وَ الزُّبُرِ ۗ وَ اَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ ۚ وَ لَعَلَّهُمْ يَتَفَكَّرُوْنَۙ

اَفَاَمِنَ الَّذِيْنَ مَكَرُوْا السَّيِّاَتِ اَنْ يَّخْسِفَ اللّٰهُ بِهُمْ الْاَرْضَ اَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَۙ

اَوْ يَأْخُذَهُمْ فِيْ تَقْلِيْبِهِمْ فَمَا هُمْ بِمُعْجِزِيْنَۙ

اَوْ يَأْخُذَهُمْ عَلٰى تَخَوْفٍ ۭ فَاِنَّ رَبَّكُمْ لَرَّوُوفٌ رَّحِيْمٌۙ

\* 41. See the explanation of كُنْ يَكُوْلُ (Be! And it is) at page 59 under 3:48. (Publisher)

\* 44. And We sent not *as Messengers* before thee but men to whom We sent revelation so ask those who **are the custodians of divine scriptures**, if you know not.

\* 45. *We sent them* with clear Signs and Scriptures. And We have sent down to **you** the reminder that **you may** explain to mankind that which has been sent down to them, and that they may reflect.



49. Have they not seen that the shadows of everything which Allāh has created shift from the right and from the left, prostrating themselves to Allāh, while they are being humbled?

50. And whatever is in the heavens and whatever creature is in the earth submits *humbly* to Allāh, and the angels *too*, and they do not behave proudly.

51. They fear their Lord above them, and do what they are commanded.

R. 7.

52. Allāh has said, 'Take not *for worship* two gods. There is only One God. So fear Me alone.'

\* 53. And to Him belongs whatsoever is in the heavens and the earth and to Him is due obedience for ever. Will you then fear any other than Allāh?

54. And whatever blessing you have, it is from Allāh. And when affliction befalls you, it is unto Him that you cry *for help*.

55. Then, when He removes the affliction from you, behold! a party among you *begins to* attribute equals to their Lord,

56. So that they deny that which We have bestowed upon them. Well, enjoy yourselves a little; but soon will you know.

57. And they set apart *for the false deities* of which they know nothing a portion of that which We have bestowed on them. By Allāh, you shall certainly be called to account for all that you have forged.

58. And they ascribe daughters to Allāh—Holy is He!—while they *themselves* have what they desire.

\* 53. And to Him belongs whatsoever is in the heavens and the earth and to Him **eternally belongs the right to determine the path.**

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ  
يَتَفَتَّحُوا ظِلُّهُ عَنِ الْيَمِينِ وَ  
الشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٩﴾

وَاللَّهُ يَسْجُدُ مَا فِي السَّمُوتِ وَمَا فِي  
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا  
يَسْتَكْبِرُونَ ﴿٥٠﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٥١﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ  
إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَإِيتَايَ  
فَازْهَبُونَ ﴿٥٢﴾

وَلَهُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَلَهُ  
الدِّينُ وَأَصْبَاءُ آبَائِهِ لَتَتَّقُونَ ﴿٥٣﴾

وَمَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا  
مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٤﴾

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا  
فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٥﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا  
فَسَوْفَ تَعْلَمُونَ ﴿٥٦﴾

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا  
رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ  
تَفْتَرُونَ ﴿٥٧﴾

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ  
وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٨﴾

59. And when to one of them is conveyed the tidings of *the birth of a female*, his face darkens, while he suppresses *his inward grief*.

60. He hides himself from the people because of the bad news he has had: 'Shall he keep it in spite of disgrace or bury it in the dust?' Verily, evil is that which they judge.

\* 61. The state of those who do not believe in the Hereafter is evil, while Allāh's attribute is sublime and He is the Mighty, the Wise.

R. 8.

62. And if Allāh were to punish men for their wrongdoing, He would not leave thereon a living creature, but He gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.

63. And they attribute to Allāh what they dislike *for themselves* and their tongues utter the lie that they will have the best of *everything*. Undoubtedly, theirs shall be the Fire, and *therein* shall they be abandoned.

64. By Allāh, We did send *Messengers* to the peoples before thee; but Satan made their works *appear* beautiful to them. So he is their patron this day, and they shall have a grievous punishment.

65. And We have not sent down to thee the Book except that thou mayest explain to them that concerning which they differ, and as a guidance, and a mercy for a people who believe.

66. And Allāh has sent down water from the sky, and has quickened therewith the earth after its death.

\* 61. Those who do not believe in the Hereafter to them applies the worst similitude; while to Allāh belongs that which is the loftiest and He is the Mighty, the Wise.

وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنْثَىٰ ظَلَّ  
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٩﴾

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا  
بُشِّرَ بِهِ ۖ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ  
يَدُسُّهُ فِي التُّرَابِ ۚ أَلَا سَاءَ مَا  
يَحْكُمُونَ ﴿٦٠﴾

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
مِثْلُ السُّوءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦١﴾

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ  
مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ  
يُبْخِرُهُمْ إِلَىٰ آجَلٍ مُّسَمًّى ۚ فإِذَا جَاءَ  
أَجَلُهُمْ لَا يَسْتَأْذِنُونَ سَاعَةً وَلَا  
يَسْتَقْدِرُونَ ﴿٦٢﴾

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ  
الْأَنفُسُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ ۚ  
لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ  
مُفْرَطُونَ ﴿٦٣﴾

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِنْ قَبْلِكَ  
فَزَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهُوَ  
وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٤﴾

وَمَا أَنزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا  
لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۚ وَ  
هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

وَاللَّهُ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْبَرَ بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ

Surely, in that is a Sign for a people who would hear.

R. 9.

67. And surely in the cattle *too* there is a lesson for you. We give you to drink of what is in their bellies, from betwixt the faeces and the blood, milk pure *and* pleasant for those who drink *it*.

68. And of the fruits of the date-palms and the grapes, whence you obtain intoxicating drink and wholesome food. Verily, in that is a Sign for a people who make use of their reason.

69. And thy Lord has inspired the bee, *saying*, 'Make thou houses in the hills and in the trees and in the trellises which they build.

\* 70. 'Then eat of every *kind* of fruit, and follow the ways of thy Lord *that have been* made easy for thee.' There comes forth from their bellies a drink of varying hues. Therein is cure for men. Surely, in that is a Sign for a people who reflect.

\* 71. And Allāh creates you, then He causes you to die; and there are *some* among you who are driven to the worst part of life, with the result that they know nothing after *having* had knowledge. Surely, Allāh is All-Knowing, Powerful.

R. 10.

72. And Allāh has favoured some of you above others in *worldly* gifts. But those more favoured will not restore *any part* of their *worldly* gifts to those whom their right hands possess, so that they may be equal *sharers* in them. Will they then deny the favour of Allāh?

\* 70. 'Then eat of every *kind* of fruit, and then pursue submissively the paths prescribed by your Lord.'

\* 71. And Allāh creates you, then He causes you to die; and there are *some* among you who reach the age of senility with the result that they lose all knowledge after having gained it.

لَا يَـٰٓأَيُّهَا الرِّقْوَةُ يَسْمَعُونَ ۝

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ  
نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ  
فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا  
لِّلشَّارِبِينَ ۝

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَ الْأَعْنَابِ  
تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا  
إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ۝

وَإَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنِ اتَّخِذِي  
مِنَ الْجِبَالِ بَيْوتًا ۖ وَ مِنَ الشَّجَرِ وَ مِمَّا  
يَعْرِشُونَ ۝

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
سُبُلَ رَبِّكِ ذَٰلِكَ يَخْرُجُ مِنْ بُطُونِهَا  
شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ  
لِّلنَّاسِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ  
يَتَفَكَّرُونَ ۝

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّعُكُمْ ۚ وَ  
مِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْ  
لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ  
عَلِيمٌ قَدِيرٌ ۝

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي  
الرِّزْقِ ۚ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي  
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ  
يَجْحَدُونَ ۝

73. And Allāh has made for you mates from among yourselves, and has made for you, from your mates, sons and grandsons, and has provided you with good things. Will they then believe in vain things and deny the favour of Allāh?

74. And they worship beside Allāh such as have no power to bestow on them any gift from the heavens or the earth, nor can they *ever* have such power.

75. So coin not similitudes for Allāh. Surely, Allāh knows and you know not.

76. Allāh sets forth the parable of a slave who is owned, having no power over anything; and a free man whom We have provided with a fair provision from Ourselves, and he spends thereof secretly and openly. Are they equal? Praise be to Allāh! But most of them know not.

77. And Allāh sets forth *another* parable of two men: one of them is dumb, having no power over anything, and he is a burden to his master; whithersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is himself on the straight path?

R. 11.

78. And to Allāh belongs the unseen of the heavens and the earth; and the matter of the Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, Allāh has power over all things.

79. And Allāh brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you might be grateful.

وَاللّٰهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا  
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ وَ  
حَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللّٰهِ  
هُمْ يَكْفُرُونَ ﴿٤٣﴾

وَيَعْبُدُونَ مِنْ دُونِ اللّٰهِ مَا لَا يَمْلِكُ  
لَهُمْ رِزْقًا مِنَ السَّمٰوٰتِ وَالْاَرْضِ  
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٤٤﴾

فَلَا تَضْرِبُوا لِلّٰهِ الْاَمْثَالَ ۚ إِنَّ اللّٰهَ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٤٥﴾

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوكًا لَا  
يَقْدِرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْآرْزُقًا  
حَسَنًا فَيُخْفِئُ مِنْهُ سِرًّا ۚ وَجَهْرًا  
هَلْ يَسْتَوُونَ ۚ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ  
اَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٦﴾

وَضَرَبَ اللّٰهُ مَثَلًا رَجُلَيْنِ اَحَدُهُمَا  
اَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى  
مَوْلَاهُ ۚ اَيْنَمَا يُوَجِّهْهُ لَا يَأْتِ بِخَيْرٍ ۚ  
هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٧﴾

وِلِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَ  
مَا اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اِذَا  
هُوَ اَقْرَبُ ۚ إِنَّ اللّٰهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٤٨﴾

وَاللّٰهُ اَخْرَجَكُمْ مِنْ بُطُونِ اُمَّهَاتِكُمْ  
لَا تَعْلَمُونَ شَيْئًا ۚ وَجَعَلَ لَكُمْ  
السَّمْعَ وَالْاَبْصَارَ وَالْاَفْئِدَةَ ۚ  
لَعَلَّكُمْ تَشْكُرُونَ ﴿٤٩﴾

\* 80. Do they not see the birds held under subjection in the vault of heaven? None keeps them back save Allāh. Verily, in that are Signs for a people who believe.

81. And Allāh has made your homes, a place of rest for you and has made for you, of the skins of cattle, abodes which you find light at the time when you travel and at the time when you halt; and of their wool, and their furs, and their hair, *He has supplied you with household goods and articles of use for a time.*

82. And Allāh has made for you, of that which He has created, *things affording shade*; and He has made for you, in the mountains, places of shelter; and He has made for you garments which protect you from heat, and coats of mail which protect you in your wars. Thus does He complete His favour on you, that you may submit to Him.

83. But if they turn away, then thou art responsible only for the plain delivery of the Message.

\* 84. They recognize the favour of Allāh, yet they deny it; and most of them are *confirmed* disbelievers.

R. 12.

\* 85. And *remember* the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to make *amends*, nor shall they be allowed to solicit God's favour.

86. And when those who did wrong *actually* see the punishment, it will not be made light for them, nor will they be granted respite.

\* 80. Do they not observe the birds held aloft in midheaven? None keeps them held aloft but Allāh.

\* 84. They know full well Allāh's grace as they see it yet they deny it; and most of them are ingrate.

\* 85. And remember the day when We shall raise up a witness from every people, then those who disbelieve shall not be permitted to plead nor shall their plea be accepted.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ  
السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ  
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُم مِّن بُيُوتِكُمْ سَكَنًا  
وَجَعَلَ لَكُم مِّن جُلُودِ الْأَنْعَامِ بُيُوتًا  
تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ  
رِقَا مَتِكُمْ ۚ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا  
وَأَشْعَارِهَا أَثْنَا ثَلَاثًا مِّمَّا عَالَمٌ حِينَ ﴿٨١﴾

وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا  
وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا ۖ وَجَعَلَ  
لَكُم سَرَائِيلَ تَقِيكُمُ الْحَرَّ وَسَرَائِيلَ  
تَقِيكُم بِأَسْكُمْ ۚ كَذَلِكَ يُتِمُّ  
نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ  
الْمُبِينُ ﴿٨٣﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا  
ۖ وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ  
لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ  
يُسْتَعْتَبُونَ ﴿٨٥﴾

وَرَادَا رَآ الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا  
يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنْظَرُونَ ﴿٨٦﴾

87. And when those who associate partners *with God* will see their associate-gods, they will say, 'Our Lord, these are our associate-gods whom we used to call upon instead of Thee.' Thereupon, they will retort on them with the words, 'Surely, you are liars.'

88. And they will offer submission to Allāh on that day, and all that they used to forge shall fail them.

89. *As for* those who disbelieve and turn *men* away from the way of Allāh, We will add punishment to *their* punishment because they acted corruptly.

90. And *remember* the day when We will raise up in every people a witness against them from amongst themselves, and We will bring thee as a witness against these. And We have sent down to thee the Book to explain everything, and a guidance, and a mercy, and glad tidings to those who submit *to God*.

#### R. 13.

\* 91. Verily, Allāh enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression. He admonished you that you may take heed.

92. And fulfil the covenant of Allāh when you have made; and break not the oaths after making them firm, while you have made Allāh your surety. Certainly, Allāh knows what you do.

93. And be not like unto her who, after having made it strong, breaks her yarn into pieces. You make your oaths a means of deceit between

\* 91. Verily, Allāh **requires you to abide by justice**, and to treat with grace, and give like the **giving of kin to kin**; and forbids indecency, and manifest evil, and transgression.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ  
قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ  
كُنَّا نَدْعُو مِنْ دُونِكَ ۚ فَأَلْقُوا  
إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾

وَأَلْقُوا إِلَى اللَّهِ يَوْمَئِذٍ بِالْسَلَمِ  
وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ  
اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ  
بِمَا كَانُوا يَفْسُدُونَ ﴿٨٩﴾

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا  
عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ  
شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ  
الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَ  
رَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٩٠﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ  
وَإِيتَانِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ  
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩١﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ  
وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا  
وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ  
اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩٢﴾

وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ  
بَعْدِ قُوَّةٍ أَنْكَاثًا تَتَّخِذُونَ أَيْمَانَكُمْ

you, *for fear* lest one people become more powerful than another. Surely, Allāh tries you therewith, and on the Day of Resurrection He will make clear to you that wherein you differed.

94. And if Allāh had *enforced* His will, He would surely have made you *all* one people; but He lets go astray him who wishes *it*, and guides him who wishes *it*; and you shall surely be questioned concerning that which you have been doing.

95. And make not your oaths a means of deceit between you; or *your* foot will slip after it has been firmly established, and you will taste evil because you turned *people* away from the path of Allāh, and you will have a severe punishment.

96. And barter not the covenant of Allāh for a paltry price. Surely, that which is with Allāh is better for you if you only knew.

\*97. That which you have shall pass away, but that which is with Allāh is lasting. And We will certainly give those who are steadfast their reward according to the best of their works.

98. Whoso acts righteously, whether male or female, and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.

99. And when thou recitest the Qur'ān, seek refuge with Allāh from Satan the rejected.

100. Surely, he has no power over those who believe and who put their trust in their Lord.

دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى  
مِنْ أُمَّةٍ ۖ إِنَّمَا يَبْتَلُواكُمُ اللَّهُ بِهِ ۚ وَ  
لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ  
تَخْتَلِفُونَ ﴿٩٣﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً ۚ  
لَعَنَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ  
وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ  
فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا  
السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ ۚ  
وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٥﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ  
إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ  
كُنْتُمْ تَعْلَمُونَ ﴿٩٦﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ  
وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ  
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَ  
هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ۚ  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا  
كَانُوا يَعْمَلُونَ ﴿٩٨﴾

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ  
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٩﴾

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ  
آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿١٠٠﴾

\*97. That which you have shall come to naught and whatever is with Allāh will last forever.

101. His power is only over those who make friends with him and who set up equals to Him.

R. 14.

102. And when We bring one Sign in place of another—and Allāh knows best what He reveals—they say, 'Thou art but a fabricator.' Nay, but most of them know not.

103. Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that He may strengthen those who believe, and as a guidance and glad tidings for Muslims.'

104. And indeed We know that they say that it is only a man who teaches him. *But* the tongue of him to whom they *unjustly* incline in making this *insinuation* is foreign, while this is Arabic tongue, plain and clear.

105. *As for* those who do not believe in the Signs of Allāh, surely, Allāh will not guide them, and they shall have a grievous punishment.

106. It is only those who believe not in the Signs of Allāh, that forge falsehood, and they it is who are the liars.

\* 107. Whoso disbelieves in Allāh after he has believed—save him who is forced *thereto* while his heart finds peace in the faith—but such as open their breasts to disbelief, on them is Allāh's wrath; and they shall have a severe punishment.

108. That is because they have preferred the present life to the Hereafter, and because Allāh guides not the disbelieving people.

\* 107. Whoever disbelieves in Allāh after having believed except the one who is coerced *beyond the limit of his tolerance* while his heart remains firm in faith. But those whose hearts are content with rejection, upon them will fall the wrath of Allāh and for them shall be a great chastisement.

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٤﴾

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٦﴾

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يِقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٧﴾

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨﴾

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿١٩﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٠﴾

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢١﴾



109. It is they on whose hearts and ears and eyes Allāh has set a seal. And it is they who are the heedless.

110. Undoubtedly, it is they who will be the losers in the Hereafter.

111. Then, surely, thy Lord—to those who fled *their homes* after they had been persecuted and then struggled hard *in the cause of Allāh* and remained steadfast—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

R. 15.

112. On the day when every soul will come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.

\* 113. And Allāh sets forth *for you* the parable of a city which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made it taste hunger and fear *which clothed it like a garment* because of what they used to do.

114. And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

115. So eat of the lawful *and* good things which Allāh has provided for you; and be grateful for the bounty of Allāh, if it is Him you worship.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٩﴾

لَا جَزَاءَ لَهُمْ فِي الْآخِرَةِ هُمْ الْخَاسِرُونَ ﴿١١٠﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنَّا بَعْدَ مَا قُتِلُوا أَنَّهُمْ كَأَنَّهُمْ هَدُوا ۚ وَصَبَرُوا ۚ إِنَّ رَبَّكَ بِمَا عَمِلُوا لَغَفُورٌ رَّحِيمٌ ﴿١١١﴾

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوْفَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١٢﴾

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ يَمَا كَانُوا يَسْتَعْجُونَ ﴿١١٣﴾

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاشْكُرُوا لِنِعْمَتِ اللَّهِ إِنَّ كُنتُمْ لِيَآيَاهُ تَعْبُدُونَ ﴿١١٥﴾

\* 113. And Allāh sets forth the parable of a township which enjoyed security and peace; its provisions came to it in plenty from every quarter; but it denied the favours of Allāh, so Allāh made its dwellers taste a life wrapped in hunger and fear as a consequence of what they used to do.

\* 116. He has made unlawful for you only that which dies of itself and blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. But he who is driven by necessity, being neither disobedient nor exceeding the limit, then surely, Allāh is Most Forgiving, Merciful.

117. And say not—because of the falsehood which your tongues utter—‘This is lawful, and this is unlawful,’ so as to forge a lie against Allāh. Surely, those who forge a lie against Allāh do not prosper.

\* 118. *It is a brief enjoyment, and then they shall have a grievous punishment.*

119. And to those *also* who are Jews, We forbade before *this* all that We have related to thee. And We wronged them not, but they used to wrong themselves.

120. Then surely, thy Lord—to those who do evil in ignorance and repent thereafter and make amends—*aye*, surely, after that thy Lord is Most Forgiving, Merciful.

R. 16.

\* 121. Abraham was indeed a paragon of virtue, obedient to Allāh, ever inclined *to Him*, and he was not of those who set up equals *to God*;

\* 116. He has **only** made unlawful for you to partake of the flesh of such animals as have died a natural death and of blood and the flesh of swine and that on which the name of any other than Allāh has been invoked. **But who is driven by extreme compulsion without relish or intent to transgress**, then surely, Allāh is Most Forgiving, Merciful.

\* 118. *After a small gain, for them there is a grievous punishment.*

\* 121. Abraham was a nation unto himself, always obedient to Allāh, *to Him* ever inclined; **certainly not belonging to the idolaters.**

**Note:** Abraham was a nation unto himself means that he had the seed and the potential of a great nation promised unto him.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ  
وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ  
بِهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٦﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ  
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ  
لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ إِنَّ  
الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
لَا يُفْلِحُونَ ﴿١١٧﴾

مَتَاعٌ قَلِيلٌ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا  
مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَمَا  
ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ  
يُظْلِمُونَ ﴿١١٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا  
السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ  
بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ  
بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا  
لِّدِينِهِ حَنِيفًا ۚ وَكَانَ مِنْ  
الْمُشْرِكِينَ ﴿١٢١﴾

\* 122. Grateful for His favours; He chose him and guided him to a straight path.

123. And We bestowed on him good in this world, and in the Hereafter he will surely be among the righteous.

124. And *now* We have revealed to thee, *saying*, 'Follow the way of Abraham *who* was ever inclined to God and was not of those who set up equals to Him.'

\* 125. The *punishment for profaning* the Sabbath was imposed only on those who had differed about it, and thy Lord will surely judge between them on the day of Resurrection about that in which they differed.

126. Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.

127. And if you *desire to* punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience, then, surely, that is best for those who are patient.

128. And endure thou with patience; and verily, thy patience is *possible* only with the *help of* Allāh. And grieve not for them, nor feel distressed because of their plots.

129. Verily, Allāh is with those who are righteous and those who do good.

شَاكِرًا إِلَّا نَعْمَهُ ۖ رَاجِعْهُ وَهْدًا إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٢﴾

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً ۖ وَإِنَّا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٣﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۗ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾

أذْعُرْ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحُكْمِ ۖ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۚ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴿١٢٧﴾

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَلٰٓئِلٍ مِّمَّا يَمْكُرُونَ ﴿١٢٨﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٩﴾

\* 122. **Ever** grateful for His favours; He chose him and guided him to a straight path.

\* 125. The *punishment for profaning* the Sabbath was imposed **upon those who differed regarding him, Abraham and his religion, and your** Lord will surely judge between them on the Day of Resurrection about that in which they differed.

**Note:** The context is clear. Nothing but Abraham and his unshakable devotion and dedication to the Oneness of God is being discussed. Hence the reference has to be to Abraham and the differences the Israelites had among themselves regarding his true faith and conduct. Many among them had fallen prey to different forms of idolatry and it is quite likely that to justify their practices they might have attributed them also to Abraham. The Sabbath in this context appears to be not only a day of rest but also a day of purification and penance.



رُكُوعَاتُهَا ١٢

سُورَةُ بَنِي إِسْرَءِيلَ مَكِّيَّةٌ ١٧

آيَاتُهَا ١١٢



### BANĪ ISRĀ'ĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Part 15 \*2. Glory be to Him Who carried His servant by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs. Surely, He alone is the Hearing, the Seeing.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا  
مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ  
الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ  
مِنَ الْآيَاتِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

3. And We gave Moses the Book, and We made it a guidance for the children of Israel, *saying*, 'Take no guardian beside Me,

وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي  
وَكِيلًا

4. 'O ye the progeny of those whom We carried *in the Ark* with Noah.' He was indeed a grateful servant.

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا  
شَكُورًا

5. And We revealed to the children of Israel in the Book, *saying*, 'You will surely do mischief in the land twice, and you will surely become excessively overbearing.'

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ  
لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ  
عُلُوًّا كَبِيرًا

\* 6. So when the time for the first of the two warnings came, We sent against you *some* servants of Ours possessed of great might in war, and they penetrated the *innermost parts* of your houses, and it was a warning that was bound to be carried out.

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ  
عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا  
خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا

7. Then We gave you back the power against them, and aided you with wealth and children, and made you larger in numbers.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ  
أَمَدَدْنَكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَكُمْ  
أَكْثَرَ تَفْغِيرًا

\* 8. Now, if you do well, you will do well for your own souls; and if you do evil, it will *only* go against them.

إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لَّأَنفُسِكُمْ وَ  
إِن أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ

\* 2. Glory be to Him **Who took His servant along** by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, that We might show him *some* of Our Signs.

\* 6. So when the time for the first of the two warnings came *to be fulfilled*, We sent against you *some* servants of Ours possessed of great might in war **who penetrated deep into your houses**, and it was a warning that was bound to be carried out.

\* 8. **If you conduct yourselves well, you will do the advantage to your own souls; and if you**

So when the time for the latter warning came, *We raised a people against you* to cover your faces with grief, and to enter the Mosque as they entered it the first time, and to destroy all that they conquered with utter destruction.

9. It may be that your Lord will *now* have mercy on you; but if you return to your previous state, We too will return, and We have made Hell a prison for the disbelievers.

10. Surely, this Qur'ān guides to what is most right; and gives to the believers who do good deeds the glad tidings that they shall have a great reward.

11. And that for those who do not believe in what is to come later We have prepared a grievous punishment.

#### R. 2.

\* 12. And man asks for evil as he should ask for good; and man is hasty.

\* 13. And We have made the night and the day two Signs, and the Sign of night We have made dark, and the Sign of day We have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning. And everything We have explained with a detailed explanation.

\* 14. And every man's works have We fastened to his neck, and on the Day of Resurrection We shall bring out

misconduct, you will do it to your disadvantage. So when the promised hour of the latter days comes they should bring you to disgrace, and enter the Mosque the way they entered therein the first time and destroy utterly everything they conquered.

\* 12. And man begs for evil as though he were begging for good; and man is hasty.

\* 13. And We have made the night and the day two Signs, and We erased the Sign of night replacing it with day and the Sign of day We have made alight, that you may seek bounty from your Lord, and that you may know the computation of years and *the science of* reckoning.

\* 14. And every man's record of deeds have we fastened to his neck, and on the Day of Resurrection We shall bring out for him a book which he will find wide open.

الْآخِرَةَ لِيَسْؤَءَ اَوْ جُوهَكُمْ وَلِيَدْخُلُوا  
الْمَسْجِدَ كَمَا دَخَلُوهُ اَوَّلَ مَرَّةٍ وَ  
لِيُتَبَدَّلُوا مِمَّا عَلَوْا تَتْبِيرًا ﴿٩﴾

عَلَىٰ رَبِّكُمْ اَنْ يَّرْحَمَكُمْ ۚ وَ اِنْ عُدْتُمْ  
عَدَاۤءًا ۖ وَ جَعَلْنَا جَهَنَّمَ لِلْكَافِرِيْنَ حَصِيْرًا ﴿١٠﴾

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِيْ لِلَّتِي هِيَ اَقْوَمُ وَ  
يُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ  
الصَّٰلِحٰتِ اَنْ لَهُمْ اَجْرًا كَبِيْرًا ﴿١١﴾

وَ اَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ  
اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿١٢﴾

وَيَذُرُ الْاِنْسَانُ بِالشَّرِّ دُعَاءً  
بِالْحَيْرِ ۚ وَ كَانَ الْاِنْسَانُ عَجُوْلًا ﴿١٣﴾  
وَ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ اٰيَتَيْنِ فَمَحْوُتَا  
اٰيَةِ اللَّيْلِ وَ جَعَلْنَا اٰيَةَ النَّهَارِ مُبْصِرَةً  
لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَ لِتَعْلَمُوْا  
عَدَدَ السَّنِيْنَ وَالْحِسَابِ ۚ وَ كُلُّ شَيْءٍ  
فَعَلْنَاهُ تَفْصِيْلًا ﴿١٤﴾

وَ كُلَّ اِنْسَانٍ اَلَزَّمْنَاهُ فِى عُنُقِهِ  
وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتٰبًا يَلْقَاهُ

for him a book which he will find wide open.

15. 'Read thy book. Sufficient is thy own soul this day as reckoner against thee.'

16. He who follows the right way follows it only for *the good of his own soul*; and he who goes astray, goes astray only to his *own* loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger.

\* 17. And when We intend to destroy a township, We address Our commandment to its rebellious people, but they transgress therein; so the sentence of *punishment* becomes due against it, and We destroy it with utter destruction.

18. How many generations have We destroyed after Noah! And thy Lord suffices as the Knower and Seer of the sins of His servants.

19. Whoso desires the present life, We hasten for him therein what We will—for such *of them* as We please; then have We appointed Hell for him; he shall burn therein, condemned *and* rejected.

20. And whoso desires the Hereafter and strives for it as it should be striven for, and he is a believer—these are the ones whose striving shall find favour *with God*.

21. To all We render aid—both to these and those—a gift from thy Lord. And the gift of thy Lord is not restricted.

22. Behold, how We have exalted some of them over others *in the present life*; and surely, the Hereafter shall be greater in degrees *of rank* and greater in excellence.

\* 17. And when We intend to destroy a township, We permit the affluent among them to *do as they please*. So they indulge in all manners of sin therein, till the decree is justified to befall it. Then We destroy it utterly.

مَشْهُورًا ۝۱۳

إِذَا كُنْتَ كَفَىٰ يَنْفُسِكَ الْيَوْمَ

عَلَيْكَ حَسِيبًا ۝۱۴

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ تَبْعَثَ رَسُولًا ۝۱۵

وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً ۖ نَمُرُّ بِهَا مُمْرِفِينَ ۖ فَفَسَقُوا فِيهَا ۖ فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ۝۱۶

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ۝۱۷

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ ۖ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ ۖ يَصْلَاهَا مَذْمُومًا مَّدْحُورًا ۝۱۸

وَمَنْ أَرَادَ الْآخِرَةَ ۖ وَسَعَىٰ لَهُمَا سَعِيهَا ۖ وَهُوَ مُؤْمِنٌ ۖ فَأُولَٰئِكَ هَكَانَ سَعِيُّهُمْ مَشْهُورًا ۝۱۹

كُلًّا تُمِدُّهُمُوهُاءَ وَهُوَاءَ مِنْ عَطَاءِ رَبِّكَ ۚ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ۝۲۰

أُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمُ عَلَىٰ بَعْضٍ ۚ وَلَآخِرَةُ الْآخِرَةُ أَكْبَرُ دَرَجَاتٍ ۚ وَالْأَكْبَرُ تَفْضِيلًا ۝۲۱

23. Set not up with Allāh another God lest thou sit down disgraced and forsaken.

R. 3.

24. Thy Lord has commanded, "Worship none but Him, and *show* \*kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.

25. "And lower to them the wing of humility out of tenderness. And say, 'My Lord, have mercy on them even as they nourished me in *my* childhood.'"

26. Your Lord knows best what is in your minds; if you are righteous, then surely, He is Most Forgiving to those who turn *to Him* again and again.

27. And give thou to the kinsman his due, and to the poor and the wayfarer, and squander not *thy wealth* extravagantly.

28. Verily, the extravagant are brothers of satans, and Satan is ungrateful to his Lord.

29. And if thou hast to turn away from them while seeking thy Lord's mercy for which thou hopest, *even then* speak to them a gentle word.

\* 30. And keep not thy hand chained to thy neck, nor stretch it out an entire stretching, lest thou sit down blamed *or* exhausted.

31. Surely, thy Lord enlarges *His* provision for whom He pleases, and straitens *it for whom He pleases*. Verily, He knows *and* sees His servants full well.

\* 24. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with **kind words**.

\* 30. And keep not **your** hand chained to **your** neck *in utter stinginess* nor extend it in **extravagance to the full**; **or you will end up roundly condemned and rendered ineffectual**.

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ  
مَذْمُومًا مَّخْذُومًا ﴿٣٣﴾

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا لِيَّ  
وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبْلِغُكَ  
عِنْدَكَ الْعَبَرُ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا  
تَقُلْ لَهُمَا آيَةً وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴿٣٤﴾

وَاخْفُضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ  
وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٥﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ  
تُكُونُوا صَادِقِينَ فَإِنَّهُ كَانَ لِلَّهِ  
عَفْوًا ﴿٣٦﴾

وَأَيُّ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَشْكِينُ  
وَابْنُ السَّبِيلِ وَلَا تُبْذِرْ تَبَذُّرًا ۚ ﴿٣٧﴾

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ  
وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٣٨﴾

وَلَمَّا تُخِصَصْنَ عَنْهُمْ ابْتِغَاءَ رَحْمَةِ  
رَبِّكَ تَرْجُوهُنَّ فَقُلْ لَهُنَّ قَوْلًا  
مَّيْسُورًا ﴿٣٩﴾

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ  
مَلُومًا ﴿٤٠﴾

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ  
وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ  
بَصِيرًا ﴿٤١﴾

R. 4.

32. Kill not your children for fear of poverty. It is We Who provide for them and for you. Surely, the killing of them is a great sin.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ  
تَحْنُ تَزُرُّقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ  
كَانَ خَطَاً كَبِيرًا ﴿٣٢﴾

33. And come not near unto adultery; surely, it is a foul thing and an evil way.

وَلَا تَقْرَبُوا الزَّوْجَ إِنَّهُ كَانَ فَاحِشَةً وَ  
سَاءَ سَبِيلًا ﴿٣٣﴾

34. And kill not the soul which Allāh has forbidden save for just cause. And whoso is killed wrongfully, We have surely given his heir authority to demand retaliation, but let him not exceed the prescribed bounds in slaying; for therein he is helped by law.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَ مَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا  
لِرُؤُسِهِمْ سُلْطَانًا فَلَا يَشْرِفُ فِي الْقَتْلِ إِنَّهُ  
كَانَ مَنْصُورًا ﴿٣٤﴾

35. And come not near the property of the orphan, except in the best way, until he attains his maturity, and fulfil the covenant; for the covenant shall be questioned about.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٥﴾

36. And give full measure when you measure, and weigh with a right balance; that is best and most commendable in the end.

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا  
بِالْقِسْطِ أَسْ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ  
أَحْسَنُ تَأْوِيلًا ﴿٣٦﴾

37. And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart—all these shall be called to account.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ  
السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ  
عِنْدَ مَسْئُولًا ﴿٣٧﴾

38. And walk not in the earth haughtily, for thou canst not rend the earth, nor canst thou reach the mountains in height.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ  
تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٨﴾

39. The evil of all these is hateful in the sight of thy Lord.

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ  
مَكْرُوهًا ﴿٣٩﴾

40. This is part of that wisdom which thy Lord has revealed to thee. And set not up with Allāh any other God, lest thou be cast into Hell, condemned and rejected.

ذَلِكَ مِنَّمَا أَوْهَى إِلَيْكَ رَبُّكَ مِنَ  
الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٤٠﴾

41. Has, then, your Lord honoured you with sons, and taken for Himself females from among the angels? Surely, you say a grievous saying.

أَفَاصْفَكُمْ بِرَبِّكُمُ الْبَنِينَ وَاتَّخَذَ مِنَ  
الْمَلَائِكَةِ إِنَاثًا إِنَّكُمْ لَتَقُولُونَ  
قَوْلًا عَظِيمًا ﴿٤١﴾



R. 5.

42. We have explained *the truth* in this Qur'ān in the various ways that they may be admonished, but it only increases them in aversion.

43. Say, had there been other gods with Him, as they say, then they (idolaters) would have surely sought out a way to the Owner of the Throne.

44. Holy is He, and exalted far above that which they say.

45. The seven heavens and the earth and those that are therein extol His glory; and there is not a thing but glorifies Him with His praise; but you understand not their glorification. Verily, He is Forbearing, Most Forgiving.

46. And when thou recitest the Qur'ān, We put between thee and those who believe not in the Hereafter a hidden veil;

\* 47. And We put coverings over their hearts lest they should understand it, and in their ears a deafness. And when thou makest mention in the Qur'ān of thy Lord alone, they turn their backs in aversion.

48. We know best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, 'You follow none but a man who is a victim of deception.'

49. See, how they coin similitudes for thee, and have thus gone astray so that they cannot find a way.

50. And they say, 'When we shall have become bones and broken particles, shall we be really raised up as a new creation?'

\* 47. And upon their hearts We have drawn covers so that they do not understand it and inflicted their ears with deafness.

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ  
لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٢٢﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ  
إِذًا أَلَا يَنْتَعِزُّوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٢٣﴾

سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ مَخْلُوفًا  
كَبِيرًا ﴿٢٤﴾

تُسَبِّحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ  
فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ  
بِحَمْدِهِ وَلَٰكِنْ لَا تَفْقَهُونَ  
تَسْبِيحَهُمْ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٢٥﴾

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ  
وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
حِجَابًا مَّسْتُورًا ﴿٢٦﴾

وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ  
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِذَا  
ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَخُذَهُ وَلَّوْا عَلَىٰ  
آذَانِهِمْ نُفُورًا ﴿٢٧﴾

تَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ  
يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَىٰ إِذْ  
يَقُولُ الظَّالِمُونَ إِنَّ تَتَّبِعُونَ إِلَّا رَجُلًا  
مَّسْحُورًا ﴿٢٨﴾

أَنْظُرْ كَيْفَ صَرَّفُوا لَكَ الْأَمْثَالَ فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٢٩﴾

وَقَالُوا إِذَا كُنَّا عِظَامًا وَرُفَاتًا ۖ إِنْآ  
لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٣٠﴾

51. Say, 'Be ye stones or iron,

قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥١﴾

52. 'Or created matter of *any kind* which appears hardest in your minds, *even then shall you be raised up.*' Then will they ask, 'Who shall restore us to life?' Say, 'He Who created you the first time.' They will then shake their heads at thee and say, 'When will it be?' Say, 'Maybe it is nigh,

أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي صُدُورِكُمْ ۚ فَسَيَقُولُونَ مَنْ يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥٢﴾

53. 'It will be on the day when He will call you; then will you respond praising Him and you will think that you have tarried but a little while.'

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ ۖ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٣﴾

R. 6.

54. And say to My servants that they should speak that which is best. Surely, Satan stirs up discord among them. Surely, Satan is an open enemy to man.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّذِي فِي أَحْسَنِ ۚ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُّبِينًا ﴿٥٤﴾ رَّبُّكُمْ أَعْلَمُ بِكُمْ ۚ إِنَّ يَشَاءُ يَزِجْكُمْ أَوْ إِنَّ يَشَاءُ يُعَذِّبْكُمْ ۚ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٥﴾

55. Your Lord knows you best. If He please, He will have mercy on you; or if He please, He will punish you. And We have not sent thee to be a keeper over them.

\* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others, and to David We gave a Book.

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ ۚ وَآتَيْنَا دَاوُدَ زَبُورًا ﴿٥٦﴾

57. Say, 'Call on those whom you think *to be gods* beside Him; then *you will know that they have no power to remove affliction from you or to avert it.*

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَخْوِيلًا ﴿٥٧﴾

58. Those whom they call on *themselves* seek nearness to their Lord—even those of them who are nearest—and hope for His mercy, and fear His punishment. Surely, the punishment of thy Lord is a thing to be feared.

أُولَٰئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٨﴾

\* 56. And thy Lord knows best those that are in the heavens and the earth. And We exalted some of the Prophets over the others and to David We gave the Zabūr.

**Note:** 'Zabūr' means the Psalms.

59. There is not a township but We shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in the Book.

60. And nothing could hinder Us from sending Signs, except that the former people rejected them, *but this is no hindrance*. And We gave Thamūd the she-camel as a clear Sign, but they unjustly rejected it. And We send not Signs but to warn.

61. And *remember the time* when We said to thee: 'Surely, thy Lord has encompassed the people.' And We made not the vision which We showed thee but as a trial for men, as also the tree cursed in the Qur'ān. And We warn them, but it only increases them in great transgression.

R. 7.

62. And *remember the time* when We said to the angles, 'Submit to Adam,' and they *all* submitted, except Iblīs. He said, 'Shall I submit to one whom Thou hast created of clay?'

63. And he said, 'What thinkest Thou? *Can* this whom Thou hast honoured above me *be my superior*? If Thou wilt grant me respite till the Day of Resurrection, I will most surely bring his descendants under my sway except a few.'

64. He said, 'Begone! and whoso shall follow thee from among them, Hell shall surely be the recompense of you all—an ample recompense.

65. 'And entice whomsoever of them thou canst, with thy voice, and urge against them thy horsemen and thy footmen and be their partner in wealth, and children, and make promises to them.' And Satan promises them naught but deceit.

وَأَنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا  
قَبْلَ يَوْمِ الْعِیمَةِ أَوْ مَعَذُّبُوهَا عَذَابًا  
شَدِيدًا أَكَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٩﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ  
كَذَّبَ بِهَا الْأَعْمَىٰ وَتَوَلَّىٰ ۖ وَآتَيْنَا ثَمُودَ  
النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۖ وَمَا  
نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٦٠﴾

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ ۚ  
وَمَا جَعَلْنَا الزُّبُرَ إِلَّا لَكِيَّ ۖ آيَاتِكَ إِلَّا فِتْنَةً  
لِّلنَّاسِ ۚ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي  
الْقُرْآنِ ۚ وَنُحَوِّهُمْ فَمَنْ يَمُرُّ بِهِمْ  
لَا يَأْكُلُ مِنْهُمَا طَعِيمًا كَبِيرًا ﴿٦١﴾

وَإِذْ قُلْنَا لِلْمَلَكِئَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ ۖ قَالَ ۖ أَأَسْجُدُ  
لِمَنْ خَلَقْتُ طِينًا ﴿٦٢﴾

قَالَ أَرَءَيْتَ لِهَذَا الَّذِي كَرَّمْتَ عَلَيَّ  
لَئِنْ أَخَّرْتَنِ إِلَىٰ يَوْمِ الْقِيَمَةِ لَأَخْتَنِكَ  
ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٣﴾

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ  
جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَّوْفُورًا ﴿٦٤﴾

وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ  
وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ  
وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدْهُمْ ۚ وَمَا  
يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٥﴾

66. *As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.*

67. Your Lord is He Who drives for you the ships in the sea, that you may seek of His bounty. Surely, He is merciful toward you.

68. And when harm touches you on the sea, *all* those whom you call upon, except Him, become lost *to you*. But when He brings you safe to land, you turn aside; and man is very ungrateful.

69. Do you then feel secure that He will *not* cause you to sink in the side of the land or send against you a violent sandstorm *and* then you will find no guardian for yourselves?

70. Or, do you feel secure that He will *not* send you back therein a second time, *and* then send against you as a storm-blast, and drown you because of your disbelief? You will then find therein no helper for yourselves against Us.

71. Indeed, We have honoured the children of Adam, and carried them by land and sea, and given them of good things and exalted them far above many of those whom We have created.

R. 8.

72. *Remember* the day when We shall summon every people with their Leader. Then whoso shall be given his book in his right hand—such will read their book, and they will not be wronged a whit.

73. But whoso is blind in this world will be blind in the Hereafter, and even more astray from the way.

74. And they had well-nigh caused thee *severest* affliction on account of what We have revealed to thee,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ۚ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٣٦﴾

رَبُّكُمْ الَّذِي يُرِيكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٣٧﴾

وَلَا آتَاكُمْ الضُّرُّ فِي الْبَحْرِ صَلَّ مِنْ تَدْعُونَ إِلَّا رِيَاءَهُ ۚ فَلَمَّا نَجَّيْكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٣٨﴾

أَفَأَمِنْتُمْ أَنْ يُخَسِّفَ بِكُمْ جَانِبَ الْبَرِّ ۖ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٣٩﴾

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَى ۖ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ۚ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْكُمْ تَبِيلًا ﴿٤٠﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٤١﴾

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۚ فَمَنْ أُوتِيَ كِتَابَهُ يَسْمِعْهُ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٢﴾

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٤٣﴾

وَإِنْ كَادُوا لَيَفْتِنُوكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَةً ۚ

that thou mightest invent against Us something other than that; and then they would have certainly taken thee for a *special* friend.

75. And if We had not strengthened thee *with the Qur'ān*, thou mightest have inclined to them a little.

76. In that case We would have made thee taste similar *afflictions* of life and similar *afflictions* of death, and then thou wouldst not have found for thyself any helper against Us.

77. And indeed they are near to unsettling thee from the land that they might expel thee therefrom; but in that case they *themselves* would not have stayed after thee save a little.

78. *This has been Our way* with Our Messengers whom We sent before thee; and thou wilt not find any change in Our way.

#### R. 9.

79. Observe Prayer at the declining and paling of the sun on to the darkness of the night, and the recitation *of the Qur'ān* in Prayer at dawn. Verily, the recitation *of the Qur'ān* at dawn is *special* acceptable to God.

80. And wake up for it (the Qur'ān) in the *latter part* of the night as a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

81. And say, 'O my Lord, make my entry a good entry and *then* make me come forth with a good forthcoming. And grant me from Thyself a helping power.'

82. And say, 'Truth has come and falsehood has vanished away. Falsehood does indeed vanish away *fast*.'

وَإِذَا لَا تَجِدُكَ خَلِيلًا ﴿٧٤﴾

وَلَوْ لَا أَن تَبَثُّنَا لَقَدْ كِدْتَ تَرْكُنُ  
إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٥﴾

إِذَا كَذَّبْنَاكَ ضَعْفَ الْحَيَاةِ وَضَعْفَ  
الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٦﴾

وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ  
لَيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبِثُونَ  
خَلْقَكَ إِلَّا قَلِيلًا ﴿٧٧﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا  
وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٨﴾

اقِمِ الصَّلَاةَ لِذِكْرِ الشَّمْسِ إِلَى عَسَى  
الْأَيْلِ وَقُرْآنِ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ  
كَانَ مَشْهُودًا ﴿٧٩﴾

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ كَافِلَةً لَكَ  
عَسَى أَن يَبْعَثَكَ رَبُّكَ مَقَامًا  
مَّحْمُودًا ﴿٨٠﴾

وَقُلْ رَبِّ آذْخُلْنِي مَدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مَخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ  
لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨١﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ  
الْبَاطِلَ كَانَ زَهُوقًا ﴿٨٢﴾

83. And We are *gradually* revealing of the Qur'ān that which is a healing and a mercy to the believers; but it only adds to the loss of the wrongdoers.

84. And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives *himself* up to despair.

85. Say, 'Everyone acts according to his own way, and your Lord knows full well who is best guided.'

R. 10.

86. And they ask thee concerning the soul. Say, 'The soul is by the command of my Lord; and of the knowledge *thereof* you have been given but a little.'

87. And if We pleased, We could certainly take away that which We have revealed to thee *and* then thou wouldst find in *the matter* no guardian for thee against Us,

88. Except mercy from thy Lord. Surely, His grace towards thee is great.

89. Say, 'If mankind and the Jinn gathered together to produce the like of this Qur'ān, they could not produce the like thereof, even though they should help one another.'

90. And surely, We have set forth for mankind in various ways all kinds of similitudes in this Qur'ān, but most men would reject everything but disbelief.

91. And they say, 'We will never believe thee until thou cause a spring to gush forth for us from the earth;

92. 'Or thou have a garden of date-palms and vines, and cause streams to gush forth in the midst thereof in abundance;

وَنُزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ  
وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ ۚ وَلَا يَزِيدُ  
الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٣﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ  
وَنَآ يَجَانِبُهِ ۚ وَإِذَا مَسَّهُ الشَّرُّ كَانَ  
يَئُوسًا ﴿٨٤﴾

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ ۖ فَرَبُّكُمْ  
أَعْلَمُ بِمَن هُوَ أَهْدَى سَبِيلًا ﴿٨٥﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ  
أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا  
قَلِيلًا ﴿٨٦﴾

وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي  
أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ  
عِلْمَيْنَا وَكَجَلًا ﴿٨٧﴾

إِلَّا رَحْمَةً مِن رَّبِّكَ ۚ إِنَّ فَضْلَهُ كَانَ  
عَلَيْكَ كَظِيمًا ﴿٨٨﴾

قُلْ لَّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ  
عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ  
لِبَعْضٍ ظَهِيرًا ﴿٨٩﴾

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ  
مِن كُلِّ مَثَلٍ ۚ فَابْتَأِ أَكْثَرَ النَّاسِ  
إِلَّا كُفُورًا ﴿٩٠﴾

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ  
لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩١﴾

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن تَحِيْلٍ ۖ وَعَنْبٍ  
فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩٢﴾

93. 'Or thou cause the heaven to fall upon us in pieces, as thou hast claimed, or thou bring Allāh and the angels before us face to face;

أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا  
كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ  
قَبِيلًا ﴿٩٣﴾

94. 'Or thou have a house of gold or thou ascend up into heaven; and we will not believe in thy ascension until thou send down to us a book that we can read.' Say, 'Holy is my Lord! I am not but a man *sent as a Messenger*.'

أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرٍ  
أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَٰكِن تُؤْمِنَ  
لِرُقَيْبِكَ حَتَّىٰ نُنْزِلَ عَلَيْنَا كِتَابًا  
تَفْرُقُهُ قُلُوبُ سَمْعَانَ رَبِّهِ هَلْ كُنْتَ  
بِالْإِنشَاءِ رَسُولًا ﴿٩٤﴾

R. 11.

95. And nothing has prevented men from believing when the guidance came to them save that they said, 'Has Allāh sent a man *as a Messenger*?'

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ  
الْهُدَىٰ إِلَّا أَنْ قَالُوا لَوْ آتَاكَ اللَّهُ  
بَشَرًا رَسُولًا ﴿٩٥﴾

96. Say, 'Had there been in the earth angels walking about in peace and quiet, We should have certainly sent down to them from heaven an angel *as a Messenger*.'

قُلْ لَوْ كَانُوا فِي الْأَرْضِ  
مَلَائِكَةً لَّزَلْنَا عَلَيْهِم مِّن  
السَّمَاءِ مَلَكًَا رَسُولًا ﴿٩٦﴾

97. Say, 'Sufficient is Allāh for a Witness between me and you; surely, He knows and sees His servants full well.'

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ  
لََّ أَنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٧﴾

98. And he whom Allāh guides, is the *only* one rightly guided; but *as for* those whom He allows to perish, thou wilt find for them no helpers beside Him. And on the Day of Resurrection We shall gather them together on their faces, blind, dumb and deaf. Their abode will be Hell; every time it abates, We shall increase for them the flame.

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ  
يُضِلِلْ فَلَن تَجِدَ لَهُمْ أَوْلِيَاءَ مِن دُونِهِ  
وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ  
وُجُوهِهِمْ عُمِيَائًا وَبُكْمًا وَصُمًّا  
مَا أُولَهُمْ جَهَنَّمَ كَلَّمَآ خَبَثَ زِدْنَاهُمْ  
سَعِيرًا ﴿٩٨﴾

99. That is their recompense, because they rejected Our Signs and said, 'What! when we are reduced to bones and broken particles, shall we really be raised up as a new creation?'

ذَٰلِكَ جَزَاءُ هُم بِأَنَّهُمْ كَفَرُوا  
بِآيَاتِنَا وَقَالُوا إِذَا كُنَّا عِظَامًا وَ  
رُفَاتًا ء إِنَّا لَمَبْعُوثُونَ خَلْقًا  
جَدِيدًا ﴿٩٩﴾

100. Have they not seen that Allāh Who created the heavens and the earth has the power to create the like

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمُوتَ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ

of them? And He has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

101. Say, 'Even if you possessed the treasures of the mercy of my Lord, you would surely hold them back for fear of spending, for man is niggardly.'

R. 12.

102. And of a truth We gave Moses nine manifest Signs. So ask *then* the children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

103. He said, 'Thou knowest well *that* none has sent down these *Signs* but the Lord of the heavens and the earth as *so many* evidences; and I certainly think thee, O Pharaoh, to be a ruined *man*.'

104. So he resolved to remove them from the land; but We drowned him and those who were with him, all together.

\* 105. And after him We said to the children of Israel, 'Dwell ye in the land; and when *the time of* the promise of the latter days comes, We shall bring you together *out of various peoples*.'

106. And in truth have We sent it down and with truth has it descended. And We have sent thee only as a bearer of good tidings and a Warner.

\* 107. And the Qur'ān We have revealed in pieces that thou mayest read it to mankind at intervals, and We have sent it down piecemeal.

\* 105. And after him We said to the children of Israel, 'Dwell **you** in the land; and when *the time of* the promise of the latter days comes, We shall bring you together **once again**.'

\* 107. **And We divided the Qur'ān into parts** that you may read it to mankind at intervals, and We have sent it down **gradually**.

يَخْلُقْ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا  
لَّا رَيْبَ فِيهِ ۚ فَآبَى الظَّالِمُونَ إِلَّا  
كُفُورًا ﴿١٠١﴾

قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ  
رَبِّي إِذَا لَمْ تَسْكُتُمْ خَشْيَةَ الْآدْنَاءِ ۚ  
وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٢﴾

وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ  
بَيِّنَاتٍ فَسَعَلَ بَنِي إِسْرَءِيلَ إِذَا  
جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ  
يَمُوسَىٰ مَسْحُورًا ﴿١٠٣﴾

قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَؤُلَاءِ إِلَّا  
رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَافِرٍ ذَرِينِ  
لَأَظُنُّكَ يُفْرِعُونَ مَثْبُورًا ﴿١٠٤﴾

فَأَرَادَ أَنْ يَنْتَفِيزَهُمْ مِنَ الْأَرْضِ  
فَاغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٥﴾

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ  
اَسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ  
جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٦﴾

وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ وَمَا  
أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٧﴾

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ  
عَلَىٰ مَكْثٍ ۖ وَنَزَّلْنَاهُ تَنْزِيلًا ﴿١٠٨﴾



108. Say, "Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them,

109. "And say, 'Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'"

110. They fall down on their faces weeping, and it increases humility in them.

\* 111. Say, 'Call upon Allāh or call upon Raḥmān; *by* whichever name you call *Him*, His are the most beautiful names.' And utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

112. And say, 'All praise belongs to Allāh Who has taken unto Himself no son, and Who has no partner in *His* Kingdom, nor has He anyone to help *Him* on account of weakness.' And extol His glory with all glorification.

\* 111. Say, 'Call Allāh or call Raḥmān; *by* whichever name you pray *to Him*, His are the most beautiful names.' and utter not thy prayer aloud, nor utter it *too* low, but seek a way between.

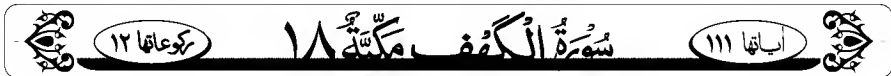
قُلْ امْنُؤْا بِهٖ اَوْ لَا تُؤْمِنُوْا اِنَّ الَّذِيْنَ  
اُوتُوا الْعِلْمَ مِنْ قَبْلِهٖ اِذَا يُتْلٰ  
عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سَجْدًا ۝۱۰۸

وَيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَا اِنْ كَانَ وَعْدُ  
رَبِّنَا لَمَفْعُوْا ۝۱۰۹

وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ  
يُزِيْدُهُمْ خُسُوًْا ۝۱۱۰

قُلْ اِذْعُوْا اللّٰهَ اَوْ اِذْعُوْا الرَّحْمٰنَ  
اَيَّامَا تَدْعُوْا فَلَهٗ الْاَسْمَاءُ الْحُسْنٰى  
وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا  
وَابْتَغْ بَيْنَ ذٰلِكَ سَبِيْلًا ۝۱۱۱

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِى لَمْ يَتَّخِذْ  
وَلَدًا ۗ لَمْ يَكُنْ لَهٗ شَرِيْكٌ فِى الْمُلْكِ  
وَلَمْ يَكُنْ لَهٗ وَلِيٌّ مِّنَ الدُّلٰلِ وَكَبِّرْهُ  
تَكْبِيْرًا ۝۱۱۲



## AL-KAHF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. All praise belongs to Allāh Who has sent down the Book to His servant and has not put therein any crookedness.
3. *He has made it* a guardian, that it may give warning of a grievous chastisement from Him, and that it may give the believers who do good deeds the glad tidings that they shall have a good reward,
4. Wherein they shall abide for ever;
5. And that it may warn those who say, 'Allāh has taken unto Himself a son.'
6. No knowledge have they thereof, nor *had* their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie.
7. So haply thou wilt grieve thyself to death for sorrow after them if they believe not in this discourse.
8. Verily, We have made all that is on the earth as an ornament for it, that We may try them as to which of them is best in conduct.
9. And We shall make all that is thereon a barren soil.
10. Dost thou think that the People of the Cave and the Inscription were a wonder among Our Signs?

- \* 2. All praise belongs to Allāh Who has sent down the Book to His servant and **He employed no crookedness in his or in its making.**

**Note:** The pronoun *hū* (هُ) in *lahū* (لَهُ) equally applies to the servant of Allāh—the recipient of the Book—and the Book itself. Hence it cannot be translated into English using a pronoun simultaneously applicable to both. If one translates this as 'God has not placed any crookedness in it,' it will exclude the Holy Prophet (may peace and blessings of Allāh be upon him) from this promise of purity. If one translates it as, 'He has not placed any crookedness in him,' then the Book is left out of this sanctity. To resolve this problem we have translated the verse in a different style keeping absolutely loyal to the spirit rather than overemphasising the letter.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ  
الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۝۲

قِيمًا لِّيُنذِرَ بَأْسًا شَدِيدًا لِّذُنَّ  
وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۝۳

مَّا كُنْتُمْ فِيهِ أَبَدًا ۝۴  
وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝۵

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ  
كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ  
إِنْ يَقُولُونَ إِلَّا كَذِبًا ۝۶

فَلَمَّا كُنْتُمْ بَاخِعٌ مُتَّفِسٌ عَلَىٰ أَثَارِهِمْ إِنْ  
لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ۝۷  
إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا  
لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝۸

وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا  
جُرُزًا ۝۹

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالْرُقَيْمِ  
كَانُوا مِنْ آيَاتِنَا عَجَبًا ۝۱۰

11. When the young men betook themselves for refuge to the Cave and said, 'Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our affair.'

\* 12. So We sealed up their ears in the Cave for a number of years.

13. Then We raised them up that We might know which of the two parties would better reckon the time that they had tarried.

R. 2.

14. We will relate to thee their story with truth: They were young men who believed in their Lord, and We increased them in guidance.

15. And We strengthened their hearts, when they stood up and said, 'Our Lord is the Lord of the heavens and the earth. Never shall we call upon any god beside Him; *if we did*, we should indeed have uttered an enormity.

16. 'These, our people, have taken *for worship other* gods beside Him. Wherefore do they not bring a clear authority for them? And who is more unjust than he who invents a lie concerning Allāh?

17. 'And *now* when you have withdrawn from them and from that which they worship beside Allāh, then seek refuge in the Cave; your Lord will unfold for you His mercy and will provide for you comfort in *this* affair of yours.'

\* 18. And thou couldst see the sun, as it rose, move away from their Cave on the right, and when it set, turn away from them on the left; and they were in the spacious hollow thereof.

\* 12. So We prevented them from hearing in the Cave the news of the outside world for a few years.

\* 18. And you could see the sun, as it rose, move away from their Cave on the right, and when it set, **move across them to the left**, and they were in the specious hollow thereof. This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him **you** will find no helper or guide.

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا  
رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ  
لَنَا مِنْ أَمْرِنَا رَشَدًا ۝

فَصَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ  
سِنِينَ عَدَدًا ۝

ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ  
أُخْصِيَ لِمَا كَانُوا بِدِينِهِ لَازِقِينَ ۝

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ  
إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ  
هُدًى ۝

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا  
فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ  
لَن نَدْعُوهُ مِنْ دُونِهِ ۚ إِلَٰهًا لَّقَدْ  
فُتِنَّا إِذْ أَشْطَطَا ۝

هُوَ لَا إِلَٰهَ إِلَّا هُوَ ۖ قَوْمًا اتَّخَذُوا مِنْ دُونِهِ  
إِلَٰهَةً ۚ لَوْلَا يَأْتُونَ عَلَيْهِمْ بِسُلْطَانٍ  
بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى  
اللَّهِ كَذِبًا ۝

وَإِذْ اجْتَرَأْتُمُوهُمْ ۖ وَمَا يَعْزُدُوكَ إِلَّا  
اللَّهُ ۖ فَأَوَّا إِلَى الْكَهْفِ يَنْشُرُ لَكُمْ رَبُّكُمْ  
مِنْ رَحْمَتِهِ وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ  
مَرْفَقًا ۝

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّادُورُ عَنْ  
كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ  
تَقَرَّبُ إِلَهُمْ ذَاتَ الشَّمَالِ ۚ وَهُمْ فِي

This is among the Signs of Allāh. He whom Allāh guides is rightly guided; but he whom He adjudges astray, for him thou wilt find no helper *or* guide.

R. 3.

19. Thou mightest deem them awake, whilst they are asleep; and We shall cause them to turn over to the right and to the left, their dog stretching out his forelegs on the threshold. If thou hadst had a look at them, thou wouldst surely have turned away from them in fright, and wouldst surely have been filled with awe of them.

20. And so We raised them up that they might question one another. One of them said, 'How long have you tarried?' They said, 'We have tarried a day or part of a day.' Others said, 'Your Lord knows best *the time* you have tarried. Now send one of you with these silver coins of yours to the city; and let him see which of its *inhabitants* has the purest food, and let him bring you provisions thereof. And let him be courteous and let him not inform anyone about you.'

\* 21. 'For, if they should come to know of you, they would stone you or make you return to their religion and then will you never prosper.'

22. And thus did We disclose them *to the people* that they might know that the promise of Allāh was true, and that, as to the Hour, there was no \*doubt about it. *And remember the time* when people disputed among

\* 21. 'For, if they **overcome you**, they would stone you or make you return to their religion and then will you never prosper.'

\* 22. *And remember the time* when people disputed among themselves concerning them, **and some said, 'Erect a building over them.'**

**Note:** 'Erect a building over them' means to build a memorial at the site of their caves.

قَجْوَةٍ مِّنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَّهْدِ اللَّهُ فَمَا لَهُ مُجْتَرِدٌ وَمَنْ يُضِلَّ اللَّهُ فَمَا لَهُ مُجْتَرِدٌ  
يَجِدْ لَهُ وَلِيًّا مُّرْسِدًا ۝۱۸

وَيَحْسَبُهُمْ آيِقًا زَانًا وَهُمْ رُقُودٌ ۖ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ۖ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَكَلِمَاتٍ مِنْهُمْ رُعبًا ۝۱۹

وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝۲۰

إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُجَبِّدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ۝۲۱

وَكَذَلِكَ أَغْنَيْنَا عَنْكُمُ رِيبَكُمْ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا ۖ إِذْ يَتَنَادَّوْنَ بَيْنَهُمْ أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَّبُّهُمْ

themselves concerning them, and said, 'Build over them a building.' Their Lord knew them best. Those who won their point said, 'We will, surely, build a place of worship over them.'

23. *Some* say, 'They were three, the fourth was their dog,' and *others* say, 'They were five, the sixth was their dog,' guessing at random. And *yet others* say, 'They were seven, \*the eighth was their dog.' Say, 'My Lord knows best their number. None knows them except a few.' So argue not concerning them except with arguing *that is* overpowering, nor seek information about them from any one of them.

R. 4.

24. And say not of anything, 'I am going to do it tomorrow,'

25. Unless Allāh should will. And remember thy Lord when thou forgettest, and say, 'I hope my Lord will guide me to what is even nearer than this to the right path.'

26. And they stayed in their Cave three hundred years, and added nine more.

\* 27. Say, 'Allāh knows best how long they tarried.' To Him belong the secrets of the heavens and the earth. How Seeing is He! and how Hearing! They have no helper beside Him, and He does not let anyone share in His government.

28. And recite what has been revealed to thee of the Book of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

\* 23. Say, 'My Lord knows best **what their real number was**. Very few are those who know **regarding them**. So do not argue concerning them except for a casual discussion, nor seek information about them from any one of them.'

\* 27. Say, 'Allāh knows best how long they tarried *therein*.' To Him belongs the unseen of the heavens and the earth. What a sight He has and what a hearing! There is no friend for them other than He and He does not permit anyone to have a share in His authority.

أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ  
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَسْجِدًا ﴿٢٣﴾

سَيَقُولُونَ ثَلَاثَةٌ رَّآيَهُمْ كَلْبُهُمْ  
وَيَقُولُونَ خَمْسَةٌ سَادَهُمْ كَلْبُهُمْ  
رَجْمًا بِالْغَيْبِ ۖ وَيَقُولُونَ سَبْعَةٌ  
وَثَامِنُهُمْ كَلْبُهُمْ قُل رَّبِّي أَعْلَمُ  
بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ۖ فَلَا  
تُمَارَ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا ۖ وَلَا  
تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٤﴾

وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ  
غَدًا ﴿٢٥﴾

إِلَّا أَنْ يَشَاءَ اللَّهُ زَادَ كُزَّ رَبِّكَ إِذَا  
تَسَيَّيْتُ وَقُلْ عَسَىٰ أَنْ يَهْدِيَنِّي رَبِّي  
لَا قَرَبَ مِنْ هَٰذَا رَشْدًا ﴿٢٦﴾

وَلَيَسْئَلُنَا فِي كُفْرِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ  
وَأَزْدَادُهَا تِسْعًا ﴿٢٧﴾

قُلِ اللَّهُ أَعْلَمُ بِمَا لَيْسَ لَهُ غَيْبٌ  
السَّمُوتِ وَالْأَرْضِ ۚ أَبْصِرْ بِهِ وَأَسْمِعْ  
مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ ۚ وَلَا يُشْرِكُ  
فِي حُكْمِهِ أَحَدًا ﴿٢٨﴾

وَائْتِلْ مَا أُوحِيَ إِلَيْكَ مِنْ حَتِّ  
رَبِّكَ ۖ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۖ وَلَكِنْ  
تَجِدْ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٩﴾

وَاضِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ  
رَبَّهُمْ بِالْعَدْوَةِ وَالْعَشيِّ يُرِيدُونَ  
وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ  
تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِمْ  
مَنْ أَغْلَقْنَا قُلُوبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ  
هُوَ هُوَ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٦﴾

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ ۚ إِنَّا آَعْتَدْنَا لِلظَّالِمِينَ نَارًا ۖ أَحَاطَ بِهِمْ سُرَادِقُهَا وَإِنْ يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ ۖ وَسَاءَتْ مُرْتَفَقًا ۝۳۱

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣٧﴾

أُولَئِكَ لَهُمْ جَنَّتُ عَذْنُ تَجْرِي مِنْ  
تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ  
أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا  
خَضْرَاءَ مِنْ سُنْدُسٍ وَاسْتَبْرَقٍ  
مُتَجَعِّعِينَ فِيهَا عَلَى الْأَرَائِكِ وَنِعْمَ  
الْثَوَابُ وَحَسَنَتْ مَزَافِقًا ﴿٣٣﴾

**R. 5.**

وَاضْرِبْ لَهُم مَّثَلًا رَجُلَيْنِ جَعَلْنَا  
لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَ  
حَفَفْنَاهُمَا بِنَخْلٍ وَ جَعَلْنَا بَيْنَهُمَا  
زُرْعًا ۝۳۳

كَلَّمَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ تَظْلِمِ  
مِّنْهُ شَيْئًا، وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾

35. And he had fruit *in abundance*. And he said to his companion, arguing *boastfully* with him, 'I am richer than thou in wealth and stronger in respect of men.'

36. And he entered his garden while he was wronging his soul. He said, 'I do not think this will ever perish;

37. 'And I do not think the Hour will ever come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this.'

\*38. His companion said to him, while he was arguing with him, "Dost thou disbelieve in Him Who created thee from dust, then from a sperm-drop, then fashioned thee into a *perfect* man?

39. "But *as for me*, I believe that Allāh alone is my Lord, and I will not associate anyone with my Lord.

40. "And why didst thou not say when thou didst enter thy garden: 'Only that which Allāh wills *comes to pass*. There is no power save in Allāh?' if thou seest me as less than thee in riches and offspring.

41. "Perhaps my Lord will give me something better than thy garden, and will send on it (thy garden) a thunderbolt from heaven so that it will become a bare slippery ground.

42. "Or its water will become sunk *in the earth* so that thou wilt not be able to find it."

43. And his fruit was *actually* destroyed, and he began to wring his hands for what he had spent on it, and it had *all* fallen down on its trellises. And he said, 'Would that I had not associated anyone with my Lord!'

\* 38. His companion said to him, while he was conversing with him, 'Do you disbelieve in Him Who created you from dust,

وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَادِثُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٥﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ ﴿٣٦﴾ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٧﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً ۚ وَلَئِن رُّدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ﴿٣٨﴾

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَادِثُهُ أَكْفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٩﴾

لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٤٠﴾

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ ۚ لَا قُوَّةَ إِلَّا بِاللَّهِ ۚ إِن تَرَنِ أَنَا أَقَلُّ مِنْكَ مَالًا فَوَلَّهُ ۚ ﴿٤١﴾

فَعَسَىٰ رَبِّي أَن يُؤْتِيَنِي خَيْرًا مِّنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَتُصْبِحَ صُورَةً كَالْقُفَا ۚ ﴿٤٢﴾

أَوْ يُصْبِحَ مَاءً وَهًا غَوْرًا فَلَن تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤٣﴾

وَأُحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا أَنفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ لِيَلَيْتَنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ﴿٤٤﴾

44. And he had no party to help him against Allāh, nor was he able to defend himself.

\* 45. In such a case protection *comes only* from Allāh, the True. He is the Best in respect of reward, and the Best in respect of consequence.

R. 6.

46. And set forth to them the similitude of the life of this world: it is like the water which We send down from the sky, and the vegetation of the earth is mingled with it, and then it becomes dry grass broken into pieces which the winds scatter. And Allāh has power over every thing.

\* 47. Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of thy Lord in respect of *immediate* reward, and better in respect of *future* hope.

48. And *bethink of* the day when We shall remove the mountains, and thou wilt see the *nations of the earth* march forth *against one another* and We shall gather them together and shall not leave any one of them behind.

49. And they will be presented to thy Lord, *standing* in rows: 'Now have you come to Us as We created you at first. But you thought that We would fix no time for the fulfilment of *Our* promise to you.'

50. And the Book will be placed *before them*, and thou wilt see the guilty fearful of that which is therein; and they will say, 'O woe to us! What kind of a Book is this! It leaves out nothing small or great but has recorded it.' And they will find all that they did confronting *them*, and thy Lord does not wrong anyone.

\* 45. At such times the support comes only from Allāh, the True.

\* 47. Wealth and children are an **adornment** of the life of this world.

وَلَمْ تَكُن لَّهُ فِئَةٌ يَنْصُرُوهُ مِنْ دُونِ  
اللَّهِ وَمَا كَانَ مُنتَصِرًا ﴿٣٦﴾  
هَذَاكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ  
ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٣٧﴾

وَاضْرِبْ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا  
كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ  
الرِّيحُ ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَدِرًا ﴿٣٨﴾

الْأَمْوَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا  
وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرًا أَمَلًا ﴿٣٩﴾

وَيَوْمَ نُسَبِّحُ الْجِبَالَ وَتَرَى الْأَرْضَ  
بَارِزَةً ۖ وَخَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ  
أَحَدًا ﴿٤٠﴾

وَعَرِضُوا عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا  
كَمَا خَلَقْنَاهُمْ أَوَّلَ مَرَّةٍ ۖ بَلْ زَعَمْتُمْ أَلَّنْ  
نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤١﴾

وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ  
مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِتُنَا مَا لَ هَذَا  
الْكِتَابُ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا  
أَخْضَعَهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ  
وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٢﴾



## R. 7.

51. And *remember the time* when We said to the angels, 'Submit to Adam,' and they *all* submitted, except Iblīs. He was *one* of the Jinn; and he disobeyed the command of \*his Lord. Will you then take him and his offspring for friends instead of Me while they are your enemies? Evil is the exchange for the wrongdoers.

52. I did not make them witness the creation of the heavens and the earth, nor their own creation; nor could I take as helpers those who lead *people* astray.

53. And *remember the day* when He will say, 'Call those whom you deemed to be My partners.' Then they will call on them, but they will not answer them; and We shall place a barrier between them.

54. And the guilty shall see the Fire and realize that they are going to fall therein; and they shall find no way of escape therefrom.

## R. 8.

55. And, surely, We have explained in various ways in this Qur'ān, for *the good of mankind*, all *kinds of similitudes*, but of all things man is most contentious.

\*56. And nothing hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, except *that they wait* that there should happen to them the precedent of the ancients or that punishment should come upon them face to face.

\*51. Will you then take him and his **progeny** for friends instead of Me while they are your enemies?

\*56. And nothing **prevented** people from believing and seeking forgiveness of their Lord, when guidance **came** to them, except *that they chose to follow the course of the earlier people with the same consequences* or awaited the punishment of *Allāh* to take them head on.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ  
فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ  
عَنِ أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ  
أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ  
لِلظَّالِمِينَ بَدَلًا ﴿٥١﴾

مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ  
وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مِتَّخِذًا  
الْمُضِلِّينَ عَضُدًا ﴿٥٢﴾

وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ  
رَعِمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَ  
جَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٣﴾

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ  
مُوقَعُونَ عَلَيْهَا لَمَّا حِجُوا وَاعْتَمَرُوا مَظْرِفًا ﴿٥٤﴾

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ  
كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ  
جَدَلًا ﴿٥٥﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ  
جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ  
إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ الْأَوَّلِينَ أَوْ  
يَأْتِيَهُمُ الْعَذَابُ فُبُلًا ﴿٥٦﴾

57. And We send not the Messengers but as bearers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood so that they may rebut the truth thereby. And they take My Signs and what they are warned of *only* as a jest.

58. And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, We have placed veils over their hearts that they understand it not, and in their ears a deafness. And if thou call them to guidance, they will never accept it.

59. And thy Lord is Most Forgiving, full of mercy. If He were to seize them for what they have earned, then surely He would have hastened the punishment for them. But they have an appointed time from which they will find no refuge.

60. And these towns—We destroyed them when they committed iniquities. And We appointed a fixed time for their destruction.

R. 9.

61. And *remember the time* when Moses said to his young *companion*, 'I will not stop until I reach the junction of the two seas, or I will journey on for ages.'

\* 62. But when they reached the place where the two *seas* met, they forgot their fish, and it made its way into the sea *going away* swiftly.

63. And when they had gone further, he said to his young *companion*: 'Bring us our morning meal. Surely, we have suffered much fatigue on account of this journey of ours.'

\* 62. But when they reached **the junction of** the two *seas*, they forgot their fish, and it made its way into the sea *going away* swiftly.

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنذِرِينَ ۚ وَيَجَادِلُ الَّذِينَ كَفَرُوا  
بِالْبَاطِلِ لِيُذْخِرُوا بِهِ الْحَقَّ وَاتَّخَذُوا  
آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٧﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ  
عَنْهَا وَنَسِيَ مَا قَدْ مَدَّ يَدُهُ إِنَّا جَعَلْنَا عَلَى  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ  
وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ  
يَهْتَدُوا إِذًا أَبَدًا ﴿٥٨﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ  
بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ ۚ بَلْ لَهُمْ  
مَوْعِدٌ لَنْ يَجْعُدُوا مِنْ دُونِهِ  
مَوْعِلًا ﴿٥٩﴾

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَ  
جَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٦٠﴾

وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ  
مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦١﴾

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوتَهُمَا  
فَاتَّخَذَ سَيْلُهُ فِي الْبَحْرِ سَرَبًا ﴿٦٢﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ آتِنَا غَدَاءَنَا ۚ  
لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٣﴾

\* 64. He replied, 'Didst thou see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to thee*—it took its way into the sea in a marvellous manner?'

65. He said, 'That is what we have been seeking.' So they both returned, retracing their footsteps.

66. Then found they one of Our servants upon whom We had bestowed Our mercy, and whom We had taught knowledge from Ourselves.

67. Moses said to him, 'May I follow thee on condition that thou teach me of the guidance which thou hast been taught?'

68. He replied, 'Thou canst not keep company with me in patience.

69. 'And how canst thou be patient about things the knowledge of which thou comprehendest not?'

\* 70. He said, 'Thou wilt find me, if Allāh please, patient and I shall not disobey any command of thine.'

71. He said, 'Well, if thou wouldst follow me, then ask me no questions about anything till I myself speak to thee concerning it.'

R. 10.

72. So they both set out till, when they embarked in a boat, he staved it in. *Moses* said, 'Hast thou staved it in to drown those who are in it? Surely, thou hast done an evil thing.'

73. He replied, 'Did I not tell *thee* that thou wouldst not be able to keep company with me in patience?'

\* 64. He replied, 'Did you see, when we betook ourselves to the rock for rest, and I forgot the fish—and none but Satan caused me to forget to mention it *to you*—it took its way *to the sea* in a *strange* manner.

\* 70. He said, 'You will find me, if Allāh please, patient and I shall not disobey you in anything.'

قَالَ ارْءَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشَ وَ مَا أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَن أَذْكُرَهُ وَ اتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ﴿٦٤﴾

قَالَ ذَلِكَ مَا كُنَّا نَبْغِ فَارْتَدَّا عَلَىٰ آثَارِهِمَا قَصَصًا ﴿٦٥﴾

فَوَجَدَ عَبْدًا مِّنْ عِبَادِنَا آتَيْنَاهُ رَحْمَةً مِّنْ عِزِّنَا وَ عَلَّمْنَاهُ مِمَّا نَشَاءُ ﴿٦٦﴾

قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِ مِمَّا عَلَّمْتَ تُشَدَّ ﴿٦٧﴾

قَالَ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٨﴾

وَ كَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِط بِهِ خُبْرًا ﴿٦٩﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَ لَا أَعْصِي لَكَ أَمْرًا ﴿٧٠﴾

قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُخْبِرَ لَكَ مِنْهُ ذِكْرًا ﴿٧١﴾

فَانْطَلَقَا وَ حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧٢﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٣﴾



83. 'And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous *man*, so thy Lord desired that they should reach their *age of* full strength and take out their treasure, as a mercy from thy Lord; and I did it not of my own accord. This is the explanation of that which thou wast not able to bear with patience.'

R. 11.

84. And they ask thee about Dhu'l Qarnain. Say, 'I will certainly recite to you *something* of his story.'

85. We established him in the earth and gave him the means to *accomplish* everything.

86. Then he followed a *certain* way

87. Until, when he reached the setting of the sun, he found it setting in a pool of murky water, and near it he found a people. We said, 'O Dhu'l Qarnain, either punish them, or treat them with kindness.'

88. He said, 'As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, Who will punish him with a dreadful punishment.'

89. But as for him who believes and acts righteously, he will have a good reward, and We shall speak to him *easy words* of Our command.

90. Then *indeed* he followed *another* way

91. Until, when he reached the rising of the sun, he found it rising on a people for whom We had made no shelter against it.

92. Thus *indeed it was*. Verily, We encompassed with Our knowledge *all* that was with him.

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزُ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ وَفَعَلْتُهُ عَنْ أَمْرِي ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٣﴾

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُوا عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٤﴾

إِنَّمَا مَكَّنَّا لَهُ فِي الْأَرْضِ وَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ﴿٨٥﴾

فَاتَّبَعَ سَبَبًا ﴿٨٦﴾

حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَا الْقَارْنَيْنُ إِنَّمَا أَنْتَ تُعَذِّبُ وَإِنَّمَا أَنْتَ تُتَّخَذُ فِيهِمْ حُسْنًا ﴿٨٧﴾

قَالَ إِنَّمَا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُكَرًا ﴿٨٨﴾

وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءٌ الْحُسْنَىٰ وَسَنُقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٩﴾

ثُمَّ اتَّبَعَ سَبَبًا ﴿٩٠﴾

حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا ﴿٩١﴾

كَذَلِكَ وَ قَدْ آخَضْنَا إِيَّاهُ لَدَيْنَا خُبْرًا ﴿٩٢﴾

93. Then he followed *another* way

ثُمَّ أَتْبَعَ سَبِيلًا ﴿٩٣﴾

94. Until, when he reached the place between the two mountains, he found beneath them a people who would scarcely understand a word.

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ

قَوْلًا ﴿٩٤﴾

95. They said, 'O Dhu'l Qarnain, verily, Gog and Magog are creating disorder in the earth; shall we then pay thee tribute on condition that thou set up a barrier between us and them?'

قَالُوا يَا ذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ

سَدًّا ﴿٩٥﴾

96. He replied, 'The power with which my Lord has endowed me about this is better, but you may help me with physical strength; I will set up between you and them a rampart.

قَالَ مَا مَكَّيْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٦﴾

97. 'Bring me blocks of iron.' *They did so* till, when he had levelled up the space between the two mountain sides, he said, 'Now blow with your bellows.' *They blew* till, when he had made it *red as fire*, he said, 'Bring me molten copper that I may pour it thereon.'

أَتُونِي زُبَرَ الْحَدِيدِ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ أَتُونِي أُفْرِغْ عَلَيْهِ قَطْرًا ﴿٩٧﴾

98. So they (Gog and Magog) were not able to scale it, nor were they able to dig through it.

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٨﴾

99. *Thereupon* he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, He will break it into pieces. And the promise of my Lord is *certainly* true.'

قَالَ هَذَا رَحْمَةٌ مِنْ رَبِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٩﴾

100. And on that day We shall leave some of them to surge against others, and the trumpet will be blown. Then shall We gather them all together.

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٠﴾

101. And on that day We shall present Hell, face to face, to the disbelievers—

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ﴿١٠١﴾

102. Whose eyes were under a veil so as not to heed My warning, and they could not even hear.

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَطَاٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠٢﴾

## R. 12.

103. Do the disbelievers think that they can take My servants as protectors instead of Me? Surely, We have prepared Hell as an entertainment for the disbelievers.

\* 104. Say, 'Shall We tell you of those who are the greatest losers in respect of their works?—

105. 'Those whose labour is *all* lost in *search after things pertaining to* the life of this world, and they think that they are doing good works.'

106. Those are they who disbelieve in the Signs of their Lord and in the meeting with Him. So their works are vain, and on the Day of Resurrection We shall give them no weight.

107. That is their reward—Hell; because they disbelieved, and made a jest of My Signs and My Messengers.

108. Surely, those who believe and do good deeds, will have Gardens of Paradise for an abode,

109. Wherein they will abide; they will not desire any change therefrom.

110. Say, 'If the ocean became ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord came to an end, even though We brought the like thereof as *further* help.'

111. Say, 'I am only a man like yourselves; *but* I have received the revelation that your God is only One God. So let him who hopes to meet his Lord do good deeds, and let him join no one in the worship of his Lord.'

أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا  
عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعَدْنَا  
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٣﴾

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٤﴾

الَّذِينَ ضَلَّ سَبِيلُهُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٥﴾

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ  
وَإِلْقَائِهِمْ فَأَصْبَحَتِ أَعْمَالُهُمْ فَلَا تُقِيمُ  
لَهُمْ يَوْمَ الْقِيَمَةِ وَزَنًا ﴿١٠٦﴾

ذَلِكَ جَزَاءُ هُم جَهَنَّمَ بِمَا كَفَرُوا وَ  
اتَّخَذُوا آيَاتِي وَرُسُلِي هُزُولًا ﴿١٠٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٨﴾

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٩﴾

قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكُلِمْتُ  
رَبِّي لَتَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَتُ  
رَبِّي وَلَوْ جِئْتُ بِمِثْلِهِ مَدَدًا ﴿١١٠﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا  
إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا  
إِلْقَاءَ رَبِّهِ فَلْيُعْمَلْ عَمَلًا صَادِقًا وَ  
لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١١﴾

\* 104. Say, 'Shall We tell you of those who are the worst losers with regard to their deeds?



رُكُوعَاتُهَا ٦

سُورَةُ مَرْيَمَ مَكِّيَّةٌ ١٩

آيَاتُهَا ٩٩



## MARYAM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Kāf Hā Yā ‘Aīn Ṣād.†

3. *This is* an account of the mercy of thy Lord *shown* to His servant, Zachariah.

4. When he called upon his Lord, a secret calling,

5. He said, ‘My Lord, the bones have indeed waxed feeble in me, and the head glistens with hoariness, but never, my Lord, have I been unblessed in my prayer to Thee.

6. ‘And I fear my relations after me, and my wife is barren. Grant me, therefore, a successor from Thyself,

7. ‘That he may be heir to me and to the House of Jacob. And make him, my Lord, well-pleasing to Thee.’

8. ‘O Zachariah, We give thee glad tidings of a son whose name *shall* be Yahyā‡. We have not made any one before him of that name.’

9. He said, ‘My Lord, how shall I have a son when my wife is barren and I have reached *the extreme limit* of old age?’

10. He said, ‘So it is.’ But thy Lord says, ‘It is easy for Me, and indeed I created thee before, when thou wast nothing.’

11. He said, ‘My Lord, appoint for me a token.’ *God* said, ‘Thy token is that thou shalt not speak to anyone for three full *days and* nights.’

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

كُلِّمَ عَصَى ۝۲  
إِذْ نَادَىٰ رَبَّهُ عِندَ الْخَفِيِّ ۝۳

إِذْ نَادَىٰ رَبَّهُ عِندَ الْخَفِيِّ ۝۳  
قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَ  
اشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ  
بِدُعَاؤِكَ رَبِّ شَقِيًّا ۝۴

وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي  
وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ  
لَدُنْكَ وَلِيًّا ۝۵  
يَرْتَضِيهِ وَيَرْضَاهُ ۝۶  
اجْعَلْهُ رَبِّ رَضِيًّا ۝۷

يُزَكِّيهِ إِنَّا نَبْشُرُكَ بِعِلْمٍ بِاسْمِهِ يَحْيَىٰ  
لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝۸

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَكَانَتِ  
امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ  
عِتِيًّا ۝۹

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ  
وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ۝۱۰

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ  
أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝۱۱

† Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God!

‡ John.



12. Then he came forth unto his people from the chamber and asked them by signs to glorify *God* in the morning and in the evening.

13. 'O Yaḥyā, hold fast the Book.' And We gave him wisdom while yet a child,

14. And tenderness of heart from Ourself, and purity. And he was pious

15. And dutiful toward his parents. And he was not haughty and rebellious.

16. And peace was on him the day he was born, and the day he died, and *peace there will be on him* the day he will be raised up to life again.

#### R. 2.

17. And relate the story of Mary as mentioned in the Book. When she withdrew from her people to a place to the east,

18. And screened herself off from them, then We sent Our angel to her, and he appeared to her in the form of a perfect man.

19. She said, 'I seek refuge with the Gracious *God* from thee if indeed thou dost fear Him.'

20. He replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'

21. She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'

22. He replied, 'Thus it is.' But says thy Lord, 'It is easy for Me; and *We shall do so* that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.'

23. So she conceived him, and withdrew with him to a remote place.

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝١٢

يُخَيِّئُ خُذِ الْحِطْبَ بِقُوَّةٍ ۚ وَ اتَيْنَهُ الْهَكْمَ صَبِيًّا ۝١٣

وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۚ وَكَانَ تَقِيًّا ۝١٤

وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۝١٥

وَسَلَّمَ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا ۝١٦

وَإِذْ كُذِّبَتْ الْكِتَابُ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝١٧

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا ۚ فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝١٨

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝١٩

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ بِهَا هَبْ لَكَ خُلَمَا ذَكِيًّا ۝٢٠

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝٢١

قَالَ كَذَلِكَ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٌ ۚ وَلِنَجْعَلَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ۝٢٢

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝٢٣

\* 24. And the pains of childbirth drove her unto the trunk of a palm-tree. She said, 'O! would that I had died before this and had become a thing quite forgotten!'

25. Then he called her from beneath her, *saying*, "Grieve not. Thy Lord has placed a rivulet below thee;

26. "And shake towards thyself the trunk of the palm-tree; it will cause fresh ripe dates to fall upon thee.

27. "So eat and drink, and cool *thy* eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious God; I will therefore not speak this day to any human being.'"

28. Then she brought him to her people, carrying him. They said, 'O Mary, thou hast brought forth a strange thing.

29. 'O sister of Aaron, thy father was not a wicked man nor was thy mother an unchaste woman!'

30. Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?'

31. He said, 'I am a servant of Allāh. He has given me the Book, and made me a Prophet;

32. 'And He has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live;

33. 'And *He has made me* dutiful toward my mother, and He has not made me haughty *and* unblessed.

34. 'And peace was on me the day I was born, and *peace there will be on me* the day I shall die, and the day I shall be raised up to life *again*.'

فَاجَاءَهَا الْمَخَاضُ إِلَى جَذْعِ النَّخْلَةِ  
قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ  
نَسِيًّا مَنْسِيًّا ﴿٢٤﴾

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ  
جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾

وَهَزَبِي إِلَيْكَ بِجَذْعِ النَّخْلَةِ تُسْقِطُ  
عَلَيْكَ رُطَبًا جَنِيًّا ﴿٢٦﴾

فَكُلِي وَاشْرَبِي وَرَقِي عَيْنًا قَامًا  
تَزِينٌ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي  
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ  
الْيَوْمَ إِنْسِيًّا ﴿٢٧﴾

فَاتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ قَالُوا  
يَمْرُؤٌ مَظْهُومٌ شَيْءٌ فَرِيًّا ﴿٢٨﴾

يَا أُخْتُ هَؤُلَاءِ مَا كَانَ آبُوكَ أَمْرًا سَوِيًّا  
وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٩﴾

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ  
كَانَ فِي الْمَهْدِ صَبِيًّا ﴿٣٠﴾

قَالَ إِنِّي عَبْدُ اللَّهِ ؕ إِنِّي الْكَتَبُ وَ  
جَعَلَنِي نَبِيًّا ﴿٣١﴾

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي  
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ  
حَيًّا ﴿٣٢﴾

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا  
شَقِيًّا ﴿٣٣﴾

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَ  
يَوْمَ أُبْعَثُ حَيًّا ﴿٣٤﴾

\* 24. And the pains of childbirth drove her to the trunk of a date-palm.

35. Such was Jesus, son of Mary.  
*This is a statement of the truth about which they doubt.*

\* 36. It does not befit *the Majesty of Allāh* to take unto Himself a son. Holy is He. When He decrees a thing, He says to it, 'Be!', and it is.

37. *Said Jesus:* 'Surely, Allāh is my Lord, and your Lord. So worship Him *alone*; this is the right path.'

38. But the parties differed among themselves; so woe to those who disbelieve because of the meeting of the great day.

39. How wonderful will their hearing and seeing be on the day when they will come to Us! But today the wrongdoers are in manifest error.

40. And warn them of the day of grief when the matter will be decided. But now they are in a *state of* carelessness, so they do not believe.

41. It is We Who will inherit the earth and *all* who are thereon; and to Us will they *all* be returned.

R. 3.

42. And relate *the story of Abraham as mentioned* in the Book. He was a truthful man and a Prophet.

43. When he said to his father, 'O my father, why dost thou worship that which hears not, nor sees, nor can avail thee aught?'

44. 'O my father, there has indeed come to me knowledge such as has not come to thee; so follow me, I will guide thee to an even path.

45. 'O my father, serve not Satan; surely, Satan is a rebel against the Gracious God.

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٥﴾

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ ۚ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٦﴾

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُواهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٨﴾

أَسْمِعْ بِهِمْ وَأَبْصُرْ ۚ يَوْمَ يَأْتُو نَنَا لِكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٩﴾

وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ ۚ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٤٠﴾

إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤١﴾

وَإِذْ كُنَّا فِي الْكَتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤٢﴾

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٣﴾

يَأْتِيكَ إِلَهِ قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٤﴾

يَأْتِيكَ لَا تَعْبُدِ الشَّيْطَانَ ۚ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٥﴾

\* 36. See the explanation of كُنْ فَيَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

46. 'O my father, indeed, I fear lest a punishment from the Gracious *God* seize thee, and thou become a comrade of Satan.'

47. He replied, ‘Dost thou turn away from my gods, O Abraham? If thou cease not, I shall surely cut off all relations with thee. Now leave me alone for a long while.’

48. *Abraham* said, ‘Peace be on thee.’ I will ask forgiveness of my Lord for thee. He is indeed gracious to me.

49. 'And I shall keep away from you and from that which you call upon beside Allāh; and I will pray unto my Lord; it may be that, in praying to my Lord, I shall not be disappointed.'

50. So when he had separated himself from them and from that which they worshipped beside Allāh, We bestowed on him Isaac and Jacob, and each *of them* We made a Prophet.

51. And We granted them of Our mercy; and We bestowed on them a true renown.

**R. 4.**

52. And relate *the story of* Moses *as mentioned* in the Book. He was indeed a chosen one; and he was a Messenger, a Prophet.

53. And We called him from the right side of the Mount, and made him draw near *to Us* for *special* communion.

54. And We bestowed upon him, out of Our mercy, his brother Aaron as a Prophet.

55. And relate *the story of* Ishmael *as mentioned* in the Book. He was indeed strict in *keeping his* promise. And he was a Messenger, a Prophet.

يَا بَتِّ إِنِّي خَافُ أَنْ يَمْسَكَ عَذَابُ مِنَ  
الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٣٧﴾

قَالَ أَرَأَيْتَ أَنْتَ عَنْ إِلَهِي يَا بُرْهَانُ  
لَئِنْ لَمْ تَنْتَهِ كَرِّحْمَتِكَ وَاهْجُرْنِي  
مَلِيًّا ﴿٢٤﴾

قَالَ سَلِّمْ عَلَيَّ ۖ سَأَسْتَغْفِرُكَ رَبِّي ۖ  
إِنَّهُ كَانَ بِي حَفِيًّا ﴿٢٨﴾

وَأَعْتَزِلْكُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ  
وَأَدْعُوا رَبِّي بِعَسَىٰ أَكُونَ بِدُعَاءِ  
رَبِّي شَفِيعًا ﴿٣٩﴾

فَلَمَّا اعْتَزَلَهُمْ وَمَا يُعْبُدُونَ مِنْ دُونِ  
اللَّهِ ۚ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ وَ  
كُلًّا جَعَلْنَا نَبِيًّا ۝٥١

وَوَهَبْنَا لَهُم مِّن رَّحْمَتِنَا وَجَعَلْنَا لَهُمْ  
لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٨﴾

وَإِذْ كُنَّا فِي الْكِتَابِ مُوسَى إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ﴿٥٧﴾

وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ  
وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾

وَوَهَبْنَا لَهُ مِنْ دَحْمَتِنَا أَخَاهُ هَارُونَ  
نَبِيًّا ﴿٥٣﴾

وَإِذْ كُنَّا فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ  
صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا

56. He used to enjoin Prayer and almsgiving on his people, and he was well pleasing to his Lord.

57. And relate *the story of Idrīs as mentioned* in the Book. He was a truthful man and a Prophet.

58. And We exalted him to a lofty station.

59. These are the people on whom Allāh bestowed His blessings from among the Prophets, of the posterity of Adam, and of *the posterity of* those whom We carried in the Ark with Noah, and of the posterity of Abraham and Israel; and *they are* of those whom We guided and chose. When the Signs of the Gracious God were recited unto them, they fell down, prostrating themselves before God and weeping.

60. Then there came after them descendants who neglected Prayer, and followed evil desires. So they will meet with destruction,

61. Except those who repent and believe and do good deeds. These will enter Heaven, and they will not be wronged in the least—

62. Gardens of Eternity, which the Gracious God has promised to His servants in the unseen. Surely, His promise must come to pass.

63. They will not hear therein anything vain, but only *greetings of* Peace: and they will have their sustenance therein, morning and evening.

64. Such is the Heaven which We give for an inheritance to those of Our servants who are righteous.

65. 'And we (angels) do not come down save by the command of thy Lord. To Him belongs all that is

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ  
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٦﴾

وَإِذْ كُنَّا فِي الْكِتَابِ إِدْرِيسَ إِنَّهُ كَانَ  
صِدْقًا نَبِيًّا ﴿٥٧﴾

وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٨﴾

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ  
النَّبِيِّينَ مِنْ ذُرِّيَّةِ آدَمَ وَمِمَّنْ حَمَلْنَا  
مَعَ نُوحٍ رَوْءَ مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَ  
إِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا  
إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ  
خَرُّوا سُجَّدًا وَبُحِيًّا ﴿٥٩﴾

فَخَلَفَ مِنْ بَخْرِهِمْ خَلْفٌ أَضَاعُوا  
الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ  
يَلْقَوْنَ عَذَابًا ﴿٦٠﴾

إِلَّا مَنِ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا  
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا  
يُظْلَمُونَ شَيْئًا ﴿٦١﴾

جَنَّاتُ عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ  
عِبَادَهُ بِالْغَيْبِ إِنَّهُ كَانَ وَعْدُهُ  
مَأْتِيًّا ﴿٦٢﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا وَ  
لَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ ﴿٦٣﴾

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا  
مَنْ كَانَ تَقِيًّا ﴿٦٤﴾

وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ  
أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ

before us and all that is behind us  
and all that is between; and thy Lord  
is not forgetful.'

66. *He is the Lord of the heavens  
and the earth and of all that is  
between the two. Serve Him,  
therefore, and be steadfast in His  
service. Dost thou know any equal  
of His?*

R. 5.

67. And says man, 'What! when I  
am dead, shall I be brought forth  
alive?'

68. Does not man remember that We  
created him before, when he was  
naught?

69. And, by thy Lord, We shall  
assuredly gather them together, and  
the satans *too*; then shall We bring  
them on their knees around Hell.

\* 70. Then shall We certainly pick out,  
from every group, those of them  
who were most stubborn in rebel-  
lion against the Gracious *God*.

71. And surely, We know best those  
most deserving to be burned therein.

72. And there is not one of you but  
will come to it. This is a fixed decree  
with thy Lord.

73. Then We shall save the righteous  
and We shall leave the wrongdoers  
therein, on their knees.

74. And when Our manifest Signs  
are recited unto them, the disbeliev-  
ers say to the believers, 'Which of  
the two parties is better in *respect of*  
position and *makes* a more impres-  
sive assembly?'

75. And how many generations have  
We destroyed before them, who  
were better off in wealth and better  
in outward show!

وَمَا كَانَ رَبُّكَ نَسِيًّا ۝١٥

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا  
فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ  
يَعْلَمُ لَهُ سَمِيًّا ۝١٦

وَيَقُولُ الْاِنْسَانُ اِذَا مَاتَ لَسَوْفَ  
اُخْرَجَ حَيًّا ۝١٧

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنَاهُ مِنْ قَبْلُ  
وَلَمْ يَكُنْ شَيْئًا ۝١٨

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيْطٰنِ ثُمَّ  
لَنُخَضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ۝١٩

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ اَیُّهُمْ  
اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ۝٢٠

ثُمَّ لَنَخَنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا  
صِلٰٓةً ۝٢١

وَاِنْ مِنْكُمْ رَّاۗءٌ وَّارِدُهَا كَانَ عَلَى  
رَبِّكَ حَتْمًا مَّقْضِيًّا ۝٢٢

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَنَذَرُ  
الظَّالِمِيْنَ فِيْهَا جِثِيًّا ۝٢٣

وَإِذَا تُتْلٰى عَلَيْهِمْ اٰیٰتُنَا بَيِّنٰتٍ قَالَ  
الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا اَيُّ  
الْفَرِیْقَيْنِ خَيْرٌ مَّقَامًا وَّاَحْسَنُ نَدْرًا ۝٢٤

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ  
اَحْسَنُ اَثَاًا وَّارِءًا ۝٢٥

\* 70. Then shall We certainly **drag out**, from every group, those of them who were most  
stubborn in rebellion against the Gracious *God*.

76. Say, 'The Gracious *God* does give those who are in error long respite until, when they will see that with which they are threatened—whether it be punishment or the Hour—they will realize who is worse in respect of position and who is weaker in forces.

77. 'And Allāh increases in guidance those who follow guidance. And the good works that endure are best in sight of thy Lord as reward, and best as resort.'

78. Hast thou then seen him who disbelieves in Our Signs, and says, 'I shall certainly be given wealth and children?'

79. Has he become acquainted with the unseen or has he taken a promise from the Gracious *God*?

80. Nay! We shall note down what he says and We shall greatly prolong for him the punishment.

81. And We shall inherit of him all that of which he talks, and he shall come to Us all alone.

82. And they have taken *other* gods beside Allāh, that they may be a *source of* power for them.

83. Not at all! They will reject their worship, and become their opponents.

R. 6.

84. Seest thou not that We have sent satans against the disbelievers goading them on to *acts of disobedience*?

85. So be not thou in haste with regard to them; We are keeping full account of their *doings*.

86. *Remember* the day when We shall gather the righteous before the Gracious *God* as *honoured* guests.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ  
الرَّحْمَنُ مَدًّا ۖ حَتَّىٰ إِذَا رَأَوْا مَا  
يُوعَدُونَ إِنَّمَا الْعَذَابُ وَإِنَّمَا السَّاعَةُ  
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضعَفُ  
جُنْدًا ﴿٤٧﴾

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۚ وَالْبَلْقِيتُ الصَّالِحُ خَيْرٌ عِنْدَ رَبِّكَ  
ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٤٨﴾

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ  
لَأُوتِيَنَّ مَالًا وَوَلَدًا ﴿٤٩﴾

أَطْلَعَ الْغَيْبِ أَمْ آتَاهُ عِنْدَ الرَّحْمَنِ  
عَهْدًا ﴿٥٠﴾

كَلَّا ۚ سَتَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ  
الْعَذَابِ مَدًّا ﴿٥١﴾

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٥٢﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا  
لَهُمْ عِزًّا ﴿٥٣﴾

كَلَّا ۚ سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ  
عَلَيْهِمْ ضِدًّا ﴿٥٤﴾

أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى  
الْكُفْرِيِّنَ تَوَظُّرُهُمْ آذًا ﴿٥٥﴾

فَلَا تَعْجَلْ عَلَيْهِمْ ۚ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٥٦﴾

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٥٧﴾

\* 87. And We shall drive the guilty to Hell like a herd of *thirsty camels*.

88. None will have the power of intercession save he who has received a promise from the Gracious *God*.

89. And they say, 'The Gracious *God* has taken unto Himself a son.'

90. Assuredly, you have done a most monstrous thing!

91. The heavens might well-nigh burst thereat, and the earth cleave asunder, and the mountains fall down in pieces,

92. Because they ascribe a son to the Gracious *God*.

93. Whereas it becomes not the Gracious *God* to take unto Himself a son.

94. There is none in the heavens and the earth but he shall come to the Gracious *God* as a bondman.

95. Verily, He comprehends them *by His knowledge* and has numbered them all fully.

96. And each of them shall come to Him singly on the Day of Resurrection.

97. Those who believe and do good deeds—the Gracious *God* will create love in their *hearts*.

98. So We have made it (the Qur'ān) easy in thy tongue that thou mayest give thereby good tidings to the righteous, and warn thereby a people given to contention.

99. And how many a generation have We destroyed before them! Canst thou see a single one of them, or hear *even* a whisper of them?

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وَرِثًا ۚ

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۚ

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ

لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۚ

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۚ

أَن دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَن يَتَّخِذَ وَلَدًا ۚ

إِن كُلُّ مَنْ فِي السَّمُوتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ۚ

لَقَدْ أَخْطَبْنَاهُمْ وَعَدَّهُمْ عَدًّا ۚ

وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۚ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۚ

فَأَنَّمَا يُسْرِنُ إِلَيْكَ لِشَيْءٍ مِنَ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدُنَّا ۚ

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هَلْ تُحِشُّ مِنْهُمْ مِنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۚ

\* 87. And We shall drive the guilty to Hell like a herd to a watering place.





## TĀ HĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Tā Hā .†
3. We have not sent down the Qur'ān to thee that thou shouldst be distressed,
4. But as an exhortation for him who fears God,
5. And a revelation from Him Who created the earth and the high heavens.
6. He is the Gracious God Who has settled Himself on the Throne.
7. To Him belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist subsoil.
8. And if thou speakest aloud, it makes no difference, for He knows the secret thought and what is yet more hidden.
9. Allāh—there is no God but He. His are the most beautiful names.
10. And has the story of Moses come to thee?
11. When he saw a fire, he said to his family, 'Tarry ye, I perceive a fire; perhaps I may bring you a brand therefrom or find guidance at the fire.'
- \* 12. And when he came to it, he was called by a voice, 'O Moses,
13. 'Verily, I am thy Lord. So take off thy shoes; for thou art in the sacred Valley of Ṭuwā.

† O Perfect Man!

\* 12. And when he came to it, it was announced, 'O, Moses,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
طه  
مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ  
لِتَشْفَى  
إِلَّا تَذَكُّرًا لِّمَن يَخْشَى  
تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمُوتِ  
الْعُلَى  
الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى  
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَمَا  
بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى  
وَلَا يُغْنِي عَنْهُ الْبَيْرُ وَالْأَخْفَى  
إِنَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ  
الْحُسْنَى  
وَهَلْ أَتَاكَ حَدِيثُ مُوسَى  
إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي  
أَنْشَأْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ  
أَوْ آجِدُ عَلَى النَّارِ هُدًى  
فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى  
إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ  
بِالْوَادِ الْمُقَدَّسِ طُوًى

14. 'And I have chosen thee; so hearken to what is revealed.

15. 'Verily, I am Allāh; there is no God beside Me. So serve Me, and observe Prayer for My remembrance.

\* 16. 'Surely, the Hour is coming; I am going to manifest it, that every soul may be recompensed for its endeavour.

17. 'So let not him who believes not therein and follows his own evil inclinations, turn thee away therefrom, lest thou perish.

18. 'And what is that in thy right hand, O Moses?'

19. He replied, 'This is my rod, I lean on it, and beat down therewith leaves for my sheep, and I have *also* other uses for it.'

20. He said, 'Cast it down, O Moses.'

21. So he cast it down, and behold! it was a serpent running.

22. *God* said, 'Catch hold of it, and fear not. We shall restore it to its former condition.

\* 23. 'And draw thy hand close under thy armpit. It shall come forth white, without any disease—another Sign,

24. 'That We may show thee some of Our greater Signs.

25. 'Go thou to Pharaoh; he has indeed exceeded *all* bounds.'

R. 2.

\* 26. *Moses* said, 'My Lord, open out for me my breast,

27. 'And ease for me my task,

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ [١٣]

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي ۚ وَ  
أَقِمِ الصَّلَاةَ لِذِكْرِي [١٥]

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ  
كُلُّ نَفْسٍ بِمَا تَسْعَىٰ [١٦]

فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا  
وَاتَّبَعَهُ هُوَ فَتَرْدَىٰ [١٧]

وَمَا تِلْكَ يَبُوشَٰثُكَ يَمُوسَىٰ [١٨]

قَالَ هِيَ عَصَايَ ۖ أَتَوَكَّوْا عَلَيْهَا وَاهْتَشُّ  
بِهَا عَلَىٰ عَنَمِي ۖ وَإِلَىٰ فِيهَا مَا رُبَّ أُخْرَىٰ [١٩]

قَالَ أَلْقِهَا يَمُوسَىٰ [٢٠]

فَالْقُبْحُ فَإِذَا هِيَ حَيَّةٌ تَسْعَىٰ [٢١]

قَالَ خُذْهَا وَلَا تَخَفْ ۚ إِنَّهُ سَنُعِيدُهَا  
سَيَرَّتَهَا الْأَوَّلَىٰ [٢٢]

وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْشِبْ  
بَيْضًا ۖ مِنْ غَيْرِ سُوءٍ ۖ آيَةً أُخْرَىٰ [٢٣]  
لِنُرِيكَ مِنْ آيَاتِنَا الْكُبْرَىٰ [٢٤]

ه٤ إِذْ هَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ [٢٥]

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي [٢٦]

وَيَسِّرْ لِي أَمْرِي [٢٧]

\* 16. Surely, the Hour **will** come; I may reveal it, that every soul may be recompensed for its endeavour.

\* 23. **And press your hand close to your side.** It shall come forth white, without blemish—another Sign,

\* 26. **He** said, 'My Lord! **Open up** for me my heart.

\*28. 'And loose the knot of my tongue,

29. 'That they may understand my speech,

30. 'And grant me a helper from my family—

31. 'Aaron, my brother;

32. 'Increase my strength with him,

33. 'And make him share my task,

34. 'That we may glorify Thee much,

35. 'And remember Thee much.

36. 'Thou possessest full knowledge of us.'

37. *God* said, "Granted is thy prayer, O Moses!

38. "And We did indeed confer a favour upon thee at another time *also*,

39. "When We revealed to thy mother what was an *important* revelation, *saying*,

40. "'Put him in the ark, and throw it into the river, then the river will cast it on to the bank, *and one who is* an enemy to Me and also an enemy to him will take him up.' And I wrapped thee with love from Me; and *this I did* that thou mightest be reared before My eye.

41. "When thy sister walked along and said, 'Shall I guide you to one who will take charge of him?' So We restored thee to thy mother that her eye might be cooled and she might not grieve. And thou didst kill a man, but We delivered thee from sorrow. Then We proved thee in various ways. And thou didst tarry several years among the people of Midian. Then thou camest up to the standard, O Moses.

وَاَحْلَلْ عُقْدَةً مِنْ لِسَانِي ۙ

يَفْقَهُوا قَوْلِي ۙ

وَاجْعَلْ لِي وَزِيرًا مِنْ اَهْلِي ۙ

هُرُونَ اَخِي ۙ

اَشْدُدْ يَدِيْ اَزْدِيْ ۙ

وَاشْرِكْهُ فِيْ اَمْرِيْ ۙ

كِيْ نُسَبِّحَكَ كَثِيْرًا ۙ

وَنَذْكُرَكَ كَثِيْرًا ۙ

اِنَّكَ كُنْتَ بِتَابِعِيْرًا ۙ

قَالَ قَدْ اَوْثَيْتَ سُوْلَكَ يٰمُوسٰى ۙ

وَلَقَدْ مَنَنْتَا عَلَيْكَ مَرَّةً اٰخَرٰى ۙ

اِذْ اَوْحَيْنَا اِلٰى اُمِّكَ مَا يُوْحٰى ۙ

اِنْ اَقْبَضْنٰهُ فَاَقْبَضْنٰهُ فِيْهِ  
فِي الْيَمِّ فَلْيُلْقِهٖ الْيَمُّ بِالسَّاجِدِ  
يَا خُذْهُ عَدُوْرَيْنِ وَعَدُوْلَهُ ۚ وَالْقَيْنُ  
عَلَيْكَ مَحَبَّةً مِّنِّيْ ۚ وَلَتُضْمَرَ عَلٰى  
عَيْنِيْ ۙ

اِذْ تَمْشِيْ اُنْحَثَ لَتَقُوْلُ هَلْ اَدْلٰكُمْ  
عَلٰى مَنْ يَّكْفُلُهٗ ۚ فَرَجَعْنٰكَ اِلٰى اُمِّكَ كِيْ  
تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَكَتَلْتَ نَفْسًا  
فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُوْنًا ۚ  
فَلَبِثْتَ سِنِيْنَ فِيْ اَهْلِ مَدْيَنَ ۚ ثُمَّ  
جِئْتَ عَلٰى قَدَرٍ يٰمُوسٰى ۙ

\*28. 'And **untie** the knot of my tongue.'

ء ا ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق | 355

(See details of transliteration on page 'm').

42. "And I have chosen thee for Myself.

43. "Go, thou and thy brother, with My Signs, and slacken not in remembering Me.

44. "Go, both of you, to Pharaoh, for he has transgressed *all* bounds.

\* 45. "But speak to him a gentle speech that he might possibly heed or fear."

46. They replied, 'Our Lord, we fear lest he commit some excess against us, or exceed *all* bounds in transgression.'

47. *God* said, "Fear not; for I am with you both. I hear and I see.

48. "So go ye both to him and say, 'We are the Messengers of thy Lord; so let the children of Israel go with us; and afflict them not. We have indeed brought thee a Sign from thy Lord; and peace shall be on him who follows the guidance;

49. 'It has indeed been revealed to us that punishment shall come on him who rejects and turns away.'"

50. *Pharaoh* said, 'Who then is the Lord of you two, O Moses?'

51. He said, 'Our Lord is He Who gave unto everything its *proper* form and then guided it to its *proper* function.'

52. *Pharaoh* said, 'What then will be the fate of the former generations?'

53. He said, 'The knowledge thereof is with my Lord *recorded* in a Book. My Lord neither errs nor forgets.'

54. *It is He* Who has made the earth for you a cradle, and has caused pathways for you to run through it; and Who sends down rain from the sky, and thereby We bring forth various kinds of vegetation.

\* 45. 'And address him both of you, with gentle words that he might possibly heed or fear.'

وَاصْطَنَعْتُكَ لِنَفْسِي ﴿٢٢﴾

إِذْ هَبْ أَنتَ وَ أَخُوكَ بِآيَاتِي وَلَا تَنِيَا  
فِي ذِكْرِي ﴿٢٣﴾

إِذْ هَبَّا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ  
يَخْشَىٰ ﴿٢٥﴾

قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يَفْرُطَ  
عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٢٦﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَ  
أَرَىٰ ﴿٢٧﴾

فَأْتِيهِ فَفَقُولَا إِنَّا رَسُولُ رَبِّكَ فَأَرْسِلْ  
مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ  
قَدْ جِئْنَاكَ بِآيَةٍ مِّنْ رَبِّكَ وَالسَّلَامُ  
عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ ﴿٢٨﴾

إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن  
كَذَّبَ وَتَوَلَّىٰ ﴿٢٩﴾

قَالَ فَمَنْ رَبُّكُمَا يُمُوسَىٰ ﴿٣٠﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ  
ثُمَّ هَدَىٰ ﴿٣١﴾

قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٣٢﴾

قَالَ عِلْمُهَا حِنْدُ رَبِّي فِي كِتَابٍ لَا يَضِلُّ  
رَبِّي وَلَا يُنْسَىٰ ﴿٣٣﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَاسْلَكَ  
لَكُمْ فِيهَا سُبُلًا وَآَنَزَلَ مِنَ السَّمَاءِ  
مَاءً فَأَخْرَجْنَا مِنْهُ أَزْوَاجًا مِّنْ ثَبَاتٍ  
شَتَّىٰ ﴿٣٤﴾

55. Eat ye and pasture your cattle. Verily, in this are Signs for those who are endued with reason.

R. 3.

56. From it have We created you, and into it shall We cause you to return, and from it shall We bring you forth once more.

57. And We did show him (Pharaoh) Our Signs, all of them; but he rejected *them* and refused *to believe*.

58. He said, 'Hast thou come to us, O Moses, to drive us out of our land by thy magic?

59. 'But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep—neither we nor thou—at a place alike *for us both*.'

60. Moses said, 'Your appointment shall be for the day of the Festival, and let the people be assembled when the sun is risen high.'

\* 61. Then Pharaoh withdrew and concerted his plan and then came *to the place of appointment*.

62. Moses said to them, 'Woe to you; forge not a lie against Allāh, lest He destroy you by some punishment; and surely, he who forges a lie shall perish.'

63. Then they argued their affair among themselves and conferred in secret.

64. They said, 'Certainly these two are magicians, who desire to drive you out from your land by their magic and to destroy your best traditions.

65. 'Concert, therefore, your plan and then come forward arrayed. And, surely, he who gains ascendancy this day shall prosper.'

\* 61. Then Pharaoh **turned away and mustered** all his tricks, then he came *in keeping with the appointment*.

كُلُوا وَارْعَوْا أَنْعَامَكُمْ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّأُولِي النُّهَى ﴿٥٥﴾

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا  
نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٥٦﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَ  
أَتَى ﴿٥٧﴾

قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا  
بِسِحْرِكَ يَمُوسَى ﴿٥٨﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ  
بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ  
نَحْنُ وَلَا أَنْتَ مَكَانًا سُوًى ﴿٥٩﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَآنَ  
يُخْشَرُ النَّاسُ ضَعْفَى ﴿٦٠﴾

فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦١﴾

قَالَ لَهُمْ مُوسَى وَيَأْكُمُ لَا تَفْخَرُوا عَلَى  
اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۖ وَ  
قَدْ خَابَ مِنْ أَفْئَتِي ﴿٦٢﴾

فَتَنَازَعُوا أَمْرَهُمْ بَيْنَهُمْ وَآسَرُوا  
النَّجْوَى ﴿٦٣﴾

قَالُوا إِن هَٰذِهِنَّ لَسِحْرَانِ يُرِيدَانِ  
أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا  
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثُلِ ﴿٦٤﴾

فَاجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا  
وَقَدْ أَقْلَمَ الْيَوْمَ مِنَ اسْتَعْلَى ﴿٦٥﴾

66. They said, 'O Moses, either do thou throw *first*, or we shall be the first to throw.'

67. He said, 'Nay, throw ye.' Then lo! their cords and their staves appeared to him, by their magic, as though they ran *about*.

68. And Moses conceived a fear in his mind.

69. We said, 'Fear not, for thou wilt have the upper hand.'

70. 'And throw that which is in thy right hand; it will swallow that which they have wrought, for that which they have wrought is only a magician's trick. And a magician shall not thrive, come where he may.'

71. Then the magicians were made to fall down prostrate. They said, 'We believe in the Lord of Aaron and Moses.'

72. *Pharaoh* said, 'Do you believe in him before I give you leave? He must be your chief who has taught you magic. I will therefore surely cut off your hands and your feet alternately, and I will surely crucify you on the trunks of palm-trees; and you shall know which of us is severer and more abiding in punishment.'

73. They said, 'We shall not prefer thee to the manifest Signs that have come to us, nor *shall we prefer thee* to Him Who has created us. So decree what thou wilt decree; thou canst only decree concerning this present life.'

74. 'Surely we have believed in our Lord that He may forgive us our sins and *forgive us* the magic which thou didst force us *to use*. And Allāh is the Best and the Most Abiding.'

قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى ﴿٧٦﴾

قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُ لَهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى ﴿٧٧﴾

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَى ﴿٧٨﴾

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى ﴿٧٩﴾

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّهُمْ صَنَعُوا كَيْدَ سِحْرٍ وَلَا يُفْلِحُ السَّحَرُ حَيْثُ أَتَى ﴿٨٠﴾

فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَرُونَ وَمُوسَى ﴿٨١﴾

قَالَ امْنُتُمْ لَهُ قَبْلَ أَنْ أَدْنِ لَكُمْ دَلَالَهُ لَكِبِيرُكُمْ الَّذِي عَلَّمَكُمْ السِّحْرَ فَلَا قِطْعَنَ أَيْدِيكُمْ وَأَرْجُلُكُمْ مِنْ خِلَافٍ وَلَا وَصْلَ بَنَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَا تَعْلَمُنَّ أَيُّنَا أَشَدُّ عَذَابًا أَبْقَى ﴿٨٢﴾

قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّهُمْ تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٨٣﴾

إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِئَنَا وَمَا أَلْهَمْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى ﴿٨٤﴾

75. Verily, he who comes to his Lord a sinner—for him is Hell; he shall neither die therein nor live.

76. But he who comes to Him as a believer having done good deeds, for such are the highest ranks—

77. Gardens of Eternity, beneath which rivers flow; they will abide therein *for ever*. And that is the recompense of those who keep themselves pure.

R. 4.

78. And We sent a revelation to Moses, *saying*, 'Take away My servants by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have *any other* fear.'

79. Then Pharaoh pursued them with his hosts, and there overwhelmed them of the waters of the sea that which overwhelmed them.

80. And Pharaoh led his people astray and did not guide them aright.

81. 'O children of Israel, We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down on you Manna and Salwā.

82. 'Eat of the good things that We have provided for you, and transgress not therein, lest My wrath descend upon you; and he on whom My wrath descends shall perish;

83. 'But surely I am forgiving to those who repent and believe and do good deeds, and then stick to guidance.

84. 'And what has hastened thee away from thy people, O Moses?'

\* 85. He said, 'They are *closely*

إِنَّهُ مَن يَأْتِ رَبَّهُ مُجْرِمًا فَإِنَّ لَهُ  
جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ  
قَالَ لِيَكْ لَهُمُ الدَّرَجَاتُ ۝

جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ۚ ذَٰلِكَ جَزَاؤُا مَن  
تَزَكَّى ۝

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ ۖ أَنِ اضْرِبْ  
بِعَصَايَ فِي قَاسِرٍ فَأُصْرَبَ لَهُمْ طَرِيقًا فِي  
الْبَحْرِ يَبَسًا ۚ لَا تَخَفْ دَرَكًا وَ  
لَا تَخْشَى ۝

فَاتَّبَعَهُمْ فَوَضَعُوا بِجُنُودِهِ فَنُغَشِيَهُمْ  
مِنَ الْيَمِّ مَاءً عَاسِيَهُمْ ۝

وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ۝

يَبْنَیٰ إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنَ  
عَدُوِّكَ ۚ وَوَعَدْنَاكَ حَايِبَ الطُّورِ  
الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَىٰ ۝

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا  
فِيهِ فَيَحْطَلْ عَلَيْكُمْ غَضَبِي ۚ وَمَن يَحْضِلْ  
عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝

وَأِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ  
صَالِحَاتٍ مَّا هَتَدَىٰ ۝

وَمَا أَغْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ۝

قَالَ هُمْ أَوْلَاءُ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ

\* 85. He said, 'They are *close upon my tracks* and I have hastened to You, my Lord, that You may be pleased.'

following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased.’

86. *God* said, ‘We have tried thy people in thy absence, and the Sāmīrī has led them astray.’

87. So Moses returned to his people indignant and sad. He said, ‘O my people, did not your Lord promise you a gracious promise? Did, then, the appointed time appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke *your* promise to me?’

88. They said, ‘We have not broken *our* promise to thee of our own accord; but we were laden with loads of people’s ornaments and we threw them away, and likewise did the Sāmīrī cast.’

\* 89. Then he produced for them a calf—an image producing a lowing sound. And they said, ‘This is your God, and the God of Moses.’ So he gave up *the religion of Moses*.

90. Could they not see that it returned to them no answer, and had no power to do them either harm or good?

R. 5.

91. And Aaron had said to them before this, ‘O my people, you have only been tried by means of it (the calf). And surely, the Gracious *God* is your Lord; so follow me and obey my command.’

92. They replied, ‘We shall not cease to worship it until Moses return to us.’

93. *Moses* said, ‘O Aaron, what hindered thee, when thou didst see them gone astray,

\* 89. Then he produced for them a calf—a mere body which emitted a lowing sound. Then he and his companions said, ‘This is your god, and the god of Moses but he forgot to mention it to you.’

رَبِّ لَتَرْضَى ۝۸۵

قَالَ قَائِلًا كَذَّبْتَنَا قَوْمَكَ مِنْ بَعْدِكَ  
وَأَصْلَهُمُ السَّامِرِيُّ ۝۸۶

فَرَجَعَهُ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ  
أَسْفَاةً قَالَ يُقَوْمُ آلَكُمْ يَعِدُكُمْ  
رَبُّكُمْ وَعَدًّا حَسَنًا أَفَطَالَ عَلَيْكُمْ  
الْعَهْدُ أَمْ أَرَدْتُمْ أَنْ يَحِلَّ عَلَيْكُمْ  
غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُمُ  
مَّوْعِدِي ۝۸۷

قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا  
وَلَكِنَّا حَمَلْنَا أَثَرًا مِّن زِينَةِ الْقَوْمِ  
فَقَذَلْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ۝۸۸

فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ  
فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَى  
فَنَسِيَ ۝۸۹

أَفَلَا يَرَوْنَ أَنَّهُ لَا يُجِيبُهُمْ قَوْلًا ۝۹۰  
لَا يَمْلِكُ لَهُمْ صَرًّْا وَلَا نَفْعًا ۝۹۱

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِن قَبْلُ  
يَقَوْمِ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ  
الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِي ۝۹۲

قَالُوا لَنْ نَبْرَحَ عَلَيْكَ عِكْفَيْنِ حَتَّى  
يَرْجِعَ إِلَيْنَا مُوسَى ۝۹۳  
قَالَ يَهُودُونَ مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ  
صَلُّوا ۝۹۴



94. 'From following me? Hast thou then disobeyed my command?'

95. He answered, "O son of my \*mother seize me not by my beard, nor by *the hair of* my head. I feared lest thou shouldst say, 'Thou hast caused a division among the children of Israel, and didst not wait for my word.'"

96. *Moses* said, 'And what hast thou to say, O Sāmīrī?'

97. He said, 'I perceived what they perceived not. I *only* partly received the impress of the Messenger, but that *too* I cast away. Thus it is that my mind commended to me.'

98. *Moses* said, "Go away. It shall be thine to say throughout thy life, 'Touch *me* not;' and there is a promise of *punishment* for thee which shall not fail to be fulfilled about thee. Now look at thy god of which thou hast become a devoted worshipper. We will certainly burn it and then scatter it away into the sea."

99. Your God is only Allāh, beside Whom there is no God. He embraces all things in *his* knowledge.

100. Thus do We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder.

101. Whoso turns away from it will surely bear a *heavy* burden on the Day of Resurrection,

102. Abiding thereunder; and evil will the burden be to them on the Day of Resurrection,

103. The day when the trumpet will be blown. And on that day We shall gather the sinful together, blue-eyed.

أَلَا تَتَّبِعُنِي أَفَعَصَيْتَ أَمْرِي ﴿٩٤﴾

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِذُرِّيَّتِي وَلَا بِرَأْسِي  
إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ  
بَنِي إِسْرَءِيلَ وَلَمْ تَرْجُبْ قَوْلِي ﴿٩٥﴾

قَالَ فَمَا خَطْبُكَ يَا سَامِرِيُّ ﴿٩٦﴾

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ  
فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ  
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٧﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ  
تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ  
يُخْلَقَهُ ۚ وَانْظُرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ  
عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ  
فِي الْيَمِّ نَسْفًا ﴿٩٨﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ  
وَيَعْمَلْ سُلُوسًا عِلْمًا ﴿٩٩﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ  
سَبَقَ ۚ وَكَذَلِكَ أَتَيْنَكَ مِنْ لَّدُنَّا ذِكْرًا ﴿١٠٠﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ  
الْقِيَامَةِ وِزْرًا ﴿١٠١﴾

خُلِدِينَ فِيهِ ۚ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ  
حِمْلًا ﴿١٠٢﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ  
يَوْمَئِذٍ زُرْقًا ﴿١٠٣﴾

\* 95. **Note:** The expression 'seize me not by my beard, nor by (the hair of) my head' should not be taken literally. It may simply mean: **do not humiliate me.**

104. They will talk to one another in a low tone *saying*: ‘You tarried only ten *days*’—

105. We know best what they will say—when the one possessing the best way of life among them will say, ‘You have tarried only a day.’

R. 6.

106. And they ask thee concerning the mountains. Say, ‘My lord will break them into pieces and scatter them as dust.

107. ‘And He will leave them as a barren, level plain,

108. ‘Wherein thou wilt see no depression, or elevation.’

\* 109. On that day they will follow the Caller *straight*, there being no deviation therefrom; and *all* voices shall be hushed before the Gracious *God* and thou shalt not hear but a subdued sound of footsteps.

110. On that day intercession shall not avail *any person* save him in whose case the Gracious *God* grants permission and with whose word of *faith* He is pleased.

111. He knows *all* that is before them and *all* that is behind them, but they cannot compass it with *their* knowledge.

112. And *all* faces shall humble themselves before the Living, the Self-Subsisting and All-Sustaining *God*. And he shall indeed perish who bears *the burden* of iniquity.

113. But he who does good works, being a believer, will have no fear of injustice or loss.

\* 114. And thus have We sent it down—the Qur’ān in Arabic—and

\* 109. On that day **shall they follow the summoner who is upright with no crookedness in him**; and *all* voices shall be hushed before the Gracious *God* and you **will** not hear but a subdued sound of footsteps.

\* 114. And thus have We sent it down—the Qur’ān in Arabic—and We have explained therein certain warnings, that they may fear God or that it may **generate in them divine remembrance**.

يَتَخَا فَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا  
عَشْرًا ﴿١٠٤﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ  
أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ﴿١٠٥﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي  
نَسْفًا ﴿١٠٦﴾

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٧﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٨﴾

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَ  
خَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ  
إِلَّا هَمْسًا ﴿١٠٩﴾

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ  
لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١١٠﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا  
يُحِيطُونَ بِهِ عِلْمًا ﴿١١١﴾

وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ  
مَنْ حَمَلَ ظُلْمًا ﴿١١٢﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ  
فَلَا يَخَفُ ظُلْمًا وَلَا هَضْمًا ﴿١١٣﴾

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَ

We have explained therein certain warnings, that they may fear God or that it may give birth to *divine* remembrance in them.

115. Exalted then is Allāh, the True King! And be not impatient for the Qur'ān ere its revelation is completed unto thee, but *only* say, 'O my Lord, increase me in knowledge.'

116. And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no determination to *disobey*.

R. 7.

117. And when We said to the angels, 'Submit to Adam,' and they all submitted. But Iblīs *did not*. He refused.

118. Then We said, 'O Adam, this is an enemy to thee, and to thy wife; so let him not drive you both out of the garden, lest thou come to grief.

119. 'It is *provided* for thee that thou wilt not hunger therein, nor wilt thou be naked.

120. 'And that thou wilt not thirst therein, nor wilt thou be exposed to the sun.'

121. But Satan whispered evil suggestions to him; he said, 'O Adam, shall I lead thee to the tree of eternity and to a kingdom that never decays?'

\* 122. Then they both ate thereof, so that their shame became manifest to

\* 122. They both ate thereof, so their inherent weakness became exposed to them. So they started covering themselves with the leaves from the garden. And Adam disobeyed his Lord and deviated from the path.

**Note:** Most translators have taken the scenario too literally while there is enough evidence within the text to rule out a literal application. The sin referred to is obviously related to an internal faltering as indicated by the part of the verse which declares that *sauātuhumā* (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *sau'ā* (سَاءَ) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This weak-

صَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ  
يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٦﴾

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ  
بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ  
وَحْيُهُ ۚ وَقُل رَّبِّ زِدْنِي عِلْمًا ﴿١١٥﴾

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَنَسِيَ  
وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٦﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا  
إِلَّا إِبْلِيسَ ۖ أَبَىٰ ﴿١١٧﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَ  
لِسَوْجَدِكَ فَلَا يُخْرِجُكَ كَمَا مِنَ الْجَنَّةِ  
فَتَشْقَىٰ ﴿١١٨﴾

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٩﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَىٰ ﴿١٢٠﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ  
أَدْرَاكَ عَلَى شَجَرَةٍ الْخُلْدِ وَمُلْكٌ لَّا يَبْلَىٰ ﴿١٢١﴾

فَاكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَ

them, and they began to stick the leaves of the garden together over themselves. And Adam observed not the commandment of his Lord, so his life became miserable.

123. Then his Lord chose him *for His grace*, and turned to him with mercy and guided *him*.

124. He said, 'Go forth, both of you, from here, some of you being enemies of others. And if there comes to you guidance from Me, then whoso will follow My guidance, he will not go astray, nor will he come to grief.

125. 'But whosoever will turn away from My Reminder, his will be a strait life, and on the Day of Resurrection We shall raise him up blind.'

126. He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight *before*?'

127. *God* will say, 'Thus *it was to be*; Our Signs came to thee and thou didst disregard them; and in like manner wilt thou be disregarded this day.'

128. And thus do We recompense him who is extravagant and believes not in the Signs of his Lord; and the punishment of the Hereafter is surely severer and more lasting.

129. Does it not afford guidance to them how many generations We destroyed before them, in whose dwellings they *now* walk? Therein verily are Signs for those who are endowed with reason.

ness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one's body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of '*jannah*' جنة (garden) must be understood metaphorically to mean seeking shelter under Allāh's forgiveness and that is exactly what Adam did according to the Qur'ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.

طَفِقًا يَخْصِفْنَ عَلَيْهِمَا مِنْ ذَرْقِ الْجَنَّةِ  
وَعَصَى آدَمُ رَبَّهُ فَغَوَى ﴿٣٣﴾

ثُمَّ اجْتَبَاهُ رَبُّهُ فَقَابَلْ عَلَيْهِ وَهَدَى ﴿٣٤﴾

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ  
لِبَعْضٍ عَدُوٌّ ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنْ تَعْلِيمِي  
هُدًى ۖ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ  
وَلَا يَشْقَى ﴿٣٥﴾

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ  
مَعِيشَةً ضَنْكًا ۖ وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ  
أَعْمَى ﴿٣٦﴾

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ  
بَصِيرًا ﴿٣٧﴾

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا ۖ  
وَكَذَلِكَ الْيَوْمَ تُنسى ﴿٣٨﴾

وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ  
بِآيَاتِ رَبِّهِ ۖ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ  
أَبْقَى ﴿٣٩﴾

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ  
الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ ۚ إِنَّ فِي  
ذَلِكَ لَآيَاتٍ لِلَّذِينَ أَنْتَبَهُوا ۚ ﴿٤٠﴾

## R. 8.

\* 130. And had it not been for a word already gone forth from thy Lord, and a term *already* fixed, *immediate* punishment would have been inevitable.

131. Bear patiently then what they say, and glorify thy Lord with *His* praise before the rising of the sun and before its setting; and glorify *Him* in the hours of the night and at the sides of the day, that thou mayest find *true* happiness.

132. And strain not thy eyes after what We have bestowed on some classes of them to enjoy *for a short time*—the splendour of the present world—that We may try them thereby. And the provision of thy Lord is better and more lasting.

133. And enjoin Prayer on thy people, and be constant therein. We ask thee not for provision; it is We that provide for thee. And the end is for righteousness.

\* 134. And they say, ‘Why does he not bring us a Sign from his Lord?’ Has there not come to them the clear evidence in what is *contained* in the former Books?

135. And if We had destroyed them with a punishment before it they would have surely said, ‘Our Lord, wherefore didst Thou not send to us a Messenger that we might have followed Thy commandments before we were humbled and disgraced?’

136. Say, ‘Each one is waiting; wait ye, therefore, and you will know who are the people of the right path and who follow *true* guidance.’

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا  
وَأَجَلٌ مُّسَمًّى ﴿١٣٠﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ  
رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ  
غُرُوبِهَا وَ مِنْ أَوَائِلِ اللَّيْلِ فَسَبِّحْهُ وَ  
آطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣١﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ  
آزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا  
لِنَفْتِنَهُمْ فِيهِ وَ رِزْقُ رَبِّكَ خَيْرٌ وَ  
أَبْقَىٰ ﴿١٣٢﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا وَلَا  
تَسْأَلْ رِزْقًا وَنَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ  
لِلتَّقْوَىٰ ﴿١٣٣﴾

وَقَالُوا لَوْ لَا يَأْتِيَانَا بَايِعَةٌ مِنْ رَبِّهِمْ  
أَوْ لَمْ تَأْتِهِمْ بَيِّنَةٌ مَا فِي الصُّحُفِ  
الْأُولَىٰ ﴿١٣٤﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِمْ  
لَقَالُوا إِنَّا بَنَّا لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا  
فَنُنَبِّئَهُ أَيْتِكَ مِنْ قَبْلِ أَنْ نُنْزِلَ  
نَحْرَهُ ﴿١٣٥﴾

قُلْ كُلٌّ مُتَرَبِّصٌ فَتَرَبَّصُوا فَسَتَعْلَمُونَ  
مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَ مَنْ  
أَهْتَدَىٰ ﴿١٣٦﴾

\* 130. And had it not been for a word already gone forth from **your** Lord, and a term *already* fixed, **their punishment would have been abiding**.

\* 134. And they say, ‘Why does he not bring us a Sign from his Lord?’ Has there not come to them the clear evidence in what is *contained* in the former **Scriptures**?



٧ ركوعاً

سُورَةُ الْأَنْبِيَاءِ مَكِّيَّةٌ ٢١

اياتها ١١٣



### AL-ANBIYĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

12. Nigh has drawn for men their reckoning, yet they turn away in heedlessness.

3. There comes not to them any new admonition from their Lord, but they listen to it while they make sport of it.

\* 4. *And their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, then say, 'Is this man aught but a human being like ourselves? Will you then accede to magic while you see it?'*

5. *God said to the Prophet, "Say, 'My Lord knows what is spoken in the heaven and the earth. And He is the All-Hearing, the All-Knowing,'"*

6. *Nay, they say, 'These are but confused dreams; nay, he has forged it; nay, he is but a poet. Let him then bring us a Sign just as the former Prophets were sent with Sign.'*

7. *No township, before them, which We destroyed, ever believed. Would they then believe?*

\* 8. *And We sent none as Messengers before thee but men to whom We sent revelations. So ask the people of the Reminder, if you know not.*

9. *And We did not give them bodies that ate no food, nor were they to live for ever.*

\* 4. *And their hearts are forgetful. And they keep their counsels secret—those who act wrongfully, then say, 'Is this man anything but a human being like yourselves? Will you then accede to magic while you see it?'*

\* 8. *And We sent none as Messengers before you but men to whom We sent revelations. So ask those who are well versed in scriptures, if you know not.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

لَقَدْ أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ٢

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ ٣

لَاهِيَةً قُلُوبُهُمْ وَأَسَرُّوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تُبْصِرُونَ ٤

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ٥

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوْثُونَ ٦

مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ٧

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْتَلَوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ٨

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ٩

10. Then We fulfilled to them *Our* promise; and We saved them and those whom We pleased; and We destroyed the transgressors.

\* 11. We have now sent down to you a Book wherein lies your *glory and* eminence; will you not then understand?

R. 2.

12. And how many a township that acted wrongfully have We utterly destroyed, and raised up after it another people!

13. And when they felt Our punishment, lo, they began to flee from it.

\* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be *approached and* consulted as before.'

15. They said, 'Alas for us, we were indeed wrongdoers!'

16. And this ceased not to be their cry till We mowed them down, reduced to ashes.

17. And We created not the heaven and the earth and all that is between the two in play.

18. If We had wished to find a pastime, We would surely have found it in what is with Us if at all We were to do *such a thing*.

19. Nay, We hurl the truth at falsehood, and it breaks its head, and lo, it perishes. And woe be to you for that which you ascribe *to God*.

20. To Him belongs whosoever is in the heavens and the earth. And those who are in His presence do not disdain to worship Him, nor do they weary;

\* 11. We have now sent down to you a Book wherein lies *all that you may need for your admonition*; will you not then understand?

\* 14. 'Flee not, but return to the comforts in which you exulted, and to your dwellings that you might be *brought to account*.'

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿١٠﴾

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ ﴿١١﴾

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١٢﴾

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٣﴾

لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَمَسْكِنِكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿١٤﴾

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٥﴾

فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَهْوًا ﴿١٧﴾

لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهْوًا لَآتَخَذْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا مُعْلِمِينَ ﴿١٨﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمْ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٩﴾

وَلَهُ مَنْ فِي السَّمُوتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَشْتَكِي بُرُونٍ عَنْ عِبَادِهِمْ وَلَا يُسْتَعْسَرُونَ ﴿٢٠﴾

21. They glorify *Him* night and day; and they flag not.

22. Have they taken gods from the earth who raise the dead?

\* 23. If there had been in them (the heavens and the earth) other gods beside Allāh, then surely both would have gone to ruin. Glorified then be Allāh, the Lord of the Throne, above what they attribute.

24. He cannot be questioned as to what He does, but they will be questioned.

25. Have they taken gods beside Him? Say, 'Bring forth your proof. Here is the Book of those with me, and the Book of those before me.' Nay, most of them know not the truth, and so they turn away.

26. And We sent no Messenger before thee but We revealed to him, *saying*, 'There is no God but I; so worship Me *alone*.'

27. And they say, 'The Gracious God has taken to Himself a son.' Holy is He. Nay, they are *only* honoured servants.

28. They speak not before He speaks, and they act *only* by His command.

29. He knows what is before them and what is behind them, and they intercede not except for him whom He approves, and they act cautiously for fear of Him.

30. And whosoever of them should say, 'I am a God beside Him,' him shall We requite with Hell. Thus do We requite the wrongdoers.

يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْترُونَ ﴿٢١﴾

أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنشِئُونَ ﴿٢٢﴾

لَوْ كَانَ فِيهِمَا آلَ اللَّهِ فَسَدَتَا قُسْبُحَنَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٣﴾

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٤﴾

أَمْ اتَّخَذُوا مِن دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَ تَعْبُدُوا هَذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٢٧﴾

لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٨﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٩﴾

وَمَن يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِّنْ دُونِهِ فَذَلِكْ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٣٠﴾

\* 23. If there had been in **both the heaven and the earth** gods other than Allāh, then both *the heaven and the earth* would have ended up in chaos.



R. 3.

31. Do not the disbelievers see that the heavens and the earth were a closed-up *mass*, then We opened them out? And We made from water every living thing. Will they not then believe?

\* 32. And We have made in the earth firm mountains lest it should quake with them; and We have made therein wide pathways, that they may be rightly guided.

33. And We have made the heaven a roof, well protected; yet they turn away from its Signs.

34. And He it is Who created the night and the day, and the sun and the moon, each gliding along in *its* orbit.

35. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live *here* for ever?

36. Every soul shall taste of death; and We prove you with evil and good by way of trial. And to Us shall you be returned.

37. And when the disbelievers see thee, they only make a jest of thee. *They say*: 'Is this the one who makes an *evil* mention of your gods?' While it is they themselves who reject *with disdain* the mention of the Gracious God.

38. Man is made of haste. I will *certainly* show you My Signs but ask Me not to hasten.

39. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

40. If only the disbelievers knew the time when they will not be able to keep off the fire from their faces nor from their backs, and they will not be helped!

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ  
الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا  
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۚ أَفَلَا  
يُؤْمِنُونَ ﴿٣١﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ  
تَمِيدَ بِهِمْ ۖ وَجَعَلْنَا فِيهَا فِجَاجًا  
سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٣٢﴾

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَ  
هُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٣﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ  
وَالشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ فِي فَلَكٍ  
يَسْبَحُونَ ﴿٣٤﴾

وَمَا جَعَلْنَا لِبَشَرٍ مِنْ قَبْلِكَ الْخُلْدَ ۚ  
أَقَابَيْنَ مَتَّ فَهُمُ الْخَالِدُونَ ﴿٣٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۚ وَ  
نَبْلُوكُمْ بِالْأَسْرِ وَالْخَيْرِ فِتْنَةً ۚ وَ  
إِلَيْنَا تُرْجَعُونَ ﴿٣٦﴾

وَإِذَا رَأَى الَّذِينَ كَفَرُوا إِنْ  
يَتَّخِذُونَكَ إِلَّا هُزُوًا ۖ أَهَذَا الَّذِي  
يَذْكُرُ إِلَهُتَكُمْ ۚ وَهُمْ يَذْكُرِ  
الرَّحْمَنَ هُمْ كَافِرُونَ ﴿٣٧﴾

خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ ۚ  
سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٨﴾  
وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣٩﴾

لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا  
يَكْفُوفُونَ عَنْ وُجُوهِهِمُ النَّارَ وَلَا  
عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٤٠﴾

\* 32. See alternative translation of ان توميد بهم under 16: 16 and the note to it, p 300. (publisher)

41. Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be given respite.

42. And Messengers have indeed been mocked at before thee, but that whereat they mocked encompassed those of them who scoffed.

R. 4.

43. Say, 'Who can protect you by night and by day from the Gracious God?' Yet they turn away from the remembrance of their Lord.

44. Have they any gods that can protect them beside Us? They cannot help themselves, nor can they be befriended by any one against Us.

45. Nay, We provided those and their fathers with the good things of this world till life grew long for them. Do they not see that We are visiting the land, reducing it from its outlying borders? Can they even then be victors?

46. Say, 'I warn you not but according to divine revelation.' But the deaf cannot hear the call when they are warned.

47. And if even a breath of thy Lord's punishment touch them, they will surely cry out, 'Woe to us! we were indeed wrongdoers.'

48. And We shall set up accurate scales of justice for the Day of Resurrection so that no soul will be wronged in aught. And even if it were the weight of a grain of mustard seed, We would bring it forth. And sufficient are We as reckoners.

49. And We gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ ﴿٣١﴾

وَلَقَدْ اسْتَفْهَرُوا بِرُسُلِهِمْ مِنْ قَبْلِكَ فَنَاقَىٰ إِلَيْنَا زِينَتَهُمْ وَمَا كَانُوا بِهِ يَسْتَفْهِرُونَ ﴿٣٢﴾

قُلْ مَنْ يَكْلَأُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٣٣﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٣٤﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ طَالَ عَلَيْهِمُ الْعُمُرُ ۚ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمُ الْغَالِبُونَ ﴿٣٥﴾

قُلْ إِنَّمَا أُنْذِرُكُمْ بِالْوَعْدِ وَلَا يَشْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنْذَرُونَ ﴿٣٦﴾

وَلَعِنَ مَسْئَتَهُمْ تَفَحَّةً مِنْ عَذَابِ رَبِّكَ لِيَقُولُوا يَوْمَئِذٍ إِنَّا كُنَّا ظَالِمِينَ ﴿٣٧﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۚ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۚ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿٣٨﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٣٩﴾

50. Those who fear their Lord in secret, and who dread the Hour of Judgment.

51. And this is a blessed Reminder that We have sent down; will you then reject it?

R. 5.

52. And before *this* We gave Abraham his guidance and We knew him well.

53. When he said to his father and his people, 'What are these images to which you are so devoted?'

54. They replied, 'We found our fathers worshipping them.'

55. He said, 'Indeed, you yourselves as well as your fathers have been in manifest error.'

56. They said, 'Is it *really* the truth that thou hast brought us, or art thou one of those who jest?'

57. He replied, 'Nay, your Lord is the Lord of the heavens and the earth, He Who made them; and I am one of those who bear witness to that.'

58. 'And, by Allāh, I will certainly plan against your idols after you have gone away *and* turned your backs.'

59. So he broke them to pieces, *all* except the chief of them, that they might return to it *for enquiry*.

60. They said, 'Who has done this to our gods? Surely, he must be a wrongdoer.'

61. They said, 'We heard a young man speak *ill* of them; he is called Abraham.'

62. They said, 'Then bring him before the eyes of the people, that they may bear witness.'

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَ  
هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ ﴿٥٠﴾  
وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ  
تَكْفُرُونَ ﴿٥١﴾

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن  
قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥٢﴾  
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ  
الْتَّمَاتِلُ الَّتِي أَنْتُمْ لَهَا  
عَاصِفُونَ ﴿٥٣﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عِبَادِينَ ﴿٥٤﴾  
قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَآبَاؤُكُمْ  
فِي ضَلَالٍ مُبِينٍ ﴿٥٥﴾  
قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ  
الطَّالِبِينَ ﴿٥٦﴾

قَالَ بَلْ رَبُّكُمْ رَبُّ السَّمَوَاتِ وَ  
الْأَرْضِ الَّذِي فَطَرَهُنَّ وَ أَنَا عَلَى  
ذِكْرٍ مِّنَ الشَّاهِدِينَ ﴿٥٧﴾

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ  
بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٨﴾

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ  
لَعَلَّهُمْ يَرْجِعُونَ ﴿٥٩﴾  
قَالُوا مَنْ فَعَلَ هَذَا بِإِلَهَتِنَا إِنَّهُ  
لَمِنَ الظَّالِمِينَ ﴿٦٠﴾

قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ  
لَهُ إِبْرَاهِيمُ ﴿٦١﴾

قَالُوا فَأْتُوا بِهِ عَلَى آعِينِ النَّاسِ  
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦٢﴾

63. Then they said to Abraham, 'Is it thou who hast done this to our gods, O Abraham?'

\* 64. He replied, 'Aye, somebody has surely done this. Here is their chief. But ask them if they can speak.'

65. Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

66. And their heads were made to hang low *for shame and they said*, 'Certainly thou knowest well that these do not speak.'

67. He said, 'Do you then worship instead of Allāh that which cannot profit you at all, nor harm you?'

68. 'Fie on you and on that which you worship instead of Allāh! Will you not then understand?'

69. They said, 'Burn him and help your gods, if *at all* you mean to do anything.'

\* 70. We said, 'O fire, be thou cold and a *means of safety* for Abraham!'

71. And they had sought to do evil to him, but We made them the worst losers.

72. And We saved him and Lot *and brought them* to the land which We blessed for the peoples.

\* 64. He replied, 'Aye, somebody has surely done this. Here is the chief *suspect*. Ask them if they are capable of speaking.'

**Note:** Some translators avoid literal translation of this verse fearing that this would present Abraham as a liar. Obviously it was not the big idols who had smashed the smaller ones but it was Abraham himself who had done it. Therefore attributing the statement to Abraham that 'here is their chief,' would be tantamount to attributing an obvious lie to Abraham. It should be noted, however, that it was not a misstatement but a powerful style of argument. Sometimes a thing is too obvious for anybody to believe and a statement to that effect is never understood as a wilful attempt to mislead others but considered an exposition of the inherent absurdity of a situation. We believe that Abraham did make that statement without the slightest intention of misleading them but only by way of a powerful argument against the falsity of their belief. This is exactly how they took it. Having heard Abraham, none of them retorted by calling him a liar. But according to the Holy Qur'ān they were introspectively forced to realise the folly of their belief. This is made clear in the following verses (see verses 65 to 68). Again, it should be remembered that before this incident Abraham himself had mentioned in public his resolve to smash their idols (see verse 58).

\* 70. We said, 'Turn cold, O Fire, and be a source of peace for Abraham.'

قَالُوا ءَانتَ فَعَلْتَ هَذَا بِالْهَيْتِنَا  
يَا بَرَاهِيمَ ﴿٣٧﴾

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا  
فَسْأَلُوهُمْ اِنْ كَانُوا يَنْطِقُونَ ﴿٣٨﴾

فَرَجَعُوا اِلَى اَنْفُسِهِمْ فَقَالُوا اِنَّكُمْ  
اَنْتُمْ الظَّالِمُونَ ﴿٣٩﴾

ثُمَّ نَكِسُوا عَلٰى رُءُوسِهِمْ لَقَدْ  
عَلِمْتَ مَا هُوَ لَا يَنْطِقُونَ ﴿٤٠﴾

قَالَ اَفَتَعْبُدُونَ مِنْ دُونِ اللّٰهِ مَا لَا  
يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ ﴿٤١﴾

اِنَّ لَكُمْ وَاِلٰى مَا تَعْبُدُونَ مِنْ دُونِ  
اللّٰهِ اَفَلَا تَعْقِلُونَ ﴿٤٢﴾

قَالُوا حَرِّقُوْهُ وَانصُرُوا الٰهَتَكُمْ  
اِنْ كُنْتُمْ فاعِلِيْنَ ﴿٤٣﴾

قُلْنَا يٰ نَارُ كُونِيْ بَرْدًا وَسَلَامًا عَلٰى  
اِبْرٰهِيْمَ ﴿٤٤﴾

وَ اَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمْ  
الْاٰخِسْرِيْنَ ﴿٤٥﴾

وَنَجَّيْنٰهٗ وَ لُوْطًا اِلَى الْاَرْضِ الَّتِي  
بَارَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿٤٦﴾

73. And We bestowed upon him Isaac, and as a grandson, Jacob, and We made all of them righteous.

74. And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observing of Prayer, and the giving of alms. And they were worshippers of Us alone.

75. And to Lot We gave wisdom and knowledge. And We saved him from the city which practised abominations. They were indeed a wicked and rebellious people.

76. And We admitted him to Our mercy; surely he was one of the righteous.

R. 6.

77. And remember Noah when he cried to Us aforetime, and We heard his prayer and delivered him and his family from the great distress.

78. And We helped him against the people who rejected Our Signs. They were surely a wicked people; so We drowned them all.

79. And remember David and Solomon when they exercised their respective judgements concerning the crop when the sheep of certain people strayed therein by night; and We were witness to their judgment.

80. We gave Solomon the right understanding of the matter and to each of them gave We wisdom and knowledge. And We subjected the mountains and the birds to celebrate God's praises with David. And it is We Who do all such things.

81. And We taught him the making of coats of mail for you, that they might protect you from each other's violence. Will you then be thankful?

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
تَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٤٣﴾

وَجَعَلْنَاهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا  
وَآوَحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ  
وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ ۚ  
وَكَانُوا لَنَا عَابِدِينَ ﴿٤٤﴾

وَلُوطًا أَتَيْنَهُ حُكْمًا وَعِلْمًا ۚ وَنَجَّيْنَاهُ  
مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ  
الْفَحْشَاءَ ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَاسِقِينَ ﴿٤٥﴾

وَإِذْ خَلَلْنَاهُ فِي رَحْمَتِنَا ۖ إِنَّهُ مِنَ  
الصَّالِحِينَ ﴿٤٦﴾

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا  
لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ  
الْعَظِيمِ ﴿٤٧﴾

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا  
بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ  
فَآخَرْتَنَاهُمْ أَجْمَعِينَ ﴿٤٨﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي  
الْحَرْثِ إِذْ نَفَخَتْ فِيهِ غَمَمُ الْقَوْمِ  
وَكَفَّالْحُكْمَ ۖ وَشَهِدْنَا لَهُمَا

فَقَعَمْنَاهُمَا سُلَيْمَانُ ۚ وَكُلًّا أَتَيْنَا  
حُكْمًا وَعِلْمًا ۚ وَسَخَّرْنَا مَعَ دَاوُدَ  
الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۖ وَكُنَّا  
فَاعِلِينَ ﴿٤٩﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُؤْسٍ لِّكُم  
لِتُعْصِنَكُم مِّنْ بَأْسِكُمْ ۚ فَهَلْ أَنتُمْ  
شَاكِرُونَ ﴿٥٠﴾

82. And *We subjected* to Solomon the violent wind. It blew, at his bidding, toward the land which We had blessed. And We have knowledge of all things.

83. And *We subjected to him* deep divers who dived for him, and did other work beside that; and it was We Who guarded them.

84. And *remember* Job when he cried to his Lord, *saying*, 'Affliction has touched me, and Thou art the Most Merciful of all who show mercy.'

85. So We heard his prayer and removed the distress from which he suffered, and We gave him his family and the like thereof with them, as a mercy from Us, and as a reminder for the worshippers.

86. And *remember* Ishmael, and Idrīs, and Dha'l-Kifl. All were of the steadfast.

87. And We admitted them to Our mercy. Surely, they were of the righteous.

\* 88. And *remember* Dha'l-Nūn, when he went away in anger, and he thought that We would never cause him distress and he cried out in *depths of darkness, saying*, 'There is no God but Thou, Holy art Thou. I have indeed been of the wrongdoers.'

89. So We heard his prayer and delivered him from the distress. And thus do We deliver the believers.

90. And *remember* Zachariah when he cried to his Lord, *saying*, 'My Lord, leave me not childless, and Thou art the Best of inheritors.'

وَأَرْسَلْنَا مِنَ الرِّيحِ عَاصِفَةً تَجْهَرُ بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨٢﴾

وَمِنَ الشَّيَاطِينِ مَن يَغْوُهُونَ لَهٗ وَيَعْمَلُونَ عَمَلًا دُونَ ذَٰلِكَ ۚ وَكُنَّا لَهُمْ حَافِظِينَ ﴿٨٣﴾

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٤﴾

فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٥﴾

وَإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ ۖ كُلٌّ مِّنَ الصَّابِرِينَ ﴿٨٦﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا ۖ إِنَّهُمْ مِّنَ الصَّالِحِينَ ﴿٨٧﴾

وَذَا النُّونِ إِذْ ذُهِبَ مُغَآضِبًا فَظَنَّ أَن لَّنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَن لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۖ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٨﴾

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُفَصِّلُ الْوَعْدَ لِلْمُؤْمِنِينَ ﴿٨٩﴾

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

\* 88. And *remember* Dha'l-Nūn, when he went away in anger. And thought that We would not bear heavily on him. Then from the *depths of darkness* he cried out: 'There is no God but You, Holy are You. I have indeed been of the wrongdoers.'

91. So We heard his prayer and bestowed upon him John and cured his wife for him. They used to vie with one another in good works and they called on Us in hope and in fear, and they humbled themselves before Us.

\*92. And *remember* her who preserved her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

93. Verily, this is your people—one people; and I am your Lord, so worship Me.

94. But they have become divided among themselves in their affair; and all will return to Us.

R. 7.

\*95. So whoever does good works and is a believer, his effort will not be disregarded and We shall surely record it.

96. And it is an inviolable law for a township which We have destroyed that they shall not return.

97. *It shall be so* even when Gog and Magog are let loose and they shall hasten forth from every height.

98. And the true promise draws nigh; then behold, the eyes of those who disbelieve will fixedly stare and they will say, 'Alas for us! we were indeed heedless of this; nay, we were wrongdoers!'

99. 'Surely, you and that which you worship beside Allāh are the fuel of Hell. To it shall you *all* come.'

100. If these had been gods, they would not have come to it; and all will abide therein.

\*92. And *remember* her who **guarded** her chastity; so We breathed into her of Our word and We made her and her son a Sign for peoples.

\*95. So whoever does good works and is a believer, his effort will not go **unappreciated** and We shall surely record it.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ  
وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا  
يُسرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا  
رَغَبًا وَرَهَبًا ۚ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩١﴾

وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا  
فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا  
آيَةً لِّلْعَالَمِينَ ﴿٩٢﴾

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً ۖ وَأَنَا  
رَبُّكُمْ فَاعْبُدُونِ ﴿٩٣﴾

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ ۖ كُلٌّ  
إِلَىٰ آلِهِ مُارِجِعُونَ ﴿٩٤﴾

فَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ  
مُؤْمِنٌ فَلَا كُفْرَانَ لِّسَعْيِهِ ۖ إِنَّا  
لَنَكَاتِبُونَ ﴿٩٥﴾

وَحَرَمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ  
لَا يَرْجِعُونَ ﴿٩٦﴾

حَتَّىٰ إِذَا فُتِحَتْ يَأْجُوجُ وَمَاجُوجُ  
هُم مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ ﴿٩٧﴾

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ  
شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا ۚ  
يُوقِنُ أَنَّكُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا  
بَلْ كُنَّا ظَالِمِينَ ﴿٩٨﴾

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ  
حَصَبُ جَهَنَّمَ ۚ أَنْتُمْ لَهَا  
وَارِدُونَ ﴿٩٩﴾

لَوْ كَانَ هَؤُلَاءَ آلَهِمَّ مَا وَرَدُوا هَٰذَا  
وَكُلٌّ فِيهَا خَالِدُونَ ﴿١٠٠﴾

101. Therein, groaning will be their *lot* and they will not hear therein *anything else*.

102. *But* as for those for whom *the promise of* a good reward has already gone forth from Us, these will be removed far from it.

103. They will not hear the slightest sound thereof; and they shall abide in that which their souls desire.

104. The Great Terror will not grieve them, and the angels will meet them, *saying*, 'This is your day which you were promised.'

105. *Remember* the day when We shall roll up the heavens like the rolling up of written scrolls by a scribe. As We began the first creation, so shall We repeat it—a promise *binding* upon Us; We shall certainly perform it.

\* 106. And already have We written in the *Book of David*, after the exhortation, that My righteous servants shall inherit the land.

\* 107. Herein, surely, is a message for people who worship *God*.

108. And We have sent thee not but as a mercy for all peoples.

109. Say, 'Surely it has been revealed to me that your God is but One God. Will you then submit?'

110. But if they turn back, say, 'I have warned you all alike and I know not whether that which you are promised is near or distant.

111. 'Verily, He knows what is open in speech, and He knows that which you conceal.

\* 106. And already have We written in the *Psalms of David*, after the exhortation, that My righteous servants shall inherit the land.

\* 107. Herein, surely, is **an important** message for people who worship *God*.

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿٣١﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿٣٢﴾

لَا يَسْمَعُونَ حَسِيسَةً ۖ وَهُمْ فِي مَا شْتَهَتْ أَنفُسُهُمْ خِلْدُونَ ﴿٣٣﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّيْهِمُ الْمَلَائِكَةُ ۚ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿٣٤﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السَّجِلِ لِنُكْتِبَ ۖ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ تُعِيدُهُ ۖ وَعَدًّا عَلَيْنَا ۚ لَا نَأْكُفُّ لِعَلِيلِينَ ﴿٣٥﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿٣٦﴾

إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿٣٧﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٣٨﴾

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿٣٩﴾

فَإِنْ تَوَلَّوْا فَقُلْ آذَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَلَا أَذُرِّي ۖ أَقْرَبُ أَمْ بَعِيدُ ۚ مَا تُوعَدُونَ ﴿٤٠﴾

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿٤١﴾



112. 'And I know not but that it may be a trial for you, and *only* an enjoyment for a while.'

113. He *also* said, 'My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert.'

وَاِنْ اَدْرِى لَعَلَّهٗ فِتْنَةٌ لَّكُمْ وَ  
مَتَاعٌ اِلٰى حِيْنٍ ﴿١١٢﴾

قُلْ رَبِّ اَحْكُم بِالْحَقِّ ۚ وَرَبُّنَا  
الرَّحْمٰنُ الْمُسْتَعٰنُ عَلٰى مَا  
نَقُولُ تَصِفُوْنَ ﴿١١٣﴾



you may attain to your *age of full strength*. And there are some of you who are caused to die *prematurely*, and there are others among you who are driven to the worst part of life *with the result* that they know nothing after *having had* knowledge. And thou seest the earth lifeless, but when We send down water thereon, it stirs and swells, and grows every kind of beautiful vegetation.

7. That is because Allāh is the Truth, and that it is He Who brings the dead to life, and that He has power over all things;

8. And because the Hour will *certainly* come, there is no doubt about it, and because Allāh will raise up those who are in the graves.

9. And among men there is he who disputes concerning Allāh without knowledge and without guidance and without an enlightening Book,

10. Turning his side *disdainfully*, that he may lead *men* astray from the way of Allāh. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste the punishment of burning.

11. This is because of what thy hands have sent on before, and Allāh is not unjust to *His* servants.

R. 2.

\* 12. And among men there is he who serves Allāh, *standing as it were* on the verge. Then if good befall him,

**made to recede to the age of senility with the result** that they know nothing after *having had* knowledge.

\* **Note:** The word 'recede' is used to indicate that as in the beginning the child is helpless and incapable of taking care of himself so also a man at an overly advanced age returns to a similar state. This connotation is supported by the verse 'wa man nu'ammirhu nunakkishu fil khalq' (36:69). وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

\* 12. And among men there is he who **worships Allāh on the borderline of belief**, then if good **attends him**, he is content therewith; and if there befall him a trial, **he turns away from Allāh**.

مِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ  
لِكَيْلَا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئًا ۚ وَ  
تَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا  
عَلَيْهَا الْمَاءَ اهْتَزَتْ وَرَبَّتْ وَ  
أَتَتْ مِنْ كُلِّ ذَوْبٍ بِهَيْجٍ ۝۱

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُخَيِّ  
الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝۲

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا ۚ وَ  
أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ۝۳

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ  
بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ  
مُنِيرٍ ۝۴

ثَانِيًا عِطْفُهُ لِيُضِلَّ عَنْ سَبِيلِ  
اللَّهِ ۚ لَهُ فِي الدُّنْيَا خِزْيٌ وَ  
نُزِيقُهُ يَوْمَ الْقِيَمَةِ عَذَابَ  
الْحَرِيقِ ۝۵

ذَٰلِكَ بِمَا قَدَّمْتَ يَدَكَ ۚ وَأَنَّ اللَّهَ  
لَيْسَ بِظَلَّامٍ لِّلْعَالَمِينَ ۝۶

وَمِنَ النَّاسِ مَنْ يَتَّبِعُ اللَّهَ عَلَىٰ  
حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ

he is content therewith; and if there befall him a trial, he returns to his former way. He loses in this world as well as in the Hereafter. That is an evident loss.

13. He calls beside Allāh on that which can neither harm him, nor benefit him. That is indeed straying far away.

14. He calls on him whose harm is nearer than his benefit. Evil indeed is the patron, and evil indeed the associate.

15. Verily, Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow; surely Allāh does what He will.

16. Whoso thinks that Allāh will not help him (the Prophet) in this world and the Hereafter, let him, *if he can*, find a way to heaven, and let him cut off *the divine help*. Then let him see if his device can remove that which enrages *him*.

17. And thus have We sent it (the Qur'ān) down as manifest Signs, and surely Allāh guides whom He will.

18. *As to* those who believe, and the Jews, and the Sabians, and the Christians, and the Magians and the idolaters, verily, Allāh will judge between them on the Day of Resurrection; surely Allāh is Witness over all things.

19. Hast thou not seen that to Allāh submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, and many of mankind?

يَسْجُدُ لَهُ وَإِنْ أَصَابَتْهُ فَتْنَةٌ إِنْ قَلَبَ  
عَلَى وَجْهِهِمْ تَدْخِيرَ الدُّنْيَا وَالْآخِرَةِ  
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٣﴾

يَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا  
لَا يَنْفَعُهُ ذَلِكَ هُوَ الضَّلَالُ الْبُعِيدُ ﴿١٤﴾

يَدْعُوا لِمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ  
لَيْئَسَ الْمَوْلَى وَلَيْئَسَ الْعَشِيرُ ﴿١٥﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ  
عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ إِنَّ اللَّهَ يَفْعَلُ مَا  
يُرِيدُ ﴿١٦﴾

مَنْ كَانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ  
فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ  
يَسْبَبٍ إِلَى السَّمَاءِ ثُمَّ لِيَقْطَعْ فَلْيَنْظُرْ  
هَلْ يُدْهَبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٧﴾

وَكَذَلِكَ أَنْزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ  
وَأَنَّ اللَّهَ يَهْدِي مَنْ يُرِيدُ ﴿١٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا  
وَالصَّابِئِينَ وَالتَّصَوُّيَّةَ وَالْمَجُوسَ  
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ  
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى  
كُلِّ شَيْءٍ شَهِيدٌ ﴿١٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي  
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَ  
الْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ  
وَالْدَوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَ

But there are many who become deserving of punishment. And whomsoever Allāh disgraces, none can raise him to honour. Verily, Allāh does what He pleases.

20. These two are two disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; *and* boiling water will be poured down on their heads,

21. Whereby that which is in their bellies, and *their* skins too, will be melted;

22. And for them there will be maces of iron *with which to punish them*.

23. Whenever they will seek to get out of it from anguish, they will be turned back into it: and *it will be said to them*, 'Taste ye the punishment of burning!'

R. 3.

24. But Allāh will cause those who believe and do good deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold, and with pearls; and their raiment therein will be of silk.

\*25. And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy God.

26. *As to* those who disbelieve, and hinder *men* from the way of Allāh and from the Sacred Mosque, which We have appointed equally for all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein *from the right path*—We shall cause them to taste of a grievous punishment.

\*25. And they will be guided **only to virtuous** speech, and they will be guided to the path of the Praiseworthy God.

كَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۚ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٩﴾

هَذَيْنِ خَصْمَيْنِ اِخْتَصِمُوا فِي رَبِّهِمْ ۚ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿٢٠﴾

يُضْحَرُونَ بِهِ مِمَّا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢١﴾

وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢٢﴾

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا ۚ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٣﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٤﴾

وَهَذَا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۖ وَهَذَا إِلَى صِرَاطِ الْحَمِيدِ ﴿٢٥﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً ۖ لِنَاكُفٍ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٦﴾

## R. 4.

27. And *remember the time* when We assigned to Abraham the site of the House *and said*, 'Associate not anything with Me, and keep My House clean for those who perform the circuits, and those who stand up and those who bow down *and fall prostrate in Prayers*;

28. 'And proclaim unto mankind the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant track,

29. 'That they may witness *its* benefits for them and may mention the name of Allāh, during the appointed days, over the quadrupeds of *the class of* cattle that He has provided for them. Then eat ye thereof and feed the distressed, the needy.

\* 30. 'Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'

31. That is *God's commandment*. And whoso honours the sacred things of Allāh, it will be good for him with his Lord. And cattle are made lawful to you but not that which has been announced to you.

\* Shun therefore the abomination of idols, and shun all words of untruth,

32. Remaining ever inclined to Allāh, not associating anything with Him. And whoso associates anything with Allāh, falls, as it were, from a height, and the birds snatch him up, or the wind blows him away to a distant place.

33. That *is so*. And whoso respects the sacred Signs of Allāh—that indeed *proceeds* from the righteousness of hearts.

\* 30. 'Then let them accomplish **the task of cleansing themselves**, and fulfil their vows, and go around the Ancient House.'

\* 31. Shun therefore the abomination of idols, **and shun false speech**.

وَرَاٰ بَوَّانًا لَا يُدْرِيهِمْ مَكَانَ  
الْبَيْتِ اَنْ لَا تُشْرِكَ بِيْ شَيْئًا وَ  
طَهِّرْ بَيْتِيَ لِلطَّائِفِيْنَ وَالْقَائِمِيْنَ  
وَالرُّكَّعِ السُّجُوْدِ ﴿٢٧﴾

وَ اَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ  
رِجَالًا وَّ عَلَى كُلِّ ضَامِرٍ يَأْتِيَنَّ مِنْ  
كُلِّ فَجٍّ عَمِيقٍ ﴿٢٨﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا  
اِسْمَ اللّٰهِ فِيْ اَيَّامٍ مَّعْلُوْمَاتٍ عَلَى مَا  
رَزَقْنَاهُمْ مِنْ بَهِيمَةٍ اَلَا نَعْلَمُ فَكُلُوْا  
مِنْهَا وَاَطِعُوا النَّاسَ الَّذِيْنَ اَفْقَدُوْا ﴿٢٩﴾

ثُمَّ لِيَقْضُوْا تَفَتُّهُمُ وَّ لِيُؤْفُقُوْا  
نُدُوْرَهُمْ وَّ لِيَطَّوَّفُوْا بِالْبَيْتِ  
الْعَتِيْقِ ﴿٣٠﴾

ذٰلِكَ وَمَنْ يَعْظَمْ حُرْمَتِ اللّٰهِ فَهُوَ  
خَيْرٌ لَّهِ عِنْدَ رَبِّهِ وَاُجِلَّتْ لَكُمْ  
الْاَنْعَامُ اِلَّا مَا يَثْلَى عَلَيْكُمْ فَاجْتَنِبُوا  
الرِّجْسَ مِنَ الْاَوْثَانِ وَاجْتَنِبُوا قَوْلَ  
الزُّوْرِ ﴿٣١﴾

حُنَفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهِ وَاَمَنْ  
يُشْرِكْ بِاللّٰهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ  
فَتَخَطَّفَهُ الطَّيْرُ اَوْ تَهْوٰى بِهٖ  
الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿٣٢﴾

ذٰلِكَ وَمَنْ يَعْظَمْ شَعَارَةَ اللّٰهِ فَاِنَّهَا  
مِنْ تَقْوٰى الْقُلُوْبِ ﴿٣٣﴾

34. In them (offerings) are benefits for you for an appointed term, then their place of sacrifice is at the Ancient House.

R. 5.

35. And to every people We appointed rites of sacrifice, that they might mention the name of Allāh over the quadrupeds of *the class of cattle* that He has provided for them. So your God is One God; therefore submit ye *all* to Him. And give thou glad tidings to the humble,

\* 36. Whose hearts are filled with fear when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

37. And among the sacred Signs of Allāh We have appointed for you the sacrificial camels. In them there is *much* good for you. So mention the name of Allāh over them as they stand tied up in lines. And when they fall down *dead* on their sides, eat thereof and feed him who is *needy* but contented and him who supplicates. Thus have We subjected them to you, that you may be thankful.

38. Their flesh reaches not Allāh, nor does their blood, but it is your righteousness that reaches Him. Thus has He subjected them to you, that you may glorify Allāh for His guiding you. And give glad tidings to those who do good.

39. Surely, Allāh defends those who believe. Surely, Allāh loves not any one who is perfidious *or* ungrateful.

R. 6.

40. Permission *to fight* is given to those against whom war is made, because they have been wronged—and Allāh indeed has power to help them—

\* 36. Whose hearts are filled with **awe** when Allāh is mentioned, and who patiently endure whatever befalls them, and who observe Prayer, and spend out of what We have provided for them.

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى  
ثُمَّ مَحَلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ ﴿٣٥﴾

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا  
لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ  
مِّنْ بَهِيمَةٍ ۚ أَلَا نَعْلَمُ ۚ قَالَهُمْ  
إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا ۚ وَبَشِّرِ  
الْمُخْشِينَ ﴿٣٦﴾

الَّذِينَ إِذَا دُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ  
وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ وَالْمُوقِنِينَ  
الصَّلَاةَ ۚ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٧﴾

وَالْبُذُنَ جَعَلْنَاهَا لَكُمْ مِّنْ شَعَائِرِ  
اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۚ فَاذْكُرُوا  
اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ ۚ فَإِذَا  
وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَ  
أَطْعِمُوا الْقَارِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ  
سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٨﴾

لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَآؤُهَا  
وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ  
كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ  
عَلَىٰ مَا هَدَىٰكُمْ ۚ وَبَشِّرِ الْمُخْسِنِينَ ﴿٣٩﴾

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا  
إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٤٠﴾

إِذْ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَالِمُونَ  
وَلَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٤١﴾

41. Those who have been driven out from their homes unjustly only because they said, 'Our Lord is Allāh'—And if Allāh did not repel some men by means of others, there would surely have been pulled down cloisters and churches and synagogues and mosques, wherein the name of Allāh is oft commemorated. And Allāh will surely help one who helps Him. Allāh is indeed Powerful, Mighty—

42. Those who, if We establish them in the earth, will observe Prayer and pay the Zakāt and enjoin good and forbid evil. And with Allāh rests the final issue of all affairs.

43. And if they accuse thee of falsehood, even so, before them, the people of Noah and *the tribes of* 'Ād and Thamūd *also* accused *their Prophets* of falsehood.

44. *So did* the people of Abraham and the people of Lot;

45. And the inhabitants of Midian. And Moses *too* was accused of falsehood. But I gave respite to the disbelievers; then I seized them, and how *terrible* was the change I *effected* in them!

46. And how many a city have We destroyed, while it was given to wrongdoing, so that it is fallen down on its roofs; and *how many a* deserted well and lofty castle!

47. Have they not travelled in the land, so that they may have hearts wherewith to understand, or ears wherewith to hear? But *the fact is* that it is not the eyes that are blind, but it is the hearts which are in the breasts that are blind.

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ  
حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْ  
لَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ  
بِبَعْضٍ لَهِدَمَتْ صَوَامِعُ وَبِيَعٌ وَ  
صَلُوتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ  
اللَّهِ كَثِيرًا ۚ وَلَيُنْصِرَنَّ اللَّهُ  
مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٢١﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ  
أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَ  
أَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ  
الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾

وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ  
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٢٣﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٢٤﴾

وَاصْحَابَ مَدْيَنَ ۚ وَكَذَّبَ مُوسَى  
فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۚ  
كَفَيْفَ كَانَ نَجْدِ اللَّهِ ﴿٢٥﴾

فَكَاتِبِينَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ  
ظَالِمَةٌ فَهِيَ خَارِجَةٌ عَلَى عُرُوشِهَا وَ  
بِئْسَ مَعْطَلَةٌ وَتَقْصِرٌ مَشِيدٌ ﴿٢٦﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونُ  
لَهُمْ قُلُوبٌ يَفْقَهُونَ بِهَا أَوْ أَذَانٌ  
يَسْمَعُونَ بِهَا ۚ فَإِنَّهَا لَا تَعْمَى  
الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي  
فِي الصُّدُورِ ﴿٢٧﴾



48. And they ask thee to hasten on punishment, but Allāh will never break His promise. And verily, a day with thy Lord is as a thousand years of your reckoning.

49. And how many a city there is to which I gave respite, while it was given to wrongdoing. Then I seized it, and unto Me is the return.

R. 7.

50. Say, 'O mankind, I am but a plain Warner to you.'

51. Those who believe and do good works, for them is forgiveness and an honourable provision.

52. But those who strive against Our Signs, seeking to frustrate *Our purpose*—these shall be the inmates of the Fire.

53. Never sent We a Messenger or a Prophet before thee, but when he sought *to attain what he aimed at*, Satan put *obstacles in the way of* what he sought after. But Allāh removes *the obstacles* that are placed by Satan. Then Allāh firmly establishes His Signs. And Allāh is All-Knowing, Wise.

54. *He permits this* that He may make *the obstacles* which Satan puts *in the way of the Prophets* a trial for those in whose hearts is a disease and those whose hearts are hardened—and surely the wrongdoers are gone far *in error*—

55. And that those to whom knowledge has been given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may become lowly unto Him. And surely Allāh guides those who believe to the right path.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٢٨﴾  
وَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَالْيَوْمِ الْمَوْصُوفُ ﴿٢٩﴾

قُلْ يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٣٠﴾

فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَرِيمٌ ﴿٣١﴾

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٣٢﴾

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ أَيْتَهُ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٣٣﴾

لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِّلَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ ۚ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٣٤﴾

وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ ۚ وَإِنَّ اللَّهَ لَكَاوِلٌ لِّلَّذِينَ آمَنُوا إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣٥﴾

56. And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them or there comes to them the punishment of a destructive day.

57. The kingdom on that day shall be Allāh's. He will judge between them. So those who believe and do good deeds will be in Gardens of Delight.

58. But those who disbelieve and reject Our Signs, will have an humiliating punishment.

R. 8.

59. And those who leave their homes for the cause of Allāh, and are then slain or die, Allāh will surely provide for them a goodly provision. And surely Allāh is the Best of providers.

60. He will surely cause them to enter a place with which they will be well pleased. And Allāh is indeed All-Knowing, Forbearing.

61. That *shall be so*. And whoso retaliates with the like of that with which he has been afflicted and is then transgressed against, Allāh will surely help him. Allāh is indeed the Effacer of sins and is Forgiving.

62. That is because Allāh causes the night to enter into the day, and causes the day to enter into the night, and because Allāh is All-Hearing, All-Seeing.

63. That is because it is Allāh Who is the Truth, and that which they call on beside Him is falsehood, and because Allāh is the High, the Great.

64. Hast thou not seen that Allāh sends down water from the sky and  
\* the earth becomes green? Allāh is indeed the Knower of subtleties, the All-Aware.

\* 64. Allāh is indeed **Exquisite, All-Aware**.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ  
مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً  
أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٦﴾

أَلَمْ لِكُ يَوْمَئِذٍ لِلَّهِ يَحْكُمُ بَيْنَهُمْ  
فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي  
حِجَّتِ النَّعِيمِ ﴿٥٧﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
فَإُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ﴿٥٨﴾

وَالَّذِينَ هُمْ جَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ  
قُتِلُوا أَوْ مَاتُوا لَيَرْزُقْنَهُمُ اللَّهُ رِزْقًا  
حَسَنًا وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٩﴾

لِيَدْخُلْنَهُمْ مُدْخَلَ بَرْزَخَةٍ وَإِنَّ  
اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٦٠﴾

ذَٰلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ  
ثُمَّ بَغَىٰ عَلَيْهِ لَيَنْصُرَّهُ اللَّهُ إِنَّ اللَّهَ  
لَعَفُوٌّ غَفُورٌ ﴿٦١﴾

ذَٰلِكَ بِأَنَّ اللَّهَ يُؤَلِّمُ الْبَيْلَ فِي النَّهَارِ  
وَيُؤَلِّمُ النَّهَارَ فِي الْبَيْلِ وَأَنَّ اللَّهَ  
سَمِيعٌ بَصِيرٌ ﴿٦٢﴾

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا  
يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ  
اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٣﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ  
مَاءً ۖ فَتَخْضِبُ الْأَرْضَ مُخْضَرَّةً ۚ إِنَّ  
اللَّهَ لَطِيفٌ خَبِيرٌ ﴿٦٤﴾

65. To Him belongs all that is in the heavens and all that is in the earth. And surely Allāh is Self-Sufficient, Praiseworthy.

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَكَهُوَ الْغَنِيُّ الْحَمِيدُ ﴿٦٥﴾

R. 9.

66. Hast thou not seen that Allāh has subjected to you whatever is in the earth, and the ships that sail through \*the sea by His command? And He withholds the rain from falling on the earth save by His leave. Surely, Allāh is Compassionate and Merciful to men.

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُم مَّا فِي الْاَرْضِ وَ الْفُلَكَ تَجْرِىٰ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَيُمْسِكُ السَّمَاءَ اَنْ تَقَعَ عَلَي الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَكَرُّؤُفٌ رَّحِيْمٌ ﴿٦٦﴾

67. And He it is Who gave you life, then He will cause you to die, then will He give you life *again*. Surely, man is most ungrateful.

وَهُوَ الَّذِىْ اَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٧﴾

68. To every people have We appointed ways of worship which they observe; so let them not dispute with thee in the matter; and invite thou to thy Lord, for surely, thou followest the right guidance.

لِكُلِّ اُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوْهُ فَلَا يَنۢبَغِيْكَ فِى الْاَمْرِ اِذْعَالُ رِيۡكَ ؕ اِنَّكَ لَعَلۡ هُدًى مُّسْتَقِيْمٌ ﴿٦٨﴾

69. And if they contend with thee, say, 'Allāh knows best what you do.

وَ اِنْ جَادَلُوۡكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوۡنَ ﴿٦٩﴾

70. 'Allāh will judge between you on the Day of Resurrection concerning that about which you used to differ.'

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِىۡمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوۡنَ ﴿٧٠﴾

71. Dost thou not know that Allāh knows whatsoever is in the heavens and the earth? Surely, it is *all preserved* in a Book, and that is easy for Allāh.

اَلَمْ تَعْلَمۡ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمَاءِ وَ الْاَرْضِ ؕ اِنَّ ذٰلِكَ فِى كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧١﴾

72. And they worship beside Allāh that for which He has sent down no authority, and that of which they have no knowledge. And for those that do wrong there is no helper.

وَيَعْبُدُوۡنَ مِنْ دُوۡنِ اللّٰهِ مَا لَمْ يَنْزَلْ بِهٖ سُلٰطٰنًا وَّ مَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَّمَا يَظۡلِمُوۡنَ مِنْ تٰۤيِبٍ ﴿٧٢﴾

73. And when Our clear Signs are recited unto them, thou wilt notice a denial on the faces of those who

وَ اِذَا تُتْلٰى عَلَيْهِمۡ اٰیٰتُنَا بَيِّنٰتٍ تَخَرَّفُوۡا فِى وُجُوۡهِهٖمُ الَّذِيۡنَ كَفَرُوۡا

\* 66. And He prevents heavenly bodies from falling upon earth except by His leave. Surely, Allāh is Compassionate and Merciful to men.

**Note:** It is likely that the word 'leave' applies to falling of meteors, and other heavenly bodies which constantly bombard the earth.

disbelieve. They would well-nigh attack those who recite Our Signs to them. Say, 'Shall I tell you of something worse than that? *It is the Fire! Allāh has promised it to those who disbelieve. And a vile destination it is!*'

## R. 10.

74. O men, a similitude is set forth, so listen to it. Surely, those on whom you call instead of Allāh cannot create *even* a fly, though they combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak indeed are *both* the seeker and the sought.

75. They esteem not Allāh with the estimation which is His due. Surely, Allāh is Powerful, Mighty.

\* 76. Allāh chooses *His* Messengers from among angels, and from among men. Surely, Allāh is All-Hearing, All-Seeing.

\* 77. He knows what is before them and what is behind them; and to Allāh shall *all* affairs be returned *for decision*.

78. O ye who believe! bow down and prostrate yourselves in Prayer, and worship your Lord, and do good deeds that you may prosper.

79. And strive in the cause of Allāh as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; *so follow the faith of your father Abraham; He named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and that you may be*

الْمُنْكَرَ يَحْكُمُونَ يَسْطُونَ بِالَّذِينَ  
يَمْلُونَ عَلَيْهِمْ آيَاتِنَا قُلْ أَفَأَنْتُمْ  
بَشَرٌ مِّنْ ذِكْمِ الْآرَاءِ وَعَدَهَا  
اللَّهُ الَّذِينَ كَفَرُوا وَيُسْ الْمَصِيرُ

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلُ فَاسْتَمِعُوا  
لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ  
وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْعًا  
لَّا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ  
الطَّالِبِ وَالْمَطْلُوبِ

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ  
لَقَوِيٌّ عَزِيزٌ

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ  
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ  
إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ  
اسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا  
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ  
اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ  
مِنْ حَرَجٍ مِّلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ  
سَمَّيَكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ  
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا  
عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى

\* 76. Allāh chooses **Messengers** from among angels, and from among men.

\* 77. He knows what is before them and what is behind them; and to Allāh shall *all* affairs be **returned**.

witnesses over mankind. Therefore observe Prayer and pay the Zakāt, and hold fast to Allāh. He is your Master. An excellent Master and an excellent Helper!

النَّاسِ ۚ فَاقِيمُوا الصَّلَاةَ وَآتُوا  
الزَّكَاةَ وَاعْتَصِمُوا بِاللهِ ۚ هُوَ  
مَوْلَاكُمْ ۚ فَنِعْمَ الْمَوْلَى وَنِعْمَ  
النَّصِيرُ ﴿٤٩﴾



رُكُوعَاتُهَا ٦

سُورَةُ الْمُؤْمِنُونَ مَكِّيَّةٌ ٢٣

آيَاتُهَا ١١٩



## AL-MU'MINŪN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- Part 18 2. Surely, success does come to the believers,
3. Who are humble in their Prayers,
4. And who shun all that which is vain,
5. And who are active in paying the Zakāt,
6. And who guard their chastity—
7. Except from their wives or what their right hands possess, for then they are not to be blamed;
8. But those who seek *anything* beyond that are the transgressors—
9. And who are watchful of their trusts and their covenants,
- \* 10. And who are strict in the observance of their Prayers.
11. These are the heirs,
12. Who will inherit Paradise. They will abide therein.
13. Verily, We created man from an extract of clay;
14. Then We placed him as a drop of sperm in a safe depository;
15. Then We fashioned the sperm into a clot; then We fashioned the clot into a *shapeless* lump; then We fashioned bones out of this *shapeless* lump;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ٢

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ٣

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ٤

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ٥

وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ٦

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ٧

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ٨

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ٩

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ١٠

أُولَٰئِكَ هُمُ الْوَارِثُونَ ١١

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ١٢

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ١٣

ثُمَّ جَعَلْنَاهُ نُطْقَةً فِي فَرْجٍ قَرَارٍ مَّكِينٍ ١٤

ثُمَّ خَلَقْنَا النَّطْقَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ١٥

\* 10. And who **diligently guard** the observance of their prayers.

ا ا u u | th ث | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق | ء

(See details of transliteration on page 'm').

then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allāh, the Best of creators.

16. Then after that you must surely die.

17. Then on the Day of Resurrection will you be raised up.

18. And We have created above you seven *heavens* lying one above the other, and We are never neglectful of the creation.

19. And We sent down water from the sky according to measure, and We caused it to stay in the earth—and surely it is We Who determine its taking away—

20. And We produced for you thereby gardens of date-palms and vines; for you therein are abundant fruits; and of them you eat.

\*21. And a tree which springs forth from Mount Sinai; it produces oil and a sauce for those who eat.

22. And in the cattle *also* there is a lesson for you. We give you to drink of that which is in their bellies and you have in them many benefits, and of them you *also* eat;

23. And on them and on ships you are borne.

R. 2.

24. And We did send Noah to his people, and he said, 'O my people, serve Allāh. You have no God other than Him. Will you not then be righteous?'

25. And the chiefs of his people, who disbelieved, said, 'He is only a man like yourselves; he seeks to make himself superior to you. And if

\*21. And a tree which springs forth from Mount Sinai; it produces oil and *many* a condiment for those who eat.

\*25. And if Allāh had so willed He could have surely sent down angels. We have never heard of such *a thing* among our forefathers.

أَنشَأْنَهُ خَلْقًا آخَرَ ۖ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٥﴾

ثُمَّ إِنَّا كُفَّكُمْ بَعْدَ ذَلِكَ لَمَّا مِتُّوْنَ ﴿١٦﴾

ثُمَّ إِنَّا كُفَّكُمْ يَوْمَ الْقِيَمَةِ تَبْعَثُونِ ﴿١٧﴾

وَلَقَدْ خَلَقْنَا قَوْكُمُ سَبْعَ طَرَائِقَ ۖ وَ مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ ﴿١٨﴾

وَ أَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَبَتْ فِي الْأَرْضِ مَاءٌ ۖ وَ إِنَّا عَلَىٰ ذَهَابٍ بِهٖ لَقَادِرُونَ ﴿١٩﴾

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّن تَجْوِيلٍ ۚ وَ أَغْنَيْنَا بِهٖ لَكُمْ فِيهَا فَوَاحِشَ كَثِيرَةً ۚ وَ مِنهَا تَأْكُلُونَ ﴿٢٠﴾

وَ شَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنۢثُرُ بِالدَّهْنِ وَصَنِيعٍ لِلْآكِلِينَ ﴿٢١﴾ وَ إِنَّا لَكُمُ فِي الْأَنْعَامِ لَعِبَرَةً ۚ وَ نُسْقِيكُم مِّمَّا فِي بُطُونِهَا ۚ وَ لَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ ۚ وَ مِنهَا تَأْكُلُونَ ﴿٢٢﴾

عَلَىٰ وَعَلَيْهَا وَعَلَى الْفُلِكِ تُحْمَلُونَ ﴿٢٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يٰقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَٰهٍ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٢٤﴾

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ يُرِيدُ أَن يَتَفَضَّلَ عَلَيْكُمْ ۚ وَلَوْ شَاءَ اللَّهُ لَأَنزَلَ

Allāh had so willed, He could have surely sent down angels *with him*. We have never heard of such *a thing* among our forefathers.

26. 'He is only a man *stricken* with madness; wait, therefore, concerning him for a while.'

27. He said, 'O my Lord, help me, for they have treated me as a liar.'

28. So We sent revelation to him, *saying*, "Make the Ark under Our eyes and *according to* Our revelation. And when Our command comes, and the fountains of the earth gush forth, take thou into it two of every kind, male and female, and thy family, except those of them against whom the word has already gone forth. And address Me not concerning those who have done wrong; they shall be drowned.

29. "And when thou hast settled on the Ark—thou and those that are with thee—say, 'All praise belongs to Allāh Who has saved us from the unjust people!'

30. "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land.'"

\* 31. Verily, in this there are Signs. Surely, We did try *the people of Noah*.

32. Then We raised after them another generation.

33. And We sent among them a Messenger from among themselves *who said*, 'Serve Allāh. You have no God other than Him. Will you not then fear God?'

R. 3.

34. And the chiefs of his people, who disbelieved and denied the meeting of the Hereafter and whom

مَلَكَةً ۖ مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا  
الْأَوَّلِينَ ﴿٢٥﴾

إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرَبَّصُوا بِهِ  
حَتَّىٰ حِينٍ ﴿٢٦﴾

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٢٧﴾

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلَ بِأَعْيُنِنَا  
وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ  
فَأَسْلُكْ فِيهَا مِنْ كُلِّ ذَوْجَيْنِ اثْنَيْنِ  
وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ  
مِنْهُمْ وَلَا تُخَاطِبُنِي فِي الَّذِينَ ظَلَمُوا  
إِنَّهُمْ مُّعْرِضُونَ ﴿٢٨﴾

فَإِذَا اسْتَوَيْتَ أَنْتَ وَ مَن مَّعَكَ عَلَى  
الْفُلِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّسَنَا  
مِنَ الظَّالِمِينَ ﴿٢٩﴾

وَقُلْ رَبِّ انزِلْ لِي مَنزَلًا مُّبَارَكًا وَأَنْتَ  
خَيْرُ الْمُنزِلِينَ ﴿٣٠﴾

إِن فِي ذَلِكَ لَآيَاتٍ لِّرَنَّا كُنَّا لَمُبْتَلِينَ ﴿٣١﴾

ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣٢﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنِ  
اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ أَفَلَا  
تَتَّقُونَ ﴿٣٣﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتَرْتُهُمْ فِي

\* 31. Verily, in this there are Signs. And verily We have always been bringing *people* to trial.

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص 392 ض | ط | ظ | ع | q غ gh | ع |



We had afforded ease and comfort in this life, said, 'This is but a man like yourselves. He eats of that of which you eat, and drinks of that of which you drink.

35. 'And if you obey a man like yourselves, you will then be surely losers.

36. 'Does he promise you that when you are dead and have become dust and bones, you will be brought forth again?

37. 'Far, far from truth is that which you are promised.

\* 38. 'There is no life other than our present life; we were lifeless and now we live, but we shall not be raised up again.

39. 'He is only a man who has forged a lie against Allāh; and we are not going to believe him.'

40. He said, 'My Lord, help me, for they have treated me as a liar.'

41. God said, 'In a little while they will surely become repentant.'

42. Then punishment overtook them rightfully, and We made them as rubbish. Cursed, then, be the people who do wrong!

43. Then We raised after them other generations.

44. No people can go ahead of their appointed time, nor can they remain behind it.

45. Then We sent Our Messengers one after another. Every time there came to a people their Messenger, they treated him as a liar. So We made them follow one another to destruction and We made them mere tales. Cursed, then, be the people who believe not!

\* 38. It is only here that we live our life. Here we die and here we live, and never shall we be raised again.

الْحَيٰوةِ الدُّنْيَا ۖ مَا هٰذَا اِلَّا بَشَرٌ  
مِّثْلُكُمْ ۚ يَأْكُلُ مِمَّا تَأْكُلُوْنَ مِنْهُ وَ  
يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿٣٥﴾

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ لَانْتُمْ  
اِذَا الْخُسُوفُ ﴿٣٦﴾

اَيَعِدُكُمْ اَنْكُمْ اِذَا مِتُّمْ وَ كُنْتُمْ  
تُرَابًا وَّ عِظَامًا اَنْكُمْ مُّخْرَجُوْنَ ﴿٣٧﴾

هِيَ هَاتِ هِيَ هَاتِ لِمَا تُوعَدُوْنَ ﴿٣٨﴾

اِنَّ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ  
وَنَحْيَا ۚ وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ﴿٣٩﴾

اِنَّ هُوَ اِلَّا رَجُلٌ اِفْتَرٰى عَلٰى اللّٰهِ كَذِبًا  
وَمَا نَحْنُ لَهُ بِمُؤْمِنِيْنَ ﴿٤٠﴾

قَالَ رَبِّ اَنْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٤١﴾

قَالَ عَمَّا قَلِيْلٍ لَّيْسَ بِهِنَّ نِدْمِيْنَ ﴿٤٢﴾

فَاَخَذَتْهُمْ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ  
غُبَّاءَ ۚ فَبُعْدَ الْقَوْمِ الظَّالِمِيْنَ ﴿٤٣﴾

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا  
اٰخَرِيْنَ ﴿٤٤﴾

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا  
يَسْتَاخِرُوْنَ ﴿٤٥﴾

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرًا ۚ كُلَّمَا جَاءَ  
اُمَّةً رَّسُوْلًا كَذَّبُوْهُ فَاتَّبَعْنَا  
بِخُصْمِهِمْ فَبَعْضًا ۚ وَجَعَلْنَاهُمْ اَحَادِيْثَ ۚ  
فَبُعْدَ الْقَوْمِ لَا يُؤْمِنُوْنَ ﴿٤٦﴾

46. Then We sent Moses and his brother Aaron, with Our Signs and a clear authority,

47. To Pharaoh and his chiefs; but they behaved arrogantly and they were a haughty people.

48. And they said, 'Shall we believe in two men like ourselves while their people are our servants?'

49. So they called them liars, and they were of those who were destroyed.

50. And We gave Moses the Book, that they might be guided.

\* 51. And We made the son of Mary and his mother a Sign, and gave them refuge on an elevated land of *green* valleys and springs of running water.

R. 4.

52. O ye Messengers, eat of the things that are pure, and do good works. Verily, I am well aware of what you do.

\* 53. And *know* that this community of yours is one community, and I am your Lord. So take Me as *your* Protector.

\* 54. But they (the people) have cut up their affairs among themselves *forming themselves into* parties, each group rejoicing in what they have.

55. So leave them in their confusion for a time.

56. Do they think that by the wealth and children with which We help them,

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَ أَخَاهُ هَارُونَ  
بِآيَاتِنَا وَ سُلْطٰنٍ مُّبِينٍ ﴿٣٩﴾

إِلَىٰ فِرْعَوْنَ وَ مَلَائِكِهِ فَاسْتَكْبَرُوا وَ  
كَانُوا قَوْمًا عٰلِينَ ﴿٤٠﴾

فَقَالُوا أَنُؤْمِنُ بِبَشَرَيْنِ مِثْلِنَا  
قَوْمُهُمَا لَنَا عِبَدُونَ ﴿٤١﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٢﴾

وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿٤٣﴾

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ أُمَّهُ آيَةً وَ  
آوَيْنَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَ  
مَوَاقِنَ ﴿٤٤﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ  
وَ اعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ  
عَلِيمٌ ﴿٤٥﴾

وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَ  
أَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٤٦﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا  
كُلَّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٤٧﴾

فَذَرَهُمْ فِي عَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٤٨﴾

أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ  
وَ بَنِينَ ﴿٤٩﴾

\* 51. And We made the son of Mary and his mother a Sign, and We rescued them and helped them reach an elevated land, a restful place with springs of running water.

\* 53. And *know* that this community of yours is one community, and I am your Lord. So fear Me alone.

\* 54. They split their affairs fragment by fragment among themselves, each party exulting over what they have.

57. We hasten to do them good?  
Nay, but they understand not.

\*58. Verily, those who fear their  
Lord, *holding Him* in reverence,

59. And those who believe in the  
Signs of their Lord,

60. And those who ascribe not  
partners to their Lord,

61. And those who give what they  
give while their hearts are full of  
fear because to their Lord they will  
return—

62. These it is who hasten to do good  
works, and these it is who are  
foremost in them.

63. And We burden not any soul  
beyond its capacity, and with Us is a  
Book that speaks the truth, and they  
will not be wronged.

64. Nay, their hearts are utterly  
heedless of this *Book*, and besides  
that they have deeds in which they  
are engaged;

65. Until, when We seize those of  
them who indulge in luxury with  
punishment, behold, they cry for  
help.

66. 'Cry not for help this day, surely  
you shall not be helped by Us.

67. 'Verily, My Signs were recited  
unto you, but you used to turn back  
on your heels,

68. 'Big with pride, telling stories  
about it (the Qur'ān) by night,  
talking nonsense.'

69. Have they not, then, pondered  
over the *Divine Word*, or has that  
come unto them which came not to  
their fathers of old?

\*58. Verily, those who, out of fear of their Lord, always stand guard against sins.

نَسَارِعُ لَهُمْ فِي الْخَيْرَاتِ ۖ بَلَىٰ لَا  
يَشْعُرُونَ ﴿٥٧﴾

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ  
مُتَّقُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٩﴾

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٦٠﴾

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ  
وَجَلَّةٌ إِلَهُهُمْ إِلَىٰ رَبِّهِمْ لَاجِعُونَ ﴿٦١﴾

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ  
لَهَا سَاقِقُونَ ﴿٦٢﴾

وَلَا يُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا  
كِتَابٌ يُنْطِقُ بِالْحَقِّ وَهُمْ لَا  
يُظْلَمُونَ ﴿٦٣﴾

بَلَىٰ قُلُوبُهُمْ فِي غَمَرَةٍ مِنْ هَٰذَا وَ  
لَهُمْ أَعْمَالٌ مِنْ دُونِ ذَٰلِكَ هُمْ لَهَا  
عَمِلُونَ ﴿٦٤﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ  
إِذَا هُمْ يُجْعَرُونَ ﴿٦٥﴾

لَا تَجْعَرُوا الْيَوْمَ نَدَائِكُمْ ۖ هَٰذَا لَا  
تُنصَرُونَ ﴿٦٦﴾

قَدْ كَانَتْ آيَاتِي تُثَلَّىٰ عَلَيْكُمْ فَكُنْتُمْ  
عَلَىٰ آعْقَابِكُمْ تَنكِصُونَ ﴿٦٧﴾

مُسْتَكْبِرِينَ ۖ بِهِ سِمَاءُ تَهَجَّرُونَ ﴿٦٨﴾

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا  
كَانَ يَأْتِ آبَاءَهُمْ الْأَوَّلِينَ ﴿٦٩﴾

70. Or do they not recognize their Messenger, that they *thus* deny him?

71. Or do they say, there is madness in him? Nay, he has brought them the truth, and most of them hate the truth.

\* 72. And if the Truth had followed their desires, verily, the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their admonition, but from their own admonition they *now* turn aside.

73. Or dost thou ask of them any reward? But the reward of thy Lord is best; and He is the Best of providers.

74. And most surely thou invitest them to a right path.

75. And those who believe not in the Hereafter, are indeed deviating from that path.

76. And if We had mercy on them and relieved them of their affliction, they would still persist in their transgression, wandering blindly.

77. We did seize them with punishment, but they humbled not themselves to their Lord, nor would they supplicate *in lowliness*.

78. Until, when We open on them a gate of severe chastisement, behold, they are in despair thereat.

R. 5.

79. And He it is Who has created for you ears, and eyes, and hearts; *but* little thanks do you give.

80. And He it is Who has multiplied you in the earth, and unto Him shall you be gathered.

\* 72. And if the truth were to follow their desires, the heavens and the earth and all that lies therein would have turned into chaos.

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ  
مُنْكَرُونَ ﴿٧٠﴾

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ  
بِالْحَقِّ وَآكَرَهُهُمُ بِالْحَقِّ كِرْهُونَ ﴿٧١﴾

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ  
لَفَسَدَتِ السَّمُوتُ وَالْأَرْضُ وَمَنْ  
فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ  
عَنْ ذِكْرِهِمْ مُّعْرِضُونَ ﴿٧٢﴾

أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرْجُ رَبِّكَ خَيْرٌ  
وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٣﴾

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ  
مُسْتَقِيمٍ ﴿٧٤﴾

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
عَنِ الصِّرَاطِ لَنُكَابِهُنَّ ﴿٧٥﴾

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ  
ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٦﴾

وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا  
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٧﴾

حَتَّىٰ إِذَا فَتَخْنَا عَلَيْهِمْ بَابًا  
ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ  
مُبْلِسُونَ ﴿٧٨﴾

وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ  
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا  
تَشْكُرُونَ ﴿٧٩﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ  
تُحْشَرُونَ ﴿٨٠﴾

81. And He it is Who gives life and causes death, and in His hands is the alternation of night and day. Will you not then understand?

وَهُوَ الَّذِي يُخَيِّ وَيُمِيتُ وَلَهُ  
اِخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ؕ أَفَلَا  
تَتَذَكَّرُونَ ﴿٨١﴾

82. But they say like what the former people said.

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨٢﴾

83. They say, ‘What! when we are dead and have become *mere* dust and bones, shall we indeed be raised up again?’

قَالُوا إِذَا يَمُوتُ وَكُنَّا تُرَابًا وَعِظَامًا  
إِنَّا لَمَبْعُوثُونَ ﴿٨٣﴾

84. 'This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.'

لَقَدْ وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾

85. Say, 'To whom belongs the earth and whosoever is therein, if you know?'

قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ  
كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾

86. 'To Allāh', they will say. Say, 'Will you not then be admonished?'

سَيَقُولُونَ يَلْلَهُ ۖ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٦﴾

87. Say, 'Who is the Lord of the seven heavens, and the Lord of the Great Throne?'

قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٤﴾

\*88. They will say, '*They are* Allāh's.' Say, 'Will you not then take *Him* as *your* Protector?'

سَيَقُولُونَ لِلّٰهِ ۚ قُلْ اَفَلَا تَتَّقُونَ ﴿٨٨﴾

89. Say, ‘In Whose hand is the dominion over all things and Who protects, but against Whom there is not protection, if you know?’

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ  
يُجِيزُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿٨٩﴾

90. They will say, ‘*All this belongs to Allāh.*’ Say, ‘How then are you deluded?’

سَيَقُولُونَ يَلَهُ ۥ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٩٠﴾

91. Yea, We have brought them the truth, and they are certainly liars.

بَلْ آتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩١﴾

92. Allāh has not taken unto Himself any son, nor is there any *other* God along with Him; in that case each god would have taken away what he had created, and some of them would surely have dominated over others. Glorified be Allāh above all that which they attribute *to Him*!

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ  
مِنْ إِسْوَادٍ أَلَمْ يَهَبْ كُلَّ إِنْسَانًا رِجْلَيْنِ  
وَلَحْلًا بُعِضُهُمْ عَلَى بَعْضٍ ؕ سُبْحَنَ اللَّهِ  
عَمَّا يُصِفُونَ ﴿٦٧﴾

\* 88. They will say, 'To Allāh they belong.' Say, 'Will you not then live in fear?'

93. Knower of the unseen and of the seen! Exalted therefore is He above *all* that which they associate with Him!

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّ عَمَّا هُمْ يُشْرِكُونَ ﴿٩٣﴾

R. 6.

94. Say, 'My Lord, if Thou wilt show me that with which they are threatened.

قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٤﴾

95. 'My Lord, then place me not with the wrongdoing people.'

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٥﴾

96. And certainly We have the power to show thee that with which We threaten them.

وَإِنَّا عَلَىٰ أَنْ تُرِيدَكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٦﴾

97. Repel evil with that which is best. We are well acquainted with *the things* they allege.

إِذْفَعُ بِالنَّاصِيَةِ هِيَ أَحْسَنُ السَّيِّئَةِ وَنَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٧﴾

\* 98. And say, 'My Lord, I seek refuge in Thee from the incitements of the evil ones.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٨﴾

99. 'And I seek refuge in Thee, my Lord, lest they come near me.'

وَأَعُوذُ بِكَ رَبِّ أَنْ يَخَضُّرُونَ ﴿٩٩﴾

100. Until, when death comes to one of them, he says *entreating*, 'My Lord, send me back,

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿١٠٠﴾

101. 'That I may do righteous *deeds* in *the life* that I have left *behind*.' Never, it is but a word that he utters. And behind them is a barrier until the day when they shall be raised again.

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠١﴾

102. And when the trumpet is blown, there will be no ties of relationship between them that day, nor will they ask after one another.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠٢﴾

\* 103. Then those whose good works are heavy—these will be prosperous;

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾

104. But those whose good works are light—these are they who ruin their souls; in Hell will they abide.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٤﴾

\* 105. The Fire will burn their faces and they will grin *with fear* therein.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٠٥﴾

\* 98. And say, 'My Lord, I seek refuge in **You** from the incitements of the satans.

\* 103. Then those whose **scales are heavy in deeds**, it is these who will be prosperous.

\* 105. The Fire will burn their faces and they will grin therein *in agony*.

106. 'Were not My Signs recited unto you, and you treated them as lies?'

107. They will say, 'Our Lord, our wickedness overcame us, and we were an erring people.'

108. 'Our Lord, take us out of this, then if we return to disobedience, we shall indeed be wrongdoers.'

\* 109. *God* will say, "Away with you, despised therein, and speak not unto Me."

110. "There was a party from among My servants who said, 'Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy.'

111. "But you made them a laughingstock until they became the cause of your forgetting My remembrance while you *continued* laughing at them."

112. "I have rewarded them this day for their steadfastness so that they alone have triumphed."

113. *God* will say, 'What number of years did you tarry in the earth?'

114. They will say, 'We tarried for a day or part of a day, but ask those who keep count.'

115. He will say, 'You tarried but a little, if only you knew!'

116. 'Did you then think that We had created you without purpose, and that you would not be brought back to Us?'

\* 117. Exalted then be Allāh, the True King. There is no God but He, the Lord of the Glorious Throne.

\* 109. *God* will say, 'Be lost therein and speak not to Me.'

\* 117. Exalted then be Allāh, the Rightful Sovereign.

أَلَمْ تَكُنْ الْيَتِيمَ تُشَلِّ عَلَيْهِمْ فَكُنْتُمْ  
بِهَا تُكْذِبُونَ ﴿٣١﴾

قَالُوا رَبَّنَا عَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ  
كُنَّا قَوْمًا ضَالِّينَ ﴿٣٢﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا  
ظَالِمُونَ ﴿٣٣﴾

قَالَ اخْسَعُوا فِيهَا وَلَا تُكَلِّمُونِ ﴿٣٤﴾

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ  
رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ  
خَيْرُ الرَّاحِمِينَ ﴿٣٥﴾

فَاتَّخَذَتْهُمْ سَخِرِيًّا حَتَّى أَنْسَوْكُمْ  
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿٣٦﴾

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا  
أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿٣٧﴾

قُلْ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿٣٨﴾

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ  
فَسْأَلِ الْعَادِّينَ ﴿٣٩﴾

قُلْ إِنْ لَّبِثْتُمْ إِلَّا قَلِيلًا لَّوْ أَنْتُمْ  
كُنْتُمْ تَعْلَمُونَ ﴿٤٠﴾

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَ  
أَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿٤١﴾

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ  
رَبُّ الْعَرْشِ الْكَرِيمِ ﴿٤٢﴾

118. And he who calls on another God along with Allāh, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers will not prosper.

119. And say, 'My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.'

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا  
بُزْهَانَ لَهُ بِهِ، فَإِنَّمَا حِسَابُهُ عِنْدَ  
رَبِّهِ، إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٨﴾

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ  
الرَّحِيمِينَ ﴿١١٩﴾





رُكُوعَاتُهَا ٩

سُورَةُ النُّورِ مَكِّيَّةٌ ٢٤

آيَاتُهَا ٦٥



## AL-NŪR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. *This is* a Sūrah which We have revealed and which We have made obligatory; and We have revealed therein clear Signs, that you may take heed.

3. The adulteress and the adulterer (or the fornicatress and the fornicator)—flog each one of them with a \*hundred stripes. And let not pity for the twain take hold of you in *executing* the judgment of Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment.

4. The adulterer (or fornicator) shall not marry but an adulteress (or fornicatress) or an idolatrous woman, and an adulteress (or fornicatress) shall not marry but an adulterer (or fornicator) or an idolatrous man. That indeed is forbidden to the believers.

5. And those who calumniate chaste women but bring not four witnesses—flog them with eighty stripes, and never admit their evidence *thereafter*, and it is they that are the transgressors,

6. Except those who repent thereafter and make amends, for truly Allāh is Most Forgiving, Merciful.

7. And as for those who calumniate their wives, and have not witnesses except themselves—the evidence of any one of such people *shall suffice* if he bears witness four times in the name of Allāh *saying* that he is surely of those who speak the truth.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ٢

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلَيَْشْهَدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ٣

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ۖ وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُجَّتْ عَلَى الْمُؤْمِنِينَ ٤

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ٥  
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَاصْلَحُوا ۚ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٦

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ٧

\* 3. And let not pity for the twain take hold of you regarding the execution of the divine law, if you believe in Allāh and the Last Day.

8. And *his* fifth oath shall be to say that Allāh's curse be upon him if he be of the liars.

9. But it shall avert the punishment from her if she bears witness four times in the name of Allāh *saying* that he is of the liars.

10. And *her* fifth oath shall be to say that the wrath of Allāh be upon her if he speaks the truth.

11. And were it not for Allāh's grace and His mercy upon you, and *the fact* that Allāh is Compassionate and Wise, *you would have come to grief.*

R. 2.

12. Verily, those who brought forth the lie are a party from among you. Think it not to be an evil for you; nay, it is good for you. Every one of them shall have *his share of* what he has earned of the sin; and he among them who took the chief part therein shall have a grievous punishment.

13. Why did not the believing men and believing women, when you heard of it, think well of their own people, and say, 'This is a manifest lie?'

14. Why did they not bring four witnesses to *prove* it? Since they have not brought the *required* witnesses, they are indeed liars in the sight of Allāh!

15. Were it not for the grace of Allāh and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you for *the slander* into which you plunged.

\* 16. When you received it *and then talked about it* with your tongues, and you uttered with your mouths

\* 16. When you pick up the word spread by your tongues and start uttering with your mouths *that of which you have no real knowledge* and consider it to be of no significance, whereas in the sight of Allāh it is an enormity.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٨﴾

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَةً شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٩﴾

وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿١٠﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١١﴾

إِنَّ الَّذِينَ جَاءُوا بِالْفِتْنَةِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١٢﴾

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَفْسُسِهِمْ خَيْرًا وَقَالُوا هَذَا أَفْكٌ مُبِينٌ ﴿١٣﴾

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شَهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٤﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٥﴾

إِذْ تَلَقَّوْنَهُ بِالِاسْتِغْنَاءِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ

that of which you had no knowledge, and you thought it to be a light matter, while in the sight of Allāh it was a grievous thing.

17. And wherefore did you not say, when you heard of it, 'It is not proper for us to talk about it. Holy art Thou, *O God*, this is a grievous calumny!'

18. Allāh admonishes you never to return to the like thereof, if you are believers.

19. And Allāh explains to you the commandments; and Allāh is All-Knowing, Wise.

20. Those who love that immorality should spread among the believers, will have a painful punishment in this world and the Hereafter. And Allāh knows, and you know not.

21. And but for the grace of Allāh and His mercy upon you and the fact that Allāh is Compassionate and Merciful, you would have been ruined.

R. 3.

22. O ye who believe! follow not the footsteps of Satan, and whoso follows the footsteps of Satan should know that he surely enjoins immorality and manifest evil. And but for the grace of Allāh and His mercy upon you, not one of you would ever be pure, but Allāh purifies whom He pleases. And Allāh is All-Hearing, All-Knowing.

23. And let not those who possess wealth and plenty among you swear not to give *ought* to the kindred and to the needy and to those who have left their homes in the cause of

\* Allāh. Let them forgive and pass

تَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ  
عَظِيمٌ ﴿١٦﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا  
أَنْ نَتَكَلَّمَ بِهِذَا سُبْحَنَكَ هَذَا  
بُهْتَانٌ عَظِيمٌ ﴿١٧﴾

يُوعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١٨﴾

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۚ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿١٩﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ  
الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ  
أَلِيمٌ ۚ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ  
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ  
تَوَّابٌ رَّحِيمٌ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوبَاتِ  
الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوبَاتِ الشَّيْطَانِ  
فَلَا يَسْمَعْ يَاسِرًا يُفْشِئُ ۚ وَالْمُنْكَرُ وَلَوْلَا  
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا  
مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي  
مَنْ يَشَاءُ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾

وَلَا يَأْتِلْ أُولَؤُلَا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ  
أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَ الْمَسْكِينِ وَ  
الْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۚ وَلْيَعْفُوا  
وَلْيَصْفَحُوا ۚ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ

over the offence. Do you not desire that Allāh should forgive you? And Allāh is Most Forgiving, Merciful.

24. Verily, those who accuse chaste, unwary, believing women are cursed in this world and the Hereafter. And for them is a grievous chastisement,

25. On the day when their tongues and their hands and their feet will bear witness against them as to what they used to do.

26. On that day will Allāh pay them their just due, and they will know that Allāh alone is the Manifest Truth.

27. Bad things are for bad men, and bad men are for bad things. And good things are for good men, and good men are for good things; these are innocent of all that they (calumniators) allege. For them is forgiveness and an honourable provision.

R. 4.

28. O ye who believe! enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you, that you may be heedful.

29. And if you find no one therein, do not enter them until you are given permission. And if it be said to you, 'Go back' then go back; that is purer for you. And Allāh knows well what you do.

30. It is no sin on your part to enter uninhabited houses wherein are your goods. And Allāh knows what you reveal and what you conceal.

31. Say to the believing men that they restrain their eyes and guard their private parts. That is purer for them. Surely, Allāh is well aware of what they do.

لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغُفْلَتِ  
الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَ  
أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٥﴾

يَوْمَئِذٍ يُوقِنُ أَنَّ اللَّهَ بِهِمْ الْحَقَّ  
يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٦﴾

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ  
لِلْخَبِيثَاتِ ۖ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ  
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ مُبَرَّءُونَ  
مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ  
كَرِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا  
وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿٢٨﴾

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا  
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ ۚ وَإِنْ قِيلَ  
لَكُمْ ادْجِعُوا فَادْجِعُوا هُوَ أَزْكَى لَكُمْ ۚ  
وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٩﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا  
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ ۚ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٣٠﴾

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ  
وَيَحْفَظُوا أَرْجُلَهُمْ ۚ ذَٰلِكَ أَزْكَى لَّهُمْ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣١﴾

\* 32. And say to the believing women that they restrain their eyes and guard their private parts, and that they disclose not their *natural and artificial* beauty except that which is apparent thereof, and that they draw their head-coverings over their bosoms, and that they disclose not their beauty save to their husbands, or to their fathers, or the fathers of their husbands or their sons or the sons of their husbands or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants as have no sexual appetite, or young children who have no knowledge of the hidden parts of women. And they strike not their feet so that what they hide of their ornaments may become known. And turn ye to Allāh all together, O believers, that you may succeed.

33. And marry widows from among you, and your male slaves and female slaves who are fit for marriage. If they be poor, Allāh will grant them means out of His bounty; and Allāh is Bountiful, All-knowing.

34. And those who find no *means* of marriage should keep themselves chaste, until Allāh grants them means \* out of His bounty. And such as desire *a deed of manumission in writing*

\* 32. And say to the believing women that they restrain their eyes and guard their private parts, **and that they display not their beauty and embellishments except that which is apparent thereof**, and that they draw their head-covers over their bosoms, **and that they display not their beauty and embellishments thereof** save to their husbands, or to their fathers, or the fathers of their husbands, or their sons or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or their women, or what their right hands possess, or such of male attendants who have no wickedness in them, or young children who have not yet attained any concept of the private parts of women. And they walk not in a style that such of their beauty as they conceal is noticed. And turn you to Allāh altogether, O believers, that you may succeed.

\* 34. And those of your slaves who desire a deed of liberation to be contracted, write it down for them if you see in them any good *potential* and give them out of that wealth which *truly* belongs to Allāh which He has bestowed upon you.

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ  
وَيحفظن فروجهنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ  
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى  
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا  
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ  
أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي  
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ  
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي  
الْأَرْبَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ  
لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا  
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ  
زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ  
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٢﴾

وَأَنكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ  
عِبَادِكُمْ وَلَا مَأْسُكُمْ إِن يَكُونُوا فُقَرَاءَ  
يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ وَاسِعٌ  
عَلِيمٌ ﴿٣٣﴾

وَلْيَسْتَخْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا  
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ  
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ  
فَكَاتِبُوهُمْ إِنْ عَرَفْتُمْ فِيهِم خَيْرًا ۖ

from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allāh which He has bestowed upon you. And force not your maids to unchaste life *by keeping them unmarried* if they desire to keep chaste, in order that you may seek the gain of the present life. But if any one forces them, then after their compulsion Allāh will be Forgiving and Merciful to them.

35. And We sent down to you manifest Signs, and the example of those who have passed away before you, and an exhortation to the God-fearing.

R. 5.

36. Allāh is the Light of the heavens and the earth. The similitude of His light is as a *lustrous* niche, wherein is a lamp. The lamp is in a glass. The glass is as it were a glittering star. It is lit from a blessed tree—an olive—neither of the east nor of the west, whose oil would well-nigh glow forth even though fire touched it not. Light upon light! Allāh guides to His light whomsoever He will. And Allāh sets forth parables to men, and Allāh knows all things full well.

37. *This light is now lit* in houses with regard to which Allāh has ordained that they be exalted and that His name be remembered in \* them. Therein is He glorified in the mornings and the evenings

\* 38. *By men, whom neither merchandise nor traffic diverts* from the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt. They fear a day in which hearts and eyes will be agitated,

وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاهُمْ  
وَلَا تُكْرِهُوا فَتِيَّتَكُمْ عَلَى الْبِخَاءِ لَإِنْ  
أَرَدْتُمْ تَحْصِنَ لَعَنَتُغُوا عَرْضَ الْحَيَاةِ  
الدُّنْيَا وَمَنْ يُكْرِهْهُمْ فَإِنَّ اللَّهَ مِنْ  
بَعْدِ إِكْرَاهِهِمْ غَفُورٌ رَحِيمٌ ﴿٣٦﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا  
لِلَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً  
لِلْمُتَّقِينَ ﴿٣٥﴾

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ  
كَيْمَشْكُوفٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي  
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ  
يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ  
لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا  
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى  
نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ  
يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ ﴿٣٦﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ  
فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ  
وَالْآصَالِ ﴿٣٧﴾

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ  
ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ  
الزَّكَاةِ يُخَافُونَ يَوْمًا تَتَقَلَّبُ  
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٨﴾

\* 37. **Glorify Him therein in the mornings and the evenings;**

\* 38. **Men whom neither trade nor commerce makes oblivious of the remembrance of Allāh and the observance of Prayer, and the giving of the Zakāt.**

39. So that Allāh may give them the best reward of their deeds, and give them increase out of His bounty. And Allāh does provide for whomsoever He pleases without measure.

\*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water until, when he comes up to it, he finds it to be nothing. And he finds Allāh near him, Who then fully pays him his account; and Allāh is swift at reckoning.

41. Or *their deeds are* like thick darkness in a vast and deep sea, which a wave covers, over which there is another wave, above which are clouds: layers of darkness, one upon another. When he holds out his hand, he can hardly see it: and he whom Allāh gives no light—for him there is no light at all.

R. 6.

42. Hast thou not seen that it is Allāh Whose praises all who are in the heavens and the earth celebrate, and *so do* the birds with their wings outspread? Each one knows his own *mode of* prayer and praise. And Allāh knows well what they do.

43. And to Allāh belongs the kingdom of the heavens and the earth, and to Allāh shall be the return.

44. Hast thou not seen that Allāh drives the clouds, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And He sends down from the sky *clouds like* mountains wherein is hail, and He smites therewith whom He pleases, and turns it away from whom He pleases. The flash of its lightning may well-nigh take away the sight.

\*40. And *as to* those who disbelieve, their deeds are like a mirage in a desert. One who is **thirsty considers it to be water** until when he comes up to it, he finds it to be nothing. And he **finds Allāh to be there Who pays him his account**; And Allāh is swift at reckoning.

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ  
يَزِيدَهُمْ مِّنْ فَضْلِهِ ۚ وَاللَّهُ يَبْزُقُ  
مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ  
بِقِيَعَةٍ يَّخْتَبُهُ الظَّمَانُ مَاءً ۖ  
حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَ  
وَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ۚ  
وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٤٠﴾

أَوْ كظلماتٍ في بحرٍ لَّجِيٍّ يَغْشَاهُ  
مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ  
سَحَابٌ ۚ طُلُمْتُكَ بَعْضُهَا فَوْقَ بَعْضٍ ۚ  
إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا ۚ وَمَنْ  
لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤١﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي  
السَّمٰوٰتِ وَالْأَرْضِ وَالطَّيْرِ صَفٌّ كُلُّ  
قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ۚ وَاللَّهُ عَلِيمٌ  
بِمَا يَفْعَلُونَ ﴿٤٢﴾

وِلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ  
الْمَصِيرُ ﴿٤٣﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ  
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا  
فَتُزَيِّدُ الْوُدْقَ يُخْرِجُ مِنْ خَلِيمٍ ۚ وَيَنْزِلُ  
مِنَ السَّمَاءِ مَن جِبَالٍ فِيهَا مِن بَرَدٍ  
فَيُصِيبُ بِهِ مَن يَشَاءُ ۚ وَيَصْرِفُهُ عَن  
مَّن يَشَاءُ ۚ يَكَادُ سَنَآ بَرْقُهُ يَذْهَبُ  
بِالْأَبْصَارِ ﴿٤٤﴾

45. Allāh alternates the night and the day. Therein surely is a lesson for those who have eyes.

\*46. And Allāh has created every animal from water. Of them are *some* that go upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four. Allāh creates what He pleases. Surely, Allāh has the power to do all that He pleases.

47. We have indeed sent down manifest Signs. And Allāh guides whom He pleases to the right path.

48. And they say, 'We believe in Allāh and in the Messenger and we obey,' then after that some of them turn away. But such are not believers.

49. And when they are called to Allāh and His Messenger that he may judge between them, lo! a party of them turn away.

50. And if *they consider* the right to be on their side, they come to him running in *all* submission.

51. Is it that there is a disease in their hearts? Or do they doubt, or do they fear that Allāh and His Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

R. 7.

52. The response of the believers, when they are called to Allāh and His Messenger in order that he may judge between them, is only that they say: 'We hear and we obey.' And it is they who will prosper.

53. And whoso obeys Allāh and His Messenger, and fears Allāh, and takes Him as a shield for protection, it is they who will be successful.

\*46. And Allāh has created every animal from water. Of them are *some* that **crawl** upon their bellies, and of them are *some* that go upon two feet, and among them are *some* that go upon four.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٥﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۚ فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ۚ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ ۚ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٦﴾

لَقَدْ أَنزَلْنَا آيَاتٍ مُّبِينَاتٍ ۚ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤٧﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٨﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٤٩﴾

وَإِنْ يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذِئِبِينَ ﴿٥٠﴾

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥١﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥٢﴾

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ ۖ يَتَّخِذْهُ قَادِرًا لِّكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾



54. And they swear by Allāh their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual obedience in what is right.* Surely, Allāh is well aware of what you do.'

وَأَقْسَمُوا بِاللهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ قُلْ لَا تُقْسِمُوا ۚ طَاعَةٌ مَعْرُوفَةٌ ۚ إِنَّ اللهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٤﴾

\* 55. Say, 'Obey Allāh, and obey the Messenger.' But if you turn away, then upon him is his burden, and upon you is your burden. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

قُلْ أَطِيعُوا اللهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكُمْ مَآ حُمِّلَ وَعَلَيْكُمْ مَآ حُمِّلْتُمْ ۚ وَإِنْ تُطِيعُوا تَهْتَدُوا ۚ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

56. Allāh has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

وَعَدَ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

57. And observe Prayer and give the Zakāt and obey the Messenger, that you may be shown mercy.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٧﴾

58. Think not that those who disbelieve can frustrate *Our plan* in the earth; their abode is Hell; and it is indeed an evil resort.

لَا تَحْزَنْ لَ الَّذِينَ كَفَرُوا ۚ مُخْزٍ زِينٍ فِي الْأَرْضِ ۚ وَمَا لَهُمْ فِي النَّارِ وَلَا يَسْتَأْذِنُ الْفَاسِقُونَ ﴿٥٨﴾

#### R. 8.

59. O ye who believe! let those whom your right hands possess, and those of you who have not attained to puberty, ask leave of you at three times *before coming into your presence*: before the morning

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَ كُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ

\* 55. Say, 'Obey Allāh, and obey the Messenger.' And if they turn away then *remember, whoever does so will be held responsible* for that reposed in him, as also you will be held responsible for that which is reposed in you.

Prayer, and when you take off your clothes at noon in summer, and after the night Prayer. *These are* three times of privacy for you. At *times* other than these there is no blame on you or on them, *for* they have to move about *waiting upon* you, some of you *attending upon* others. Thus does Allāh make plain to you the Signs; for Allāh is All-Knowing, Wise.

60. And when the children among you attain to puberty, they *too* should ask permission, even as those *mentioned* before them asked permission. Thus does Allāh make plain to you His commandments; and Allāh is All-Knowing, Wise.

\* 61. *As to* elderly women, who have no desire for marriage—there is no blame on them if they lay aside their *outer* clothing without displaying their beauty. But to abstain *from that* *even* is better for them. And Allāh is All-Hearing, All-Knowing.

62. There is no harm for the blind and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your own houses, or the houses of your fathers, or the houses of your mothers or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or *from that* of which the keys are in your possession, or *from the house of* a friend of yours. There is no harm for you whether you eat together or separately.

\* 61. *As to* elderly women, who **are past marriagable age**, there is no blame on them if they lay aside their **outer garments** but **do not deliberately display their charms**. And if they prefer to exercise more caution to guard their privacy it is *even* better for them.

الظَّهْرِ وَرَمْنُ بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ؕ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ؕ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ؕ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ؕ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ؕ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٦٠﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَن يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَتٍ ؕ دُونَ أَن يَشْتَعِفْنَ خَيْرٌ لَّهُنَّ ؕ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنفُسِكُمْ أَن تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ يَمَانِيَهُ أَوْ صَدِيقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ؕ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنفُسِكُمْ تَحِيَّةً مِّنْ عِندِ اللَّهِ مُبْرَكَةً

But when you enter houses, salute your people—a greeting from your Lord, full of blessing and purity. Thus does Allāh make plain to you the commandments, that you may understand.

R. 9.

- \* 63. Those only are *true* believers who believe in Allāh and His Messenger, and who, when they are with him on some matter of *common importance* which has brought them together, go not away until they have asked leave of him. Surely those who ask leave of thee, it is they who *really* believe in Allāh and His Messenger. So, when they ask thy leave for some affair of theirs, give leave to those of them whom thou pleasest, and ask forgiveness for them of Allāh. Surely, Allāh is Most Forgiving, Merciful.

64. Treat not the calling of the Messenger among you like the calling of one of you to another. Allāh does know those of you who steal away covertly. So let those who go against His command beware lest a trial afflict them or a grievous punishment overtake them.

- \* 65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. He does know in what condition you are. And on the day when they will be returned unto Him, He will inform them of what they did. And Allāh knows everything full well.

\* 63. **Verily, the true believers are only those** who believe in Allāh and His Messenger **and do not leave without seeking permission from him** when they are with him on some matter of **collective importance**. Surely, those who ask leave of **you**, it is they who *really* believe in Allāh and His Messenger. So, when they ask **your** leave for some affair of theirs, give leave to those of them whom **you please**, and ask forgiveness of Allāh for them.

\* 65. Hearken ye! To Allāh belongs whatsoever is in the heavens and the earth. **Verily, He knows what you are.** And on the day when they will be returned **to** Him, He will inform them of what they did.

طَبِيبَةً كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
لَعَلَّكُمْ تَعْقِلُونَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللهِ وَرَسُولِهِ ۖ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ قَاذَنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرَ لَهُمُ اللهُ ۚ إِنَّ اللهَ غَفُورٌ رَحِيمٌ ﴿٩﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ  
بَعْضِكُمْ بَعْضًا ۚ قَدْ يَعْلَمُ اللهُ الَّذِينَ  
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذٍ ۚ فَلْيَحْذَرِ الَّذِينَ  
يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ  
فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٩﴾

أَلَا إِنَّ رَبَّهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ  
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۚ وَيَوْمَ يُزْجَعُونَ  
إِلَيْهِ فَيُنْتَبِهُمُ ۖ بِمَا عَمِلُوا ۚ وَاللهُ  
يَكُلِّ شَيْءٍ عَلِيمٌ ﴿٩﴾



رُكُوعَاتُهَا ٦

## سُورَةُ الْفُرْقَانِ مَكِّيَّةٌ ٢٥

آيَاتُهَا ٧٨



### AL-FURQĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Blessed is He Who has sent down the Discrimination to His servant, that he may be a Warner to *all* the worlds—

3. He to Whom belongs the kingdom of the heavens and the earth. And He has taken unto Himself no son, and has no partner in the kingdom, and has created everything, and has ordained for it *its* proper measure.

4. Yet they have taken beside Him gods, who create nothing but are themselves created, and who have no power to harm or benefit themselves and they control not death nor life nor resurrection.

5. And those who disbelieve say, 'It is naught but a lie which he has forged, and other people have helped him with it.' Indeed, they have brought forth an injustice and an untruth.

6. And they say, 'These are fables of the ancients; *and* he has got them written down, and they are dictated to him morning and evening.'

7. Say, 'He Who knows *every* secret *that is* in the heavens and the earth has revealed it. Verily, He is Most Forgiving, Merciful.'

8. And they say, 'What is the matter with this Messenger that he eats food, and walks in the streets? Why has not an angel been sent down to him that he might be a warner with him?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ  
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴿٢﴾

يَا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ  
يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي  
الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ  
تَقْدِيرًا ﴿٣﴾

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ  
شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ  
مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿٤﴾  
وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكٌ  
بِإِسْرَائِيلَ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ  
فَقَدْ جَاءُوا ظُلْمًا وَدُورًا ﴿٥﴾

وَقَالُوا آسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ  
تُمْلَأُ عَلَيْهِمْ بِكُفْرَةٍ وَآصِيلًا ﴿٦﴾

قُلْ أَتَرَكُهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ  
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ﴿٧﴾

وَقَالُوا مَا لِيَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ  
وَيَمْشِي فِي الْأَسْوَاقِ وَلَوْ آتَانَا  
مَلَكَ فَكَيْفَ يُكُونُ مَعَهُ نَذِيرًا ﴿٨﴾

9. 'Or a treasure should have been thrown down to him, or he should have had a garden to eat therefrom.' And the wrongdoers say, 'You follow none but a man bewitched.'

10. See how they coin similitudes for thee! Thus they have gone astray and cannot find a way.

R. 2.

11. Blessed is He Who, if He please, will assign thee better than all that—Gardens through which rivers flow—and will *also* assign thee palaces.

12. Nay, they deny the Hour, and for those who deny the Hour We have prepared a blazing fire.

13. When it sees them from a place far off, they will hear its raging and roaring.

14. And when they are thrown into a narrow place thereof, chained together, they will pray there for destruction.

15. 'Pray not today for one destruction, but pray for many destructions.'

16. Say, 'Is that better or the Garden of Eternity, which is promised to the righteous? It will be their reward and resort.'

17. They will have therein whatsoever they desire, abiding *therein for ever*. It is a promise from thy Lord, to be *always* prayed for.

18. And the day when He will assemble them and those whom they worship beside Allāh, He will ask, 'Was it you who led astray these My servants, or did they *themselves* stray away from the path?'

19. They will say, 'Holy art Thou! It was not proper for us to take protectors other than Thee; but Thou didst

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ  
يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن  
تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٩﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٠﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ  
ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَيَجْعَلُ لَكَ قُصُورًا ﴿١١﴾

بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ  
كَذَّبَ بِالسَّاعَةِ سَعِيرًا ﴿١٢﴾

إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا  
تَغَيُّظًا وَزَفِيرًا ﴿١٣﴾

وَإِذَا أُلْقُوا مِنْهَا مَكَنَاةً صَسِقَةً  
مُتَقَرِّبِينَ دَعَوْا هُنَالِكَ ثُبُورًا ﴿١٤﴾

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا  
ثُبُورًا كَثِيرًا ﴿١٥﴾

قُلْ أَدْرِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي  
وُعدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَ  
مُصِيرًا ﴿١٦﴾

لَهُمْ فِيهَا مَا يَشَاءُونَ خُلْدٌ ۖ كَانَ عَلَى  
رَبِّكَ وَعْدًا مَسْعُورًا ﴿١٧﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ  
اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي  
هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٨﴾

قَالُوا سُبْحَنَكَ مَا كَانَ يُفْتِنُنَا لَنَّا أَنْ  
تَنْخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ

bestow on them and their fathers the good things of *this life* until they forgot the admonition and became a ruined people.'

20. Then We shall say to the idolaters: 'Now have they given you the lie regarding what you said, so you cannot avert *the punishment* or get help.' And whosoever among you does wrong, We shall make him taste a grievous punishment.

21. And We never sent any Messengers before thee but surely they ate food and walked in the streets. And We make some of you a trial for others. Will you *then* be steadfast? And thy Lord is All-Seeing.

R. 3.

Part 19 22. And those who look not for a meeting with Us say: 'Why are angels not sent down to us? Or why do we not see our Lord?' Surely they are too proud of themselves and have greatly exceeded the bounds.

23. On the day when they see the angels—there will be no good tidings on that day for the guilty; and they will say: 'Would that there were a great barrier!'

\* 24. And We shall turn to the works they did and We shall scatter it into particles of dust.

25. The inmates of Heaven on that day will be better off as regards *their* abode, and better off in respect of *their* place of repose.

26. And the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in large numbers—

مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ  
وَكَانُوا قَوْمًا بُورًا ﴿١٩﴾

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ ، فَمَا  
تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ، وَمَنْ يَظْلِمِ  
مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿٢٠﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا  
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي  
الْأَسْوَاقِ ، وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً  
لَّيَتَّبِعُوا بَآءَكَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢١﴾

وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا  
لَوْلَا أَنْزِلَ عَلَيْنَا الْمَلَايِكَةُ أَوْ نَرَى  
رَبَّنَا ، لَقَدْ اسْتَكْبَرُوا فِي أَنْفُسِهِمْ  
وَعَتَوْعَتُوْا كَبِيرًا ﴿٢٢﴾

يَوْمَ يَرَوْنَ الْمَلَايِكَةَ لَا بُشْرَى  
يَوْمَئِذٍ لِلْمُجْرِمِينَ وَ يَقُولُونَ  
جِبْرًا مَّخْجُورًا ﴿٢٣﴾

وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ  
فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٤﴾

أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُسْتَقَرًّا  
وَ أَحْسَنُ مَقِيلًا ﴿٢٥﴾

وَيَوْمَ تَشْقُقُ السَّمَاءُ بِالْغَمَامِ وَ  
نُزِّلَ الْمَلَايِكَةُ تَنْزِيلًا ﴿٢٦﴾

\* 24. And We will turn to each of their deeds that they performed and render it into scattered particles of dust.

27. The true kingdom shall that day belong to the Gracious *God*; and it shall be a hard day for the disbelievers.

\*28. *Remember* the day when the wrongdoer will bite his hands; he will say, 'O, would that I had taken the same way with the Messenger!

29. 'Ah, woe is me! Would that I had never taken such a one for a friend!

30. 'He led me astray from the Reminder after it had come to me.' And Satan is man's great deserter.

31. And the Messenger will say, 'O my Lord, my people indeed treated this Qur'ān as a discarded *thing*.'

32. Thus did We make for every Prophet an enemy from among the sinners; and sufficient is thy Lord as a Guide and a Helper.

33. And those who disbelieve say, 'Why was not the Qur'ān revealed to him all at once?' *We have revealed it* thus that We may strengthen thy heart therewith. And We have arranged it in the best form.

34. And they bring thee no similitude but We provide thee with the truth and an excellent explanation.

35. Those who will be gathered on their faces unto Hell—they will be the worst in plight and most astray from the *right* path.

R. 4.

36. We gave Moses the Book, and appointed with him his brother Aaron as *his* assistant.

37. And We said, 'Go both of you to the people who have rejected Our Signs;' then We destroyed them, an utter destruction.

الْمَلِكُ يَوْمَئِذٍ بِالْحَقِّ لِلرَّحْمَنِ ۖ وَ  
كَانَ يَوْمَ مَا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ  
يَلْبِثْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

يُوَيْلَىٰ لِبَيْتِنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٩﴾

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ  
جَاءَنِي ۚ وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ  
خَذُولًا ﴿٣٠﴾

وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي  
اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ  
الْمُجْرِمِينَ ۚ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَ  
نَصِيرًا ﴿٣٢﴾

وَقَالَ الَّذِينَ كَفَرُوا الْوَلَا نُزِّلَ عَلَيْهِ  
الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَلِكَ لِيُثَبِّتَ  
بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٣﴾

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ  
وَأَحْسَنَ تَفْسِيرًا ﴿٣٤﴾

الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ  
جَهَنَّمَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَ  
أَضَلُّ سَبِيلًا ﴿٣٥﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ  
أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٦﴾

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا  
بِآيَاتِنَا ۖ فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٧﴾

\*28. **Beware of** the day when the wrongdoer will gnaw at his hands in utter helplessness; he will say, 'Would, that I had trodden the same path along with the Messenger.'

38. And *as to* the people of Noah when they rejected the Messengers, We drowned them, and We made them a Sign for mankind. And We have prepared a painful punishment for the wrongdoers.

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ  
أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِبَنِي آدَمَ  
وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٨﴾

39. And *We destroyed* ‘Ād and Thamūd, and the People of the Well, and many a generation between them.

وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّيِّ وَقُرُونًا  
بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٩﴾

\*40. And to each one We set forth *clear* similitudes; and each one We completely destroyed.

وَحُلًّا صَرَيفًا لَهُ الْأَمْثَالُ رَوَّحًا  
تَبَيَّنَّا تَغْيِيرًا ﴿٤٠﴾

\*41. And these (Meccans) must have visited the town whereon was rained an evil rain. Have they not then seen it? Nay, they hope not to be raised *after death*.

وَلَقَدْ أَتَوْا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا  
مَطَرًا سَوِئًا أَفَلَمْ يَكُونُوا يَرَوْنها  
بَلْ كَانُوا لَا يَتْرَجُونَ نْشُورًا ﴿٤١﴾

42. And when they see thee, they only make a jest of thee: ‘Is this he whom Allāh has sent *as* a Messenger?

وَإِذَا رَأَوْكَ إِن يَتَخَدُّونَكَ لِأَمْ  
هَزْوَءٍ أَهْذَاءِ الَّذِي بَعَثَ اللَّهُ رَسُولًا ﴿٤٢﴾

43. ‘He indeed had well-nigh led us astray from our gods, had we not steadily adhered to them.’ And they shall know, when they see the punishment, who is most astray from the *right* path.

إِن كَادَ لَيُضِلَّنَا عَنْ إِلَهِنَا لَوْ لَا أَن  
صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ  
حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلَّ  
سَبِيلًا ﴿٤٣﴾

44. Hast thou seen him who takes his own evil desire for his god? Couldst thou then be a guardian over him?

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ  
أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٤﴾

45. Dost thou think that most of them hear or understand? They are only like cattle—nay, they are worst astray from the path.

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ  
يَعْقِلُونَ إِن هُمْ إِلَّا كَالْأَنْعَامِ بَلْ  
هُمْ أَضَلُّ سَبِيلًا ﴿٤٥﴾

R. 5.

46. Hast thou not seen how thy Lord lengthens the shade? And if He had pleased, He could have made it stationary. Then We make the sun a guide thereof.

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ  
وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا  
الشَّمْسُ عَلَيْهِ دَلِيلًا ﴿٤٦﴾

\*40. And to each of them We related the examples of earlier people; and one and all We utterly destroyed.

\*41. And these must have visited the town on which was rained an evil rain.





58. Say, 'I ask of you no recompense for it, save that whoso chooses may take a way unto his Lord.'

59. And trust thou in the Living One, Who dies not, and glorify *Him* with His praise. And sufficient is He as the Knower of the sins of His servants,

60. He Who created the heavens and the earth and all that is between them in six periods, then He settled Himself on the Throne. The

\* Gracious *God*! Ask thou then concerning Him one who knows.

61. And when it is said to them, 'Submit to the Gracious *God*,' they say, 'And who is the Gracious *God*? Shall we submit to whatever thou biddest us?' And it increases their aversion.

R. 6.

\* 62. Blessed is He Who has made mansions in the heaven and has placed therein a Lamp and a Moon giving light.

63. And He it is Who has made the night and the day, each following the other, for him who desires to remember, or desires to be grateful.

64. And the servants of the Gracious *God* are those who walk on the earth in a dignified manner, and when the ignorant address them, they say, 'Peace!'

65. And who spend the night before their Lord, prostrate and standing,

66. And who say, 'Our Lord, avert from us the punishment of Hell; for the punishment thereof is a lasting torment.

67. 'It is indeed evil as a place of rest and as an abode;'

\* 60. **The Most Gracious, enquire from Him as the One well informed.**

\* 62. Blessed is He **Who made constellations in the heavens and has placed therein the sun and moon both luminous.**

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٨﴾  
وَتَوَكَّلْ عَلَىٰ الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ ۚ وَكَفَىٰ بِهِ عَذَابُ عِبَادِهِ خَيْرًا ﴿٥٩﴾

وَالَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ الرَّحْمَنُ فَسَلِّ بِهِ خَيْرًا ﴿٦٠﴾

وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَّا سَجْدُ لِمَا بُدِيَ لَنَا ۖ وَإِنَّا لَمُتَّبِعُونَ ﴿٦١﴾

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ﴿٦٢﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا ﴿٦٣﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٤﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٥﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٦﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٧﴾

68. And those who, when they spend, are neither extravagant nor niggardly but moderate between the two;

69. And those who call not on any other God along with Allāh, nor kill a person that Allāh has forbidden \*except for just cause, nor commit adultery (or fornication), and he who does that shall meet with the punishment of sin.

70. Doubled to him will be the punishment on the Day of Resurrection, and he will abide therein disgraced,

71. Except those who repent, and believe and do good deeds; for as to these, Allāh will change their evil deeds into good deeds; and Allāh is Most Forgiving, Merciful;

72. And those who repent and do good deeds, indeed turn to Allāh with true repentance;

73. And those who bear not false witness, and when they pass by anything vain, they pass on with dignity;

74. And those who, when they are reminded of the Signs of their Lord, fall not deaf and blind thereat;

\* 75. And those who say, 'Our Lord, grant us of our wives and children the delight of *our* eyes, and make us a model for the righteous.

\* 76. It is such as will be rewarded a high place in Paradise because they were steadfast, and they will be received therein with greeting and peace,

\* 69. nor commit **fornication** and he who does that shall meet with the punishment of sin.

\* 75. And those who say, 'Our Lord, grant us of our **spouses** and children the delight of *our* eyes and make *each* of us a leader of the righteous.'

\* 76. It is such as will be rewarded a **lofty station** in Paradise because they were steadfast, and they will be received therein with greeting and peace.

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَ  
لَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٧١﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ  
لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا  
بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَ مَنْ يَفْعَلْ  
ذَلِكَ يَلْقَ أَثَامًا ﴿٧٢﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَمَةِ وَ  
يُخْلَدُ فِيهِ مَهْلًا نًّا ﴿٧٣﴾

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا  
صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ  
حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٤﴾

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى  
اللَّهِ مَتَابًا ﴿٧٥﴾

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ ۚ وَإِذَا مَرُّوا  
بِالْغُرُوحِ مَرُّوا حِجْرًا مَّا ﴿٧٦﴾

وَالَّذِينَ إِذَا دُخِرُوا بِأَيْتِ رَبِّهِمْ لَمْ  
يَخْرُجُوا عَلَيْهَا ضُمًّا وَغَمِيًّا نًّا ﴿٧٧﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ  
أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا  
لِلْمُتَّقِينَ إِمَامًا مَّا ﴿٧٨﴾

أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَ  
يُلْقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٩﴾

77. Abiding therein. Excellent it is as a place of rest and as an abode.

خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا ۝

78. Say to the disbelievers: ‘But for your prayer to Him my Lord would not care for you. You have indeed rejected the truth, and the punishment of your rejection will now cleave to you.’

قُلْ مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ ۚ  
لَآتَاكُمْ عَذَابًا شَدِيدًا ۚ قُلْ لَكُمْ دِينُكُمْ فَاتَّبِعُوهُ ۚ إِنَّكُمْ إِذْ  
تُحْكُمُ الْيَهُودَ وَالنَّصَارَىٰ لَا تُخْلَفُونَ ۚ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ



رُكُوعَاتُهَا ١١

سُورَةُ الشُّعَرَاءِ مَكِّيَّةٌ ٢٦

آيَاتُهَا ٢٨



### AL-SHU'ARĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Tā Sīn Mīm.†

3. These are verses of the clear Book.

4. Haply thou wilt grieve thyself to death because they believe not.

5. If We please, We can send down to them a Sign from the heaven, so that their necks will bow down before it.

6. And there comes not to them a new Reminder from the Gracious God, but they turn away from it.

7. They have, indeed, treated *it* as a lie, but soon there will come to them the tidings of that at which they mocked.

8. Have they not looked at the earth, how many of every noble species have We caused to grow therein?

9. In that there is a Sign indeed; but most of these would not believe.

10. And verily, thy Lord—He is the Mighty, the Merciful.

R. 2.

11. And *remember* when thy Lord called Moses, *saying*, 'Go to the wrongdoing people—

12. 'The people of Pharaoh. Will they not fear *God*?'

13. He said, 'My Lord, I fear that they will treat me as a liar;

14. 'And my breast is straitened and my tongue is not fluent; therefore, send *word* to Aaron.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

طَسْمَ ٢

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٣

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ٤

إِنْ تَشَاءُ نُنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ ٥

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ٦

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَمْسُحُونَ بِأَعْيُنِهِمْ ٧

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ٨

إِنَّ فِي ذَلِكَ لَآيَةً، وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ٩

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ١٠

وَإِذْ نَادَى رَبُّكَ مُوسَى أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ ١١

قَوْمَ فِرْعَوْنَ، أَلَا يَتَّقُونَ ١٢

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ١٣

وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَى هَارُونَ ١٤

† Benignant, All-Hearing, all-Knowing God!

\* 15. 'And they have a charge against me, so I fear that they may kill me.'

16. *God* said, "Not so, go then, both of you, with Our Signs; We are with you *and* We hear.

17. "So go to Pharaoh, and say, 'We are the Messengers of the Lord of the worlds,

18. 'To tell thee to send the children of Israel with us.'"

19. *Pharaoh* said, 'Did we not bring thee up among us as a child? And thou didst stay among us *many* years of thy life.

20. 'And thou didst do thy deed which thou didst, and thou art of the ungrateful.'

21. *Moses* said, 'I did do it then, and I was *one* of the erring.

\* 22. 'So I fled from you when I feared you; then my Lord granted me *right* judgment and made me *one* of the Messengers.

23. 'And this is the favour for which thou tauntest me; that thou hast enslaved the children of Israel.'

24. *Pharaoh* said, 'And what is the Lord of the worlds?'

25. *Moses* said, 'The Lord of the heavens and the earth and of all that is between the two, if you would be convinced.'

26. *Pharaoh* said to those around him, 'Do you not hear?'

27. *Moses* said, 'Your Lord, and the Lord of your fathers of yore.'

28. *Pharaoh* said, 'Most surely this Messenger of yours who has been sent to you is a madman.'

وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٥﴾

قَالَ كَلَّا ۖ فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٦﴾

فَاتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٧﴾

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٨﴾

قَالَ أَلَمْ نُرَبِّكَ فِيْمَنَا وَلِيدًا ۖ وَلِئِثْتَ فِيْمَنَا مِنْ عُمُرِكَ سِنِينَ ﴿١٩﴾

وَفَعَلْتَ فَعَلْتِكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿٢٠﴾

قَالَ فَعَلْتُهُمْ إِيَّاءُ أَنَا مِنَ الضَّالِّينَ ﴿٢١﴾

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢٢﴾

وَبِئْسَ نِعْمَةٌ تَمُّهَا عَلَيَّ أَنْ عَبَّدْتَ بَنِي إِسْرَءِيلَ ﴿٢٣﴾

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٤﴾

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ إِنْ كُنْتُمْ مُوقِنِينَ ﴿٢٥﴾

قَالَ لِمَنْ حَوَاسُكَ ۖ أَلَا تَسْتَمِعُونَ ﴿٢٦﴾

قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٧﴾

قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٨﴾

\* 15. 'And I am wanted by them for some *alleged* offence, so I fear that they may kill me.'

\* 22. 'So I fled from you when I feared you; then my Lord granted me **authority and wisdom** and made me (one) of the Messengers.

29. *Moses* said, 'The Lord of the East and of the West, and of all that is between the two, if you did but understand.'

30. *Pharaoh* said, 'If thou takest a God other than me, I will certainly put thee into prison.'

31. *Moses* said, 'What, even though I bring thee something that is manifest!'

32. *Pharaoh* said, 'Bring it then, if thou speakest the truth.'

33. So he threw down his rod, and behold! it was a serpent plainly visible.

34. And he drew forth his hand, and lo! it was white for the beholders.

### R. 3.

35. *Pharaoh* said to the chiefs around him, 'This is surely a skilful magician.

36. 'He seeks to turn you out of your land by his magic. Now what do you advise?'

37. They said, 'Put him off and his brother *awhile* and send into the cities summoners,

38. 'Who should bring thee every skilful sorcerer.'

39. So the magicians were assembled together at the appointed time on a fixed day.

40. And it was said to the people, 'Will you *also* gather together,

41. 'So that we may follow the magicians if they are the winners?'

42. And, when the magicians came, they said to *Pharaoh*, 'Shall we have a reward if we are the winners?'

قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا  
بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴿٢٩﴾

قَالَ لَئِنْ اتَّخَذْتَ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ  
مِنَ الْمَسْجُورِينَ ﴿٣٠﴾

قَالَ أَوْ لَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٣١﴾

قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٣٢﴾

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿٣٣﴾

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ  
لِلنَّظِيرِينَ ﴿٣٤﴾

قَالَ لِلْمَلَآئِكَةِ إِنَّ هَذَا لَسِحْرٌ  
عَلِيمٌ ﴿٣٥﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ  
بِسِحْرِهِ ۖ فَمَاذَا تَأْمُرُونَ ﴿٣٦﴾

قَالُوا آتِ بِهِ وَآخَاهُ وَابْعَثْ فِي  
الْمَدَائِنِ حَاشِرِينَ ﴿٣٧﴾

يَأْتُونَكَ بِكُلِّ سِحَارٍ عَلِيمٍ ﴿٣٨﴾

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٩﴾

وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٤٠﴾

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ إِنْ كَانُوا هُمْ  
الْغَالِبِينَ ﴿٤١﴾

فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّا  
لَنَا لَا جَرَاءُ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤٢﴾

\*43. He said, 'Yes, and surely then you will be among those who are near *my person*.'

44. Moses said to them, 'Now throw ye what you have to throw.'

45. So they threw down their ropes and their rods, and said, 'By Pharaoh's honour, it is we who will surely win.'

46. Then Moses threw down his rod, and lo! it swallowed up that which they had fabricated.

47. Thereupon the magicians were impelled to fall down prostrate.

48. They said, 'We believe in the Lord of the worlds,

49. 'The Lord of Moses, and of Aaron.'

50. *Pharaoh* said, 'You have believed in him before I gave you leave? He is surely your chief who has taught you magic. But you shall know *the consequences thereof*. I will most surely cut off your hands and your feet on alternate sides, and I will most surely crucify you all.'

51. They said, 'There is no harm; to our lord shall we return.

52. 'We do hope that our Lord will forgive us our sins, since we are the first among the believers.'

R. 4.

53. And We revealed to Moses, *saying*, 'Take away My servants by night, you will surely be pursued.'

54. And Pharaoh sent summoners into the cities, *saying*,

55. 'These are a small party,

56. 'And they have offended us;

قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَمِنَ الْمُقَرَّبِينَ ﴿٣٣﴾

قَالَ لَهُمْ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٣٤﴾

فَالْقُوا جِبَالَهُمْ وَعَصِيُّهُمْ وَكُلُوا بِحُرَّةٍ  
فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٣٥﴾

فَأَلْفَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ  
مَا يَفْكُونَ ﴿٣٦﴾

فَأَلْقَى السَّحَرَةُ سِحْرَ بَيْنَ ﴿٣٧﴾

قَالُوا أَمَّا بِرَبِّ الْعَالَمِينَ ﴿٣٨﴾

رَبِّ مُوسَىٰ وَهَارُونَ ﴿٣٩﴾

قَالَ امْنُتُمْ لَهُ قَبْلَ أَنْ أَذِنَ لَكُمْ  
إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السِّحْرَ  
فَلَسَوْفَ تَعْلَمُونَ هَلْ أَقْطَعَنَّ أَيْدِيَكُمْ  
وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا وَصَلَتَّكُمْ  
أَجْمَعِينَ ﴿٤٠﴾

قَالُوا لَا ضَيْرَ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿٤١﴾

إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَاتِنَا  
كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٤٢﴾

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي  
إِنَّكُمْ مُتَّبَعُونَ ﴿٤٣﴾

فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَشْرَيْنَ ﴿٤٤﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٤٥﴾

وَلَا نَهُم لَنَا لَاعَاءُظُونَ ﴿٤٦﴾

\* 43. He said, 'Yes, and surely then you will be among the favoured ones.'



57. 'And we are a multitude *fully prepared and vigilant*.'  
 58. So We turned them out of gardens, and springs,  
 59. And treasures, and an abode of honour.  
 60. Thus *indeed it was*; and We gave them as heritage to the children of Israel—  
 61. And they pursued and overtook them at sunrise.  
 62. And when the two hosts came in sight of each other the companions of Moses said, 'We are surely overtaken.'  
 63. 'Nay, *speak not thus!*' said he, 'My Lord is with me. He will direct me aright.'  
 64. Then We revealed to Moses, *saying*, 'Strike the sea with thy rod.' Thereupon it parted, and every part *looked* like a huge mountain.  
 \* 65. And We made others approach that place.  
 66. And We saved Moses and those who were with him.  
 67. Then We drowned the others.  
 68. In this, verily, there is a Sign; but most of these would not believe.  
 69. And surely thy Lord—He is the Mighty, the Merciful.  
 R. 5.  
 70. And recite unto them the story of Abraham.  
 71. When he said to his father and his people, 'What do you worship?'  
 72. They said, 'We worship idols, and we continue to be devoted to them.'  
 \* 65. And We **let** others approach that place.

وَأَتَا الْجَمِيعَ خِزْرُونَ ﴿٥٧﴾

فَاَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾

وَكَنُوزٍ وَمَقَارٍ كَرِيمٍ ﴿٥٩﴾

كَذَلِكَ ءَوَاوَرَتْنَاهَا بَنِي إِسْرَءِيلَ ﴿٦٠﴾

فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦١﴾

فَلَمَّا تَرَاءَ الْجَمْعَانِ قَالَ أَصْحَابُ

مُوسَى إِنَّا لَمُدْرَكُونَ ﴿٦٢﴾

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٣﴾

فَاَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ

بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ

فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٤﴾

وَأَرْكَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٥﴾

وَأَنْجَيْنَا مُوسَى وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٦﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٧﴾

إِنَّ فِي ذَلِكَ لَآيَةً ءَ وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿٦٨﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٩﴾

وَإِذْ نَادَىٰ عَلَيْهِمْ نَبَأُ إِبْرَاهِيمَ ﴿٧٠﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧١﴾

قَالُوا نَعْبُدُ آبَاءَنَا مَا فَنَظَلُّ لَهَا عَافِيَةً ﴿٧٢﴾

\* 73. He said, 'Can they listen to you when you call *on them*?' قَالَ هَلْ يَسْمَعُونَكَ إِذْ تَدْعُوْنَ ۚ

74. 'Or do you good or harm *you*?' أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّوْنَ ۚ

75. They said, 'Nay, but we found our fathers doing likewise.' قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذٰلِكَ يَفْعَلُوْنَ ۚ

76. He said, 'What think ye of that which you have been worshipping—' قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ۚ

77. 'You and your fathers before *you*.' أَنْتُمْ وَآبَاؤُكُمْ الْأَقْدَمُونَ ۚ

78. 'They are *all* enemies to me, except the Lord of the worlds;

79. 'Who has created me, and it is He Who guides me; فَأَنّٰهُمْ عَدُوٌّ لِّيَ إِلَّا رَبَّ الْعٰلَمِينَ ۚ

\* 80. 'And Who gives me food and gives me drink; الَّذِي خَلَقَنِيْ فَهُوَ يَهْدِينِ ۚ

81. 'And when I am ill, it is He Who restores me to health; وَالَّذِي هُوَ يُطْعِمُنِيْ وَيَسْقِينِ ۚ

82. 'And Who will cause me to die, and then bring me to life *again*; وَلَا ذَا مَرَضْتُ فَهُوَ يَشفِينِ ۚ

83. 'And Who, I hope, will forgive me my faults on the Day of Judgment. وَالَّذِي أَمْطَمَ أَنْ يُخَفِّرَنِيْ خَطِيئَتِيْ يَوْمَ الدِّينِ ۚ

84. 'My Lord, bestow wisdom on me and join me with the righteous; رَبِّ هَبْ لِيْ حُكْمًا وَارْحَمْنِيْ بِالصَّٰلِحِيْنَ ۚ

85. 'And give me a true reputation among posterity; وَاجْعَلْ لِّيْ رِسَالَتِيْ فِي الْآخِرِينَ ۚ

86. 'And make me *one* of the inheritors of the Garden of Bliss; وَاجْعَلْنِيْ مِنْ ذُرِّيَةِ الْجَنَّةِ النَّٰعِمِينَ ۚ

87. 'And forgive my father; for he is *one* of the erring; وَاعْفُ رِثِيْ رِثِيْ رِثِيْ ۚ كَانَ مِنَ الضَّٰلِّينَ ۚ

88. 'And disgrace me not on the day when they will be raised up, وَلَا تُخْزِنِيْ يَوْمَ يُنْعَثُونَ ۚ

89. 'The day when wealth and sons shall not avail; يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ

\* 90. 'But he *alone* will be saved who brings to Allāh a sound heart;' إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيْمٍ ۚ

\* 73. He said, 'Can they listen to you when you call them?'

\* 80. 'And Who **feeds** me and **provides me with** drink;

\* 90. 'But he *alone* will be saved who comes to Allāh with a submissive heart.'

91. And Heaven shall be brought near to the righteous.

\* 92. And Hell shall be opened to those who have gone astray.

93. And it will be said to them, 'Where is that which you worshipped

94. 'Beside Allāh? Can they help you or get help *for themselves*?'

95. Then will they be thrown headlong therein, they and those who have gone astray,

96. And the hosts of Iblīs, all together.

97. They will say, whilst they dispute between themselves therein:

98. 'By Allāh, we were in manifest error,

99. 'When we held you as equal with the Lord of the worlds;

100. 'And none led us astray but the guilty ones.

101. 'And now we have no intercessors,

102. 'Nor any loving friend.

103. 'Would that there were for us a return *to the world*, that we might be among the believers!'

104. In this, verily, there is a Sign, but most of these would not believe.

105. And verily thy Lord—He is the Mighty, the Merciful.

R. 6.

106. The people of Noah treated the Messengers as liars,

107. When their brother Noah said to them, 'Will you not be righteous?

108. 'Surely, I am unto you a Messenger, faithful *to my* trust.

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩١﴾

وَبُرِّرَّتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩٢﴾

وَقِيلَ لَهُمْ أَيْنَمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٣﴾

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُوكُمْ أَوْ يَنْتَصِرُونَ ﴿٩٤﴾

فَكَبِكُوا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٥﴾

وَجُنُودُ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾

قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ ﴿٩٧﴾

تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ ﴿٩٨﴾

إِذْ نُسَوِّيكُمْ بِرَبِّ الْعَالَمِينَ ﴿٩٩﴾

وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿١٠٠﴾

فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠١﴾

وَلَا صَدِيقٍ حَقِيمٍ ﴿١٠٢﴾

فَلَوْ أَنَّ لَنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٣﴾

إِنَّ فِي ذَلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٠٤﴾

وَرَبُّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٥﴾

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٦﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٨﴾

\* 92. And Hell shall be **brought into full view** of those gone astray.

ء ا i u | th ث | h ح | kh خ | dh ذ | s ص | 427 د | ض | ط | ظ | ع | gh غ | q ق | ' ٴ

(See details of transliteration on page 'm').

109. 'So fear Allāh, and obey me.

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۞

110. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ۞

111. 'So fear Allāh, and obey me.'

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۞

112. They said, 'Shall we believe thee, when it is the meanest that follow thee?'

قَالُوا أَنْتُمْ مِنْ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ۞

113. He said, 'And what knowledge have I as to what they have been doing?'

قَالَ وَمَا عَلِمِيں بِمَا كَانُوا يَعْمَلُونَ ۞

114. 'Their account is only with my Lord, if you only knew!

إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي لَوْ تَشْعُرُونَ ۞

115. 'And I am not going to drive away the believers.

وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ۞

116. 'I am only a plain Warner.'

إِنْ أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۞

117. They said, 'If thou desist not, O Noah, thou shalt surely be one of those who are stoned.'

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَنَكُونَنَّ مِنَ الْمَرْجُومِينَ ۞

118. He said, 'My Lord, my people have treated me as a liar.

قَالَ رَبِّ إِنَّ قَوْمِي كَذَّبُونِ ۞

119. 'Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'

فَاثْنَمْ بَيْنِي وَبَيْنَهُمْ فَثَحَّاءَ وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ۞

120. So We saved him, and those who were with him in the fully laden Ark.

فَانجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ۞

121. Then We drowned thereafter those who remained behind.

ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ۞

122. In this, verily, there is a Sign, but most of them would not believe.

إِنَّ فِي ذَٰلِكَ لَآيَةً ۚ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۞

123. And verily thy Lord—He is the Mighty, the Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۞

R. 7.

124. The tribe of 'Ād rejected the Messengers,

كَذَّبَتْ عَادٌ الْإِمْرَاسِلِينَ ۞

125. When their brother Hūd said to them, 'Will you not be righteous?'

إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ۞

\* 126. 'Surely, I am unto you a Messenger, faithful to *my* trust.

127. 'So fear Allāh, and obey me.

128. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

129. 'Do you build monuments on every high place seeking vain glory,

\* 130. 'And do you erect palaces as though you will live forever?

131. 'And when you lay hands *upon any one*, you lay hands as tyrants.

132. 'So fear Allāh, and obey me.

133. 'And fear Him Who has helped you with all that you know.

134. 'He has helped you with cattle, and sons,

135. 'And gardens, and springs.

\* 136. 'Indeed, I fear for you the punishment of an awful day.'

137. They said, 'It is the same to us whether thou admonish *us* or whether thou be not of those who admonish.'

138. 'This is nothing but a habit of the ancients,

139. 'And we shall not be punished.'

140. So they rejected him, and We destroyed them. In that indeed there is a Sign, but most of these would not believe.

141. And verily thy Lord—He is the Mighty, the Merciful.

R. 8.

142. *The tribe of* Thamūd rejected the Messengers,

143. When their brother Šāliḥ said to them, 'Will you not be righteous?

لَارِيَّ لَكُمْ رَسُولٌ أَمِينٌ ﴿٣٦﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿٣٧﴾

اتَّبِعُونِ يَكُفِّرْ بَعْدَ إِيمَانِكُمْ تَعْبَثُونَ ﴿٣٨﴾

وَتَتَّخِذُونَ مَصَارِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿٣٩﴾

وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿٤٠﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿٤١﴾

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿٤٢﴾

وَجَنَّاتٍ وَعُيُونٍ ﴿٤٣﴾

لَارِيَّ أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٤٤﴾

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿٤٥﴾

إِنْ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿٤٦﴾

وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٤٧﴾

فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٤٨﴾

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٩﴾

كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿٥٠﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ ضَلِحٌ أَلَا تَتَّقُونَ ﴿٥١﴾

\* 126. 'Surely, I am to you a Messenger, **entirely trustworthy**.

\* 130. 'And you **build fortresses and develop industry** so that you may last forever.'

\* 136. 'Indeed, I fear for you the punishment of an **enormous** day.'

\* 144. 'Surely, I am unto you a Messenger, faithful to *my* trust.

145. 'So fear Allāh, and obey me.

146. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

147. 'Will you be left secure amid the things *that you have* here,

148. 'Amid gardens and springs,

\* 149. 'And cornfields, and date-palms with *heavy* spathes near breaking?

150. 'And you hew out houses in the mountains with great skill.

151. 'So fear Allāh, and obey me.

152. 'And obey not the bidding of those who exceed the bounds,

153. 'Who create disorder in the earth, and reform *it* not.'

154. They said, 'Thou art but *one* of the bewitched;

155. 'Thou art only a man like ourselves. So bring a Sign, if thou art *one* of the truthful.'

156. He said, 'Here is a she-camel: she has *her* turn of drinking, and you have *your* turn of drinking on an appointed day.

\* 157. 'And touch her not with evil lest there overtake you the punishment of an awful day.'

158. But they hamstrung her; and then they became regretful.

159. So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.

160. And surely thy Lord—He is the Mighty, the Merciful.

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٤٤﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ

أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

أَتُتْرَكُونَ فِي مَا هُمْنَا أَمْنِينَ ﴿١٤٦﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾

وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا

فَرِهِينَ ﴿١٤٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمْرًا

وَلَا تُطِيعُوا أَمْرَ الْمُشْرِفِينَ ﴿١٥٠﴾

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا

يُصْلِحُونَ ﴿١٥١﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٢﴾

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا ۚ فَأْتِ بَآيَةٍ

إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٣﴾

قَالَ هَذِهِ نَاقَةٌ لَهَا شَرْبٌ وَلكُمْ

شَرْبٌ يَوْمَ مَعْلُومٍ ﴿١٥٤﴾

وَلَا تَمَسُّوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ

يَوْمٍ عَظِيمٍ ﴿١٥٥﴾

فَعَقَرُوهَا فَاصْبَحُوا نَادِمِينَ ﴿١٥٦﴾

فَأَخَذَهُمُ الْعَذَابُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً ۚ

وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٧﴾

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٨﴾

\* 144. 'Surely, I am to you a Messenger, **entirely** trustworthy.

\* 149. 'And **fields of grain** and date-palms **their** spathes heavy to the point of breaking?

\* 157. 'And touch her not with evil lest there overtake you the punishment of an **enormous** day.'

ء ا a i u | th ت | ه | ح | kh خ | dh ذ | ص | د 430 ض | ط | ظ | ع | gh غ | q ق | ' ء

R. 9.

161. The people of Lot rejected the Messengers,

162. When their brother Lot said to them, 'Will you not become righteous?

\* 163. 'Surely, I am unto you a Messenger, faithful to *my* trust.

164. 'So fear Allāh, and obey me.

165. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.

166. 'Do you, of all peoples, approach males,

167. 'And leave your wives whom your Lord has created for you? Nay, you are a people who transgress.'

168. They said, 'If thou desist not, O Lot, thou wilt surely be *one* of the banished ones.'

\* 169. He said, 'Certainly I hate your practice.

170. 'My Lord, save me and my family from what they do.'

171. So We saved him and his family, all *of them*,

172. Save an old woman among those who stayed behind.

173. Then We destroyed the others.

\* 174. And We rained upon them a rain; and evil was the rain for those who were warned.

175. In that verily there is a Sign, but most of these would not believe.

176. And surely thy Lord—He is the Mighty, the Merciful.

كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦١﴾

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦٢﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٣﴾

فَاتَّقُوا اللَّهَ وَاطِيعُونَ ﴿١٦٤﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ

إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٥﴾

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٦﴾

وَتَذَرُونَ مَا خَلَقَ لَكُمْ رُبُّكُمْ مِنْ

أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٧﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ

الْمُخْرَجِينَ ﴿١٦٨﴾

قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٩﴾

رَبِّ نَجِّني وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٧٠﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧١﴾

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧٢﴾

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٣﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ

الْمُنْذَرِينَ ﴿١٧٤﴾

إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ

مُؤْمِنِينَ ﴿١٧٥﴾

وَلَا رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٦﴾

\* 163. 'Surely, I am to you a Messenger, **entirely trustworthy**.

\* 169. He said, 'I **abhor** your *evil* practice.'

\* 174. And We rained upon them a rain; and evil is the rain **which descends on** those who **are** warned.

R. 10.

177. The People of the Wood rejected the Messengers,  
 178. When Shu'aib said to them,  
 'Will you not be righteous?  
 \* 179. 'Surely, I am unto you a Messenger, faithful to *my* trust.  
 180. 'So fear Allāh, and obey me,  
 181. 'And I ask of you no reward for it. My reward is only with the Lord of the worlds.  
 182. 'Give full measure, and be not of those who give less,  
 \* 183. 'And weigh with a true balance,  
 \* 184. 'And diminish not unto people their things, nor act corruptly in the earth, making mischief.  
 \* 185. 'And fear Him Who created you and the earlier peoples.'  
 186. They said, 'Thou art but *one* of the bewitched.  
 187. 'And thou art only a man like ourselves, and we believe thee to be *one* of the liars.  
 188. 'So cause fragments of the sky to fall on us, if thou art *one* of the truthful.'  
 189. He said, 'My Lord knows best what you do.'  
 190. So they declared him to be a liar. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day.  
 191. In that verily there is a Sign, but most of these would not believe.

كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ ﴿١٧٧﴾  
 إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٨﴾  
 إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٩﴾  
 فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٨٠﴾  
 وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨١﴾  
 أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨٢﴾  
 وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ﴿١٨٣﴾  
 وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٤﴾  
 وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْحِجَلَ الْأَوَّلِينَ ﴿١٨٥﴾  
 قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٦﴾  
 وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٧﴾  
 فَأَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٨﴾  
 قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٨٩﴾  
 فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٩٠﴾  
 إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩١﴾

- \* 179. 'Surely, I am **to** you a Messenger, **entirely** trustworthy.  
 \* 183. 'And weigh with **an even** balance,  
 \* 184. 'And **do not pay people less than the true value of things**, nor act corruptly in the earth, making mischief.  
 \* 185. 'And fear Him Who created you and the **creatures of earlier make**.'



192. And surely thy Lord—He is the Mighty, the Merciful.

R. 11.

193. And verily this is a revelation from the Lord of the worlds.

194. The Spirit, Faithful to the Trust, has descended with it.

195. On thy heart, that thou mayest be of the Warners,

196. In plain and clear Arabic tongue.

197. And it is surely *mentioned* in the Scriptures of the former peoples.

198. And is it not a Sign to them that the learned among the children of Israel know it?

\* 199. And if We had sent it down to one of the non-Arabs,

\* 200. And he had read it to them, *even then* they would never have believed in it.

201. Thus have We caused it (disbelief) to enter into the hearts of the sinful.

202. They will not believe in it until they see the grievous punishment.

203. But it will come upon them suddenly, while they know not,

204. And they will say, 'Shall we be given any respite?'

205. What! do they seek to hasten Our punishment?

206. What thinkest thou? If We let them enjoy *the good things of this world* for years;

207. Then there comes to them that with which they are threatened.

208. Of no avail shall be to them that which they were allowed to enjoy.

209. And never did We destroy any township but it had Warners.

وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩٢﴾

وَلَا إِلَهَ إِلَّا أَنزَلَ إِلَهُكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا فِي الْكِتَابِ الْمُبِينِ ﴿١٩٣﴾

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٥﴾

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٦﴾

وَلَا إِلَهَ إِلَّا فِي ذُرِّي الْأَوَّلِينَ ﴿١٩٧﴾

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَكَلِّمَهُ الْعُلَمَاءُ بِبَنِي إِسْرَءِيلَ ﴿١٩٨﴾

وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٩﴾

فَفَرَّاهُ عَلَيْهِمْ مَكًا نُؤَايِهِ مُؤْمِنِينَ ﴿٢٠٠﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠١﴾

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠٢﴾

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٣﴾

فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٤﴾

أَفِعَذَابِنَا يَسْتَعْجِلُونَ ﴿٢٠٥﴾

أَفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ﴿٢٠٦﴾

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ ﴿٢٠٧﴾

مَا أَغْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ ﴿٢٠٨﴾

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٩﴾

\* 199. And **had We revealed it to a non-Arab.**

\* 200. And had he read it **out** to them, they would never have believed in it.

210. *This is* an admonition; and We are not unjust.

211. And the evil ones have not brought it down.

\* 212. They are not fit for it, nor have they the power *to do so*.

213. Surely they are debarred from hearing.

214. Call not, therefore, on any other God beside Allāh, lest thou become one of those who are punished.

215. And warn thy nearest kinsmen,

216. And lower thy wing *of mercy* to the believers who follow thee.

217. Then if they disobey thee, say, 'I repudiate all connection with what you do.'

218. And put thy trust in the Mighty, the Merciful,

219. Who sees thee when thou standest up *in Prayer*.

220. And *Who sees* thy movements among those who prostrate themselves *before God*.

221. He is indeed the All-Hearing, the All-Knowing.

222. Shall I inform you on whom the evil ones descend?

223. They descend on every great liar *and* sinner,

224. Repeating what they hear, and most of them are liars.

225. And *as for* the poets—it is the erring ones who follow them.

226. Dost thou not see how they wander distracted in every valley,

227. And that they say what they practise not?—

\* 212. They are **neither worthy of it, nor capable of doing so**.

ذِكْرِي شَوْ مَا كُنَّا ظَالِمِينَ ﴿٣٠﴾

وَمَا تَنْزَلَتْ بِهِ الشَّيَاطِينُ ﴿٣١﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٣٢﴾

إِنَّهُمْ عَنِ السَّمْعِ لَمَخْزُؤُونَ ﴿٣٣﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٣٤﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٣٥﴾

وَاخْفُضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ﴿٣٧﴾

وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ﴿٣٨﴾

الَّذِي يَرَىكَ حِينَ تَقُومُ ﴿٣٩﴾

وَتَقْلُبَكَ فِي السَّجْدِينَ ﴿٤٠﴾

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤١﴾

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَنْ تَنْزَلُ الشَّيَاطِينُ ﴿٤٢﴾

تَنْزَلُ عَلَىٰ كُلِّ آفَاقٍ ثَنِيمٍ ﴿٤٣﴾

يُلْقُونَ السَّمْعَ وَأَكْثُرُهُمْ كُذِبُونَ ﴿٤٤﴾

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٤٥﴾

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٤٦﴾

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٤٧﴾

228. Save those who believe and do good works, and remember Allāh much, and retaliate *only* after they are wronged. And the wrongdoers will soon know to what place of return they shall return.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ  
ذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ  
مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ  
مَنْقَلَبٍ يَنْقَلِبُونَ ﴿١٢٨﴾



رُكُوعَاتُهَا ٧

سُورَةُ النَّامِلِ مَكَّةَ ٢٧

آيَاتُهَا ٩٤



## AL-NAML

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Tā Sīn.† These are verses of the Qur'ān, and of an illuminating Book,

3. A guidance and good tidings to those who would believe,

4. Who observe Prayer and pay the Zakāt, and have firm faith in the Hereafter.

5. As to those who believe not in the Hereafter, We have made their deeds *appear* beautiful to them, so they are wandering blindly.

6. It is they who shall have a grievous torment, and they alone it is who shall be the greatest losers in the Hereafter.

7. Verily, thou hast been given the Qur'ān from the presence of One Wise, All-Knowing.

8. Remember when Moses said to his family, 'I perceive a fire. I will bring you from there some information, or I will bring you a flame, a burning brand, that you may warm yourselves.'

9. So when he came to it, he was called *by a voice*: 'Blessed is he who is in the fire and *also* those around it; and glorified be Allāh, the Lord of the worlds.

10. 'O Moses verily I am Allāh, the Mighty, the Wise.

11. 'And throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back. 'O Moses, fear not. Verily I am *with*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ۝

هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ۝

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ زَيَّنَّا لَهُمْ أَعْمَالَهُمْ فَهُمْ يَعْمَهُونَ ۝

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْآخَسِرُونَ ۝

وَإِنَّكَ لَنُتَقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ۝

إِذْ قَالَ مُوسَى لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا وَاذْكُرُوا لَكُمْ مِنْهَا بِخَبَرٍ أَوْ تَوَقُّفٍ بِشَهَادٍ قَبْسٍ لَعَلَّكُمْ تَصْطَلُونَ ۝

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝

يُمُوسَى إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝

وَأَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَ لَمْ يُعَقِّبْ ۝ يُمُوسَى لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَيَّ

† Benignant, All-Hearing God!

thee; the Messengers need have no fear in My presence.

12. 'As to those who do wrong and then substitute good for evil; *to them*, I am indeed Most Forgiving, Merciful.

\* 13. 'And put thy hand into thy bosom; it will come forth white without any disease. *This is* among the nine Signs unto Pharaoh and his people; for they are a rebellious people.'

14. But when Our sight giving Signs came to them, they said, 'This is plain magic.'

15. And they rejected them wrongfully and arrogantly, while their souls were convinced of them. See then, how *evil* was the end of those who acted corruptly!

R. 2.

16. And We gave knowledge to David and Solomon, and they said, 'All praise belongs to Allāh, Who has exalted us above many of His believing servants.'

17. And Solomon was heir to David. And he said, 'O ye people, we have been taught the language of birds; and we have had everything bestowed upon us. This indeed is *God's* manifest grace.'

18. And there were gathered together unto Solomon his hosts of Jinn and men and birds, and they were formed into *separate* divisions,

\* 19. Until when they came to the Valley of Al-Naml, one woman *of the tribe* of the Naml said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you,

\* 13. 'And **insert your hand into your bosom under your garment**, it will come forth white, **without blemish**.

\* 19. Until when they came to the Valley of Al-Naml, a Namlite woman said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

الْمُرْسَلُونَ ۝

لَا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ  
فَلَا يَنْفَعُ عَفْوَكَ رَحِيمٌ ۝

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ  
بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۚ فِي تِسْعِ آيَاتٍ  
إِلَىٰ فِرْعَوْنَ وَتَوَّاهٍ ۚ إِنَّهُمْ كَانُوا قَوْمًا  
فَاسِقِينَ ۝

فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً قَالُوا  
هَذَا سِحْرٌ مُبِينٌ ۝

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ  
ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الْمُفْسِدِينَ ۝

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَرَأَى  
الْحَمْدُ لِلَّهِ الَّذِي فَضَّلْنَا عَلَىٰ كَثِيرٍ  
مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ۝

وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَا أَيُّهَا  
النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا  
مِنْ كُلِّ شَيْءٍ ۚ إِنَّ هَذَا لَهُوَ الْفَضْلُ  
الْمُبِينُ ۝

وَحُشِرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَ  
الْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ۝

حَتَّىٰ إِذَا اتَّوَا عَلَىٰ وَادِ النَّمْلِ ۖ قَالَتْ  
نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ ۚ  
لَا يَحِطُّ بِكُمْ سُلَيْمَانُ وَجُنُودُهُ ۖ وَهُمْ

while they know not.’

\* 20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, grant me *the will and power* to be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and to do *such* good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.’

\* 21. And he reviewed the birds, and said, ‘How is it that I do not see Hudhud? Is he among the absentees?’

\* 22. ‘I will surely punish him with a severe punishment or I will slay him, unless he bring me a clear reason *for his absence*.’

23. And he did not tarry long *before Hudhud came* and said, ‘I have encompassed that which thou hast not encompassed; and I have come to thee from Saba’ with sure tidings.

24. ‘I found a woman ruling over them, and she has been given everything, and she has a mighty throne.

25. ‘I found her and her people worshipping the sun instead of Allāh; and Satan has made their works *look* beautiful to them, and has thus hindered them from the *right* way, so that they follow not guidance;

26. ‘*And Satan has bidden them* not to worship Allāh, Who brings to light that which is hidden in the heavens and the earth, and Who knows what you conceal and what you make known.

\* 20. Thereupon he smiled, laughing at her words, and said, ‘My Lord, **enable me to be grateful for Your** favour which **You have** bestowed upon me and upon my parents, and to do *such* good works as would please **You**, and admit me, by **Your** mercy, among **Your** righteous servants.’

\* 21. And he **examined** the birds, and said, ‘How is it that I do not see Hudhud?’

\* 22. ‘I will **subject him to** severe punishment or I will slay him, unless he brings me a clear reason *for his absence*.’

لَا يَشْعُرُونَ ﴿١٩﴾

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ  
أَفْرِغْ عَلَيَّ وَأَعْلَىٰ وَالِدَيَّ وَأَن أَعْمَلَ صَالِحًا  
تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ  
الصَّالِحِينَ ﴿٢٠﴾

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى  
الْهُدْهُدَ ۚ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢١﴾

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ  
أَوْ لَأَأْتِيَنَّيَ رِيسْلُنٌ مِّنْهُنَّ ﴿٢٢﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا  
لَمْ تُحِط بِهِمْ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَإٍ  
 يَقِينٍ ﴿٢٣﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ  
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٤﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ  
وَمِن دُونِ اللَّهِ وَزَيْنُ لَهُمُ الشَّيْطَانُ  
أَعْمَالًا لَهُمْ فَصَدَّهُم عَنِ السَّبِيلِ فَهُمْ لَا  
يَهْتَدُونَ ﴿٢٥﴾

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي  
السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَ  
مَا تُعْلِنُونَ ﴿٢٦﴾

27. 'Allāh! there is no God but He,  
the Lord of the Mighty Throne.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

28. *Solomon* said, ‘We shall see whether thou hast spoken the truth or whether thou art one of those who lie.

قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ  
الْكَاذِبِينَ ﴿٢٨﴾

29. 'Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what *answer* they return.'

اِذْهَبْ بِكِتَابِي هَذَا فَاَلْقِهٖ اِلَيْهِمْ ثُمَّ  
تَوَلَّ عَنْهُمْ فَاَنْظُرْ مَاذَا يَرْجِعُونَ ﴿٨﴾

30. *The Queen* said, “Ye chiefs, there has been delivered to me a noble letter.

قَالَتْ يَا أَيُّهَا الْمَلَأَىٰ الْأُفُفِ إِلَىٰ  
كِتَابٍ كَرِيمٍ ﴿٣٠﴾

31. "It is from Solomon, and it is: 'In the name of Allāh, the Gracious, the Merciful;

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ  
الرَّحْمَنِ الرَّحِيمِ ﴿٣٨﴾

32. 'Behave not proudly towards me, but come to me in submission.' ”

عَلَّا تَعْلُوا عَلَيَّ وَأْتُونِي مُسْلِمِينَ ﴿٣١﴾

**R. 3.**

33. She said, 'Ye chiefs, advise me in the matter that is before me. I never decide any matter until you are present with me *and give me your advice.*'

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَفْئُوْنِي فِيْ أَمْرِيْ ۚ  
مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى تَشْهَدُوْا ۖ

\*34. They replied, 'We possess power and we possess great prowess in war, but it is for thee to command; therefore consider thou what thou wilt command.'

قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَ أَوْلُوا بِآسِ  
شَدِيدٍ ۖ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي  
مَاذَا تَأْمُرِينَ ﴿٣٣﴾

35. She said, 'Surely, kings, when they enter a country, despoil it, and turn the highest of its people into the lowest. And thus will they do.'

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً  
أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ أَهْلِهَا  
أَذِلَّةً ۚ وَكَذَلِكَ يَفْعَلُونَ ﴿٣٥﴾

36. 'But I am going to send them a present and wait to see what *answer* the envoys bring back.'

وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ  
فَنُظِرَةٌ لَهُمْ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٦﴾

37. So when *the Queen's ambassador* came to Solomon, he said, 'Do you mean to help me with *your* wealth? But that which Allāh has given me is better than that which He has given you. Nay, but you rejoice in your gift.

فَلَمَّا جَاءَ سُؤْلُهُمْ قَالُوا أُنْمِدْ وَنَحْنُ بِمَالِكٍ  
فَمَا آتَيْنَاكَ اللَّهُ خَيْرٌ مِمَّا آتَاكَمْ ۚ بَلْ  
أَنْتُمْ بِهَدْيِكُمْ تَفْرَحُونَ ﴿٣٤﴾

\* 34. They replied, ‘We possess power and **we are fierce fighters**, but it is for **you** to command; therefore consider **you** what **you will** command.’

38. 'Go back to them, for we shall surely come to them with hosts against which they will have no power, and we shall drive them out from there disgraced, and they will be humbled.'

\* 39. He said, 'O nobles, which of you will bring me a throne for her before they come to me, submitting?'

40. Said a stalwart from among the Jinn: 'I will bring it to thee before thou rise from thy camp; and indeed I possess power therefore *and I am* trustworthy.'

\* 41. Said one who had knowledge of the Book, 'I will bring it to thee before thy noble *messengers* return to thee.' And when he saw it set before him, he said, 'This is by the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his *own* soul; but whosoever is ungrateful, truly my Lord is Self-Sufficient, Generous.'

\* 39. He said, 'O nobles, which of you will bring me **her throne** before they come to me **offering submission**?'

**Note:** From the following verses, it becomes clear that Solomon does not refer to her throne itself. He either means a throne very similar to hers should be manufactured or that a very faithful replica of her throne should be brought to him. Before her intended visit to the court of Solomon, she is given the surprise of finding a throne very similar to her own but in the possession of Solomon. From the verses which follow, the scenario that emerges clearly indicates that each of the nobles of his court wanted the task to be assigned to him, each boasting to perform the task quicker and better than his rivals. Ultimately, when the replica was first presented to him, he praised God for it and issued instructions to modify it further so that it might resemble the Queen of Saba's throne ever more closely and so deflate her pride in possessing a unique throne. The expression *nakkirū lahā 'arshahā* (تَجَرَّوْا لَهَا عَرْشَهَا) clearly supports this meaning and implies that if she saw a throne very similar to her own, she would naturally infer that her own throne was not as unique and special as she thought it was. So the meaning of *nakkirū* (تَجَرَّوْا) in this context would make her throne seem common-looking. When she actually saw the throne built by Solomon's craftsmen, her response was not that of a Queen who only recently had her own throne stolen, nor that of a Queen who could not recognise her own throne because the craftsmen had worked on it to render it unrecognisable. Her response is simply that of a person who finds an article similar to her own. This clearly proves that the scenario we have visualised is more realistic.

\* 41. Said one who had knowledge of the Book, 'I will bring it to **you** quicker than the **blinking of your eye**.'

لَا رَجْعَ لَإِيَّهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ  
لَّا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا  
أَذِلَّةً وَهُمْ صَاغِرُونَ ﴿٣٨﴾

قَالَ يَا أَيُّهَا الْمَلَأُ أَيُّكُمْ يَأْتِينِي  
بِعَرْشِهَا قَبْلَ أَنْ يَأْتُونِي مُسْلِمِينَ ﴿٣٩﴾  
قَالَ عَفَرْتُ مِمَّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ  
أَنْ تَقُومَ مِنْ مَقَامِكَ ۚ وَلَا بِي عَلَيْهِ  
لَقَوِيَّ أَمِينٌ ﴿٤٠﴾

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ  
أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ  
طَرْفُكَ ۚ فَلَمَّا رَأَاهُ مُسْتَقَرًّا عِنْدَهُ  
قَالَ هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي  
ءَأَشْكُرُ أَمْ أَكْفُرُ ۚ وَمَنْ شَكَرَ فَإِنَّمَا  
يُشْكُرُ لِنَفْسِهِ ۚ وَمَنْ كَفَرَ فَإِنَّ رُبِّي  
غَنِيٌّ كَرِيمٌ ﴿٤١﴾



\*42. He said, 'Make her throne unrecognizable to her, and let us see whether she follows the right way or whether she is *one* of those who follow not the right way.'

43. And when she came, it was said, 'Is thy throne like this?' She replied, 'It is as though it were the same. And we had been given knowledge before this, and we have already submitted.'

44. And that which she used to worship beside Allāh had stopped her *from believing*; for she came of a disbelieving people.

\*45. It was said to her, 'Enter the palace.' And when she saw it, she thought it to be a great expanse of water, and she uncovered her shanks. *Solomon* said, 'It is a palace paved smooth with slabs of glass.' She said, 'My Lord, I indeed wronged my soul; and I submit myself with Solomon to Allāh, the Lord of the worlds.'

R. 4.

46. And We sent to Thamūd their brother Šāliḥ, *who said*, 'Worship Allāh.' But behold, they became two parties contending with each other.

47. He said, 'O my people, why do you wish to hasten on the evil rather than the good? Wherefore do you not ask forgiveness of Allāh that you may be shown mercy?'

\*48. They said, 'We auger evil from thee and from those that are with thee.' He said, '*The cause of* your evil fortune is with Allāh. Nay, but you are a people who are on trial.'

\*42. Make her Throne **appear commonplace to her**,

\*45. **Note:** Clear, high-quality glass, deftly laid, can create the impression of water and that is what actually happened. The message delivered to the Queen, who was exceptionally intelligent, was that sometimes things are very different from the impressions they create, and the qualities they reflect, do not belong to them. Similarly, the impression of glory and power created by the sun, does not belong to it but belongs only to the Creator.

\*48. They said, 'We auger **ill of you and of those that are with you.**'

قَالَ نَكِّرُوا لَهَا عَرْشَهَا نَنظُرْ  
أَتَهْتَدِي أَمْ تَكُونُ مِنَ الَّذِينَ  
لَا يَهْتَدُونَ ﴿٣٢﴾

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ  
كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا  
وَكُنَّا مُسْلِمِينَ ﴿٣٣﴾

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ  
إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٣٤﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ ۖ فَلَمَّا رَأَتْهُ  
حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا  
قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ ۖ  
قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ  
مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٣٥﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُمْ ضَلِحًا  
أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ  
يَخْتَصِمُونَ ﴿٣٦﴾

قَالَ يَقُومُوا لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ  
قَبْلَ الْحَسَنَةِ ۖ لَوْ لَا تَسْتَغْفِرُونَ اللَّهَ  
لَعَلَّكُمْ تُرْحَمُونَ ﴿٣٧﴾

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَعَكَ ۚ قَالَ  
طَبَّرُكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ  
تُفْتَنُونَ ﴿٣٨﴾

49. And there were in the city a party of nine *persons* who made mischief in the land, and would not reform.

50. They said, “Swear to each other by Allāh that we will surely attack him and his family by night, and then we will say to his heir, ‘We witnessed not the destruction of his family, and most surely we are truthful.’”

\* 51. And they planned a plan, and We planned a plan, but they perceived *it* not.

52. Then see how *evil* was the end of their plan! Verily, We utterly destroyed them and their people all together.

\* 53. And yonder are their houses empty, because of their wrongdoing. In that, verily, is a Sign for a people who possess knowledge.

54. And We saved those who believed and feared God.

55. And *remember* Lot, when he said to his people, ‘Do you commit abomination while you see *the evil thereof*?’

\* 56. What! do you approach men lustfully rather than women? Nay, you are indeed an ignorant people.’

\* 57. But the answer of his people was naught save that they said, ‘Drive out Lot’s family from your city. They are a people who would keep clean.’

\* 51. And they **wove a plot** and We **wove a counter plot** but they were **unaware of it**.

\* 53. And yonder **lie** their houses empty, because of their wrongdoing.

\* 56. ‘What! do you approach men lustfully rather than women? Nay, you are indeed **a people unmindful of consequences**.’

\* 57. But the **response** of his people was **nothing except** that they *incited the people and* said, ‘Drive out the **followers of Lot** from your township. They are **indeed** a people **who pretend to be pure**.’

وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٩﴾  
قَالُوا تَقَالِبْهُمْ يَا اللَّهُ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٥٠﴾

وَمَكَرُوا مَكْرًا وَكَرْنَا مَكْرًا وَهُمْ لَا يُشْعُرُونَ ﴿٥١﴾

فَانْظُرْ حَتَّىٰ كَانَ عَاقِبَةُ مَكْرِهِمْ ۖ إِنَّا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥٢﴾

فَتِلْكَ بُيُوتُهُمْ خَاوِيَةٌ بِمَا ظَلَمُوا ۗ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٥٣﴾

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٤﴾

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٥﴾

أَعِنِّي لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٦﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُ ۖ أَلْ لَّوْطُ مِّنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ﴿٥٧﴾

58. So We saved him and his family, except his wife; her We decreed to be of those who stayed behind.

59. And We rained upon them a rain; and evil was the rain for those who were warned.

R. 5.

\* 60. Say, 'All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or what they associate with Him?'

Part 20 61. Or, Who created the heavens and the earth, and Who sent down water for you from the sky wherewith We cause to grow beautiful orchards? You could not cause their trees to grow. Is there a God besides Allāh? Nay, they are a people who deviate from the right path.

62. Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a God besides Allāh? Nay, most of them know not.

63. Or, Who answers the distressed person when he calls upon Him, and removes the evil, and makes you successors in the earth? Is there a God besides Allāh? Little is it that you reflect.

64. Or, Who guides you in every kind of darkness of the land and of the sea, and Who sends the winds as glad tidings before His mercy? Is there a God besides Allāh? Exalted is Allāh above what they associate with Him.

65. Or, Who originates creation, and then repeats it and Who provides for you from the heaven and the earth? Is there a God besides Allāh? Say, 'Bring forward your proof if you are truthful.'

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٨﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿٥٩﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَى عِبَادِهِ الَّذِينَ اصْطَفَىٰ ؕ اللَّهُ خَيْرٌ مِّمَّا يُشْرِكُونَ ﴿٦٠﴾

يٰٓأَيُّهَا الَّذِينَ آمَنُوا مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَآءً ۚ فَاتَّبِعْتُمْ اِیْهِ حَذٰیقًا ذٰلِكَ بِهَجْوَةٍ مِّمَّا كَانْ لَكُمْ اَنْ تُشْبِهْتُمْ اَشْجَرَهَا ؕ ؕ اِنَّ اِلٰهَ مَعَ اللّٰهِ ۚ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦١﴾

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّ جَعَلَ خِلَافًا اَنْهَارًا وَّ جَعَلَ لَهَا رَوَاسِیَ وَّ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَآجِرًا ؕ ؕ اِنَّ اِلٰهَ مَعَ اللّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦٢﴾ اَمَّنْ يُجِیْبُ الْمُضْطَرَّ اِذَا دَعَا وَّ یُكْشِفُ السُّوءَ وَّ یَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ ؕ اِنَّ اِلٰهَ مَعَ اللّٰهِ ۚ قَلِیْلًا مِّمَّا تَذَكَّرُونَ ﴿٦٣﴾

اَمَّنْ یَّهْدِیْكُمْ فِی ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ وَّ مَنْ یُّرْسِلُ الرِّیْحَ بُشْرًا بَيْنَ یَدَیْ رَحْمَتِهِ ؕ ؕ اِنَّ اِلٰهَ مَعَ اللّٰهِ ۚ تَعْلٰی اللّٰهُ عَمَّا یُشْرِكُونَ ﴿٦٤﴾

اَمَّنْ یَّبْدِءُ الْخَلْقَ ثُمَّ یُعِیْدُهُ وَّ مَنْ یَّرْزُقُكُمْ مِنَ السَّمَاءِ وَالْاَرْضِ ؕ ؕ اِنَّ اِلٰهَ مَعَ اللّٰهِ ۚ قُلْ هَاتُوا بُرْهَآنَكُمْ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿٦٥﴾

\* 60. Say, 'All praise belongs to Allāh, and peace be upon those servants of His whom He has chosen. Is Allāh better or **that which** they associate with Him?'

ء ا | ق | q | غ | gh | ع | ' | ظ | ز | ط | ؤ | ض | د ﴿443﴾ ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u |

66. Say, 'None in the heavens and the earth knows the unseen save Allāh; and they do not know when they will be raised up.'

67. Nay, their knowledge has reached its end respecting the Hereafter; nay, they are *indeed* in doubt about it; nay, they are blind to it.

R. 6.

68. And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth *again*?'

69. 'We were surely promised this before—we and our fathers; this is nothing but tales of the ancients.'

70. Say, 'Travel in the earth and see how *evil* was the end of the sinful!'

71. And grieve thou not for them, nor be thou in distress at what they plot.

72. And they say, 'When will this promise be *fulfilled*, if you are truthful?'

\* 73. Say, 'It may be that a part of that which you would hasten on may be close behind you.'

74. And, truly, thy Lord is gracious to mankind, but most of them are not grateful.

75. And, surely, thy Lord knows what their bosoms conceal and what they reveal.

76. And there is nothing hidden in the heaven and the earth, but it is *recorded* in a clear Book.

77. Verily, this Qur'ān explains to the children of Israel most of that concerning which they differ.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ  
يُبْعَثُونَ ﴿٦٦﴾

بَلْ إِذْ ذُكِّرُوا بِالْآخِرَةِ أَتَسْتَبْدِلُونَ  
هُمُ فِي شَيْءٍ مِنْهَا بِبَلْ هُمْ مِنْهَا  
عَمُونَ ﴿٦٧﴾

وَقَالَ الَّذِينَ كَفَرُوا إِذَا كُنَّا  
تُرَابًا وَآبَاءُ نَا أَيْنَا لَمْ نُخْرَجُونَ ﴿٦٨﴾

لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَآبَاءُ نَا  
مِنْ قَبْلُ ۚ إِنَّ هَذَا إِلَّا آسَاطِيرُ  
الْأَوَّلِينَ ﴿٦٩﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٧٠﴾

وَمَا تَحْزَنُ عَلَيْهِمْ وَلَا تَكُنْ فِي  
صَبَقٍ مِمَّا يَمْكُرُونَ ﴿٧١﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ  
كُنْتُمْ صَادِقِينَ ﴿٧٢﴾

قُلْ عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ  
بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٣﴾

وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ  
وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٧٤﴾

وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ ﴿٧٥﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ  
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٦﴾

إِنَّ هَذَا الْقُرْآنَ يَفْصِّلُ عَلَى بَنِي  
إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ  
يَخْتَلِفُونَ ﴿٧٧﴾

\* 73. Say, 'It may be some of that *promised punishment*, which you *arrogantly* demand to befall you forthwith, is already at your heels.'

ء ا ا i u | th ث | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق |

78. And verily, it is a guidance and a mercy to the believers.

79. Verily, thy Lord will decide between them by His judgment, and He is the Mighty, the All-knowing.

80. So put thy trust in Allāh; surely, thou *standest* on manifest truth.

81. Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.

\* 82. And thou canst not guide the blind out of their error. Thou canst make only those to hear who believe in Our Signs, for they submit.

\* 83. And when the sentence is passed against them, We shall bring forth for them a germ out of the earth, which shall wound them because people did not believe in Our Signs.

R. 7.

84. And *remind them* of the day when We shall gather together from every people a party from among those who rejected Our Signs, and they shall be placed in *separate* bands.

85. Till, when they come, He will say, 'Did you reject My Signs, while you did not embrace them in your knowledge? Or what was it that you were doing?'

\* 86. And the sentence shall fall upon them because they did wrong, and they will be speechless.

\* 82. And **you cannot** guide the blind out of their error. **You can only** make those listen to you who believe in Our Signs, so **they become obedient**.

\* 83. And when the sentence is passed against them, We shall bring forth for them a **creature** out of the earth which shall **injure** them because people did not believe in Our Signs.

\* 85. 'Did you reject My Signs *hastily* while you had not yet gained full knowledge about them? *If not this what else* was it, that you were doing?'

\* 86. And the sentence shall fall upon them because they did wrong, and they will **not be able to** speak.

وَرَأَيْتُ لَهْدَىٰ وَرَحْمَةً لِّلْمُؤْمِنِينَ ﴿٤٨﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٤٩﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٥٠﴾

إِنَّكَ لَا تَسْمِعُ الْمَوْتَىٰ وَلَا تَسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥١﴾

وَمَا أَنتَ بِهَادِي الْعُمْيِ عَنْ صَلَاتِهِمْ ۖ إِنَّ تَسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٥٢﴾

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ ﴿٥٣﴾

وَيَوْمَ نَخْشِرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا يَّمْنُنُ يَكْذِبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٥٤﴾

حَتَّىٰ إِذَا جَاءُوكَ قَالَ أَكَذَّبْتُمْ بِآيَاتِي وَكَمْ تَحِيطُوا بِهَا عِلْمًا أَمْ لَا ۚ أَكُنْتُمْ تَعْمَلُونَ ﴿٥٥﴾

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٥٦﴾

87. Have they not seen that We have made the night that they may rest therein, and the day sight-giving? In that verily are Signs for a people who believe.

88. And on the day when the trumpet will be blown, whoever is in the heavens and whoever is in the earth will be struck with terror, save him whom Allāh pleases. And all shall come unto Him, humbled.

\* 89. And thou seest the mountains which thou thinkest to be firmly fixed, but they shall pass away like the passing of the clouds—the work of Allāh Who has made everything perfect. Verily, He knows full well what you do.

90. Whoever does a good deed, shall have a better reward than that, and such will be secure from terror that day.

91. And those who do evil, shall be thrown down on their faces into the Fire: ‘Are you not rewarded for what you have been doing?’

92. Say, ‘I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit to God;

93. ‘And to recite the Qur’ān.’ So whoever follows guidance, follows it only for *the good of* his own soul; and *as to him* who goes astray, say, ‘I am only a warner.’

94. And say, ‘All praise belongs to Allāh; He will soon show you His Signs, and you will know them.’ And thy Lord is not unaware of what you do.

\* 89. And you see the mountains **imagining them to be stationary**, while they are floating like the floating of the clouds. *Such is the work of Allāh, Who made everything firm and strong.*

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٨٧﴾

وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمُوتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوْهُ دَاخِرِينَ ﴿٨٨﴾

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُغِّرَ اللَّهُ الَّذِينَ آتَقَنَ كُلُّ شَيْءٍ رَأَتْهُ خَيْرٌ مِمَّا تَفْعَلُونَ ﴿٨٩﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ ﴿٩٠﴾

وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٩١﴾

إِنَّمَا أُمِِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩٢﴾

وَأَنْ أَتْلُوا الْقُرْآنَ فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ﴿٩٣﴾

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٤﴾



رَكُوعَاتُهَا ٩

## سُورَةُ الْقَصَصِ مَكِّيَّةٌ ٢٨

آيَاتُهَا ٨٩



## AL-QAṢAṢ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Tā Sīn Mīm.†
3. These are verses of the clear Book.
- \* 4. We rehearse unto thee *a portion* of the story of Moses and Pharaoh with truth, for *the benefit* of a people who would believe.
5. Verily, Pharaoh behaved arrogantly in the earth, and divided the people thereof into parties: he sought to weaken a party of them, slaying their sons, and sparing their women. Certainly, he was of the mischief-makers.
6. And We desired to show favour unto those who had been considered weak in the earth, and to make them leaders and to make them inheritors *of Our favours*,
7. And to establish them in the earth, and to show Pharaoh and Hāmān and their hosts that which they feared from them.
8. And We revealed to the mother of Moses *saying*, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for We shall restore him to thee, and shall make him *one* of the Messengers.'
- \* 9. And the family of Pharaoh picked him up that he might become for them an enemy and a *source* of sorrow. Verily, Pharaoh and Hāmān and their hosts were wrongdoers.

† Benignant, All-Hearing, All-Knowing God!

\* 4. We rehearse **for you** *a portion* of the story of Moses and Pharaoh with truth, for *the benefit* of a people **who believe**.

\* 9. And the family of Pharaoh picked him up *little knowing* that he would become an enemy and a **source of distress** for them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ [١]

طسّم [٢]

تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ [٣]

تَنلُّوْا عَلَيْكَ مِنْ غَيْرِ مُوسَى وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُوْنَ [٤]

إِنِّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ  
أَهْلَهَا شِيْعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ  
يُذْرِحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ  
إِنَّهُ كَانَ مِنَ الْمُفْسِدِيْنَ [٥]

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعِفُوا  
فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ  
الْوَارِثِيْنَ [٦]

وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِي  
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ  
مَا كَانُوا يَخْشَوْنَ [٧]

وَأَوْحَيْنَا إِلَى أُمِّ مُوسَى أَنْ أَرْضِعِيهِ  
فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَ  
لَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ  
إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِيْنَ [٨]

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ  
عَدُوًّا وَحَزَنًا إِنَّ فِرْعَوْنَ وَهَامَانَ  
وَجُنُودَهُمَا كَانُوا خَاطِئِيْنَ [٩]

10. And Pharaoh's wife said, 'He will be a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.' And they perceived not the consequences thereof.

\* 11. And the heart of the mother of Moses became free from anxiety. She had almost disclosed his identity, were it not that We had strengthened her heart so that she might be of the firm believers.

\* 12. And she said to his sister, 'Follow him up.' So she observed him from afar; and they knew not of her relationship.

\* 13. And We had already ordained that he shall refuse the wet nurses; so she said, 'Shall I tell you of a household who will bring him up for you and will be his sincere well-wishers?'

\* 14. Thus did We restore him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of Allāh is true. But most of them know not.

R. 2.

15. And when he reached his age of full strength and attained maturity, We gave him wisdom and knowledge; and thus do We reward those who do good.

\* 16. And he entered the city at a time when its inhabitants were in a state of heedlessness; and he found

\* 11. And the heart of the mother of Moses became free from anxiety. She might have disclosed his identity, had We not strengthened her heart so that she might be of the firm believers.

\* 12. And she said to his sister, 'follow him up.' So she kept an eye on him from afar and they knew not.

\* 13. And We had already made wet nurses unacceptable to him; so she said, 'Shall I lead you to a household who will bring him up for you and will be his sincere well-wishers?'

\* 14. Thus did We restore him to his mother that her eye might rejoice and she might not grieve and that she might know that the promise of Allāh is true. But most of them know not.

\* 16. And he entered the town while people were still asleep; and he found therein two men fighting—one of his own people, and the other of his enemies. And he who was of his people sought his help against him who was of his enemies. So Moses punched him with his fist, and thereby caused his death. He said, 'This is of Satan's doing; he is indeed an enemy, a manifest deceiver.'

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ ۖ عَسَىٰ أَن يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾

وَأَضْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فِرْعَاوَانَ كَذَّابٌ لَّتُبَدِّي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قُلُوبِهِمَا لَيَكُونَنَّ مِنَ الْمُؤْمِنِينَ ﴿١٢﴾

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١٣﴾

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٤﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلَتَعْلَمَنَّ أَنَّ وَعْدَ اللَّهِ حَقٌّ ۚ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٦﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ



therein two men fighting—one of his own party, and the other of his enemies. And he who was of his party sought his help against him who was of his enemies. So Moses smote him with his fist; and *thereby* caused his death. He said, ‘This is of Satan’s doing; he is indeed an enemy, a manifest misleader.’

17. He said, ‘My Lord, I have wronged my soul, therefore forgive me.’ So He forgave him; He is Most Forgiving, Merciful.

18. He said, ‘My Lord, because Thou hast bestowed favour upon me, I will never be a helper of the guilty.’

\* 19. And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him: ‘Verily, thou art manifestly a misguided fellow.’

20. And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, ‘O Moses, dost thou intend to kill me as thou didst kill a man yesterday? Thou only intend est to become a tyrant in the land, and thou intendest not to be a peacemaker.’

21. And there came a man from the far side of the city, running. He said, ‘O Moses, of a truth, the chiefs are taking counsel together against thee to kill thee. Therefore get thee away; surely I am of thy well-wishers.’

22. So he went forth therefrom, fearing, watchful. He said, ‘My Lord, deliver me from the unjust people.’

يَقْتَتِلِينَ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَّزَهُ مُوسَى فَقَضَى عَلَيْهِ ۖ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٧﴾

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۖ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٨﴾

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴿١٩﴾

فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ يَسْتَصْرِحُهُ ۖ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿٢٠﴾

فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا ۖ قَالَ يَمْوَسَىٰ أَتُرِيدُ أَنْ تُقَتِّلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۚ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴿٢١﴾

وَجَاءَ رَجُلٌ مِنَ أَقْصَا الْمَدِينَةِ يَسْعَىٰ ۖ قَالَ يَمْوَسَىٰ إِنَّ الْمَلَائِكَةَ يَتَمَرَّدُونَ بِكَ لِيَقْتُلُوكَ ۖ فَاخْرُجْ إِنَّي لَكَ مِنَ النَّاصِحِينَ ﴿٢٢﴾

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ ۖ قَالَ رَبِّ نَجِّنِي مِنَ الظَّالِمِينَ ﴿٢٣﴾

\* 19. And he began his day in the town walking apprehensively, watchfully; and lo! he who had sought his help the day before cried out to him *again* for help. Moses said to him, ‘Indeed, you are an evident transgressor.’

R. 3.

23. And when he turned his face towards Midian, he said, 'I hope my Lord will guide me to the right way.'

24. And when he arrived at the water of Midian, he found there a party of men, watering *their flocks*. And he found beside them two women keeping back *their flocks*. He said, 'What is the matter with you?' They replied, 'We cannot water *our flocks* until the shepherds take away *their flocks*, and our father is a very old man.'

\* 25. So he watered *their flocks* for them. Then he turned aside into the shade, and said, 'My Lord, I am in need of whatever good Thou mayest send down to me.'

26. And one of the two *women* came to him, walking bashfully. She said, 'My father calls thee that he may reward thee for thy having watered *our flocks* for us.' So when he came to him and told him the story, he said, 'Fear not; thou hast escaped from the unjust people.'

27. One of the two *women* said, 'O my father, hire him; for the best man that thou canst hire is the one who is strong and trustworthy.'

28. He said, 'I intend to marry one of these two daughters of mine to thee on condition that thou serve me on hire for eight years. But if thou complete ten *years*, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if Allāh wills, of the righteous.'

29. He said, 'That is *settled* between me and thee. Whichever of the two terms I fulfil, there shall be no \* injustice to me; and Allāh watches over what we say.'

\* 25. So he watered *their flocks* for them. Then he turned aside into the shade, and said, 'O my Lord, a beggar I am of whatever good You bestow on me.'

\* 29. Allāh is a Witness over what we say.'

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَلَىٰ  
رَبِّيَ أَنِ يَهْدِ لِي سَبِيلَ ۚ

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ  
أُمَّةً مِّنَ النَّاسِ يَسْقُونَ ۚ وَوَجَدَ مِّنْ  
دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا  
خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِي حَتَّىٰ  
يُصَدِّرَ الرِّعَاءُ ۚ وَآبَاؤُنَا شَيْخٌ  
كَبِيرٌ ۚ

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ  
رَبِّ ارْحَمْنِي ۖ لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ  
فَقَبِيرٌ ۚ

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَىٰ  
اسْتِحْيَاءٍ ۖ قَالَتْ إِنَّ أَبِي يَدْعُوكَ  
لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۖ فَلَمَّا  
جَاءَهَا وَقَصَّ عَلَيْهِ الْقَصَصَ ۖ قَالَ  
لَا تَخَفْ ۚ نَجَوْتَ مِنَ الْقَوْمِ  
الظَّالِمِينَ ۚ

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ ۖ إِنَّ  
خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ۚ

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ  
هُتَيْنِ عَلَىٰ أَنْ تَأْجُرَنِي ثَمَنِي ۖ حَبِيرٌ ۚ  
فَإِنْ أَتَمَمْتِ عَشْرَ أَفْوَمٍ ۖ عِنْدَكَ ۚ  
وَمَا أُرِيدُ أَنْ أَمْسُقَ عَلَيْكَ ۚ سَتَجِدُنِي  
إِنْ شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ۚ

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا  
الْأَجَلَيْنِ قَضَيْتَ ۖ فَلَا عُدْوَانَ عَلَيَّ ۚ  
وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ۚ

R. 4.

30. And when Moses had fulfilled the term, and journeyed with his family, he perceived a fire in the direction of the Mount. He said to his family, 'Wait, I perceive a fire; haply I may bring you some *useful* information therefrom, or a burning brand from the fire that you may warm yourselves.'

31. And when he came to it, he was called *by a voice* from the right side of the Valley, in the blessed spot, out \* of the tree: 'O Moses, verily I am, I am Allāh, the Lord of the worlds.'

32. And *it also said*: 'Throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not wait. 'O Moses, come forward and fear not; surely thou art of those who are safe.'

33. 'Insert thy hand into thy bosom; it will come forth white without evil *effect*, and draw back thy arm toward thyself *to be free* from fear. So these *shall be* two proofs from thy Lord to Pharaoh and his chiefs. Surely they are a rebellious people.'

34. He said, 'My Lord, I killed a person from among them, and I fear that they will kill me.'

35. 'And my brother Aaron—he is more eloquent in speech than I; send him therefore with me as a helper that he may bear witness to my truth. I fear that they will accuse me of falsehood.'

36. *God* said, 'We will strengthen thy arm with thy brother and We will give power to you both so that they shall not be able to reach you. *Go* with Our Signs. You two and those

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٣٠﴾

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يُمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣١﴾

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْمِرًا وَكَم يُعَقِّبُ دَلِيمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمْنِينَ ﴿٣٢﴾

أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سُوءٍ وَاضْمُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَرْكَ بُزْهًا نَبِيٍّ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَملَأَهُمُ دَارَهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٣﴾ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ﴿٣٤﴾

وَإِخِي هَارُونَ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٥﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِإِخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا إِنَّكُمْ وَ مِنْ

\* 31. 'O Moses, **surely I, none but I, am Allāh**, the Lord of the worlds.'

who follow you will be the winners.'

37. And when Moses came to them with Our clear Signs, they said, 'This is nothing but sorcery devised, and we never heard *the like* of this among our forefathers.'

38. Moses said, 'My Lord knows best who it is that has brought guidance from Him, and whose will be the reward of the *final* abode. Verily, the wrongdoers never prosper.'

39. And Pharaoh said, 'O chiefs, I know of no God for you other than myself; so burn me *bricks of clay*, O \*Hāmān, and build me a tower, that I may have a look at the God of Moses, though I believe him to be one of the liars.'

40. And he and his hosts behaved arrogantly in the land without any justification. And they thought that they would never be brought back to Us.

41. So We seized him and his hosts, and cast them into the sea. See, then, how *evil* was the end of the wrongdoers!

42. And We made them leaders inviting *people* unto the Fire; and on the Day of Resurrection they will receive no help.

43. And We caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of *all* good.

R. 5.

44. And We gave the Book to Moses, after We had destroyed the earlier generations, as *a source of*

اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣١﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ  
قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُفْتَرَى وَمَا  
سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٢﴾

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَن جَاءَ  
بِالْهُدَى مِنْ عِنْدِهِ وَمَن تَكُون لَهُ  
عَاقِبَةُ الدَّارِ ۚ إِنَّهُ لَا يُفْلِحُ  
الظَّالِمُونَ ﴿٣٣﴾

وَقَالَ فِرْعَوْنُ يَأْيُهَا الْمَلَأُ مَا  
عِلْمْتُ لَكُمْ مِنَ اللَّهِ غَيْرِي ۚ  
فَأَوْقِدْ لِي يَهَامُنُ عَلَى الطِّينِ  
فَاجْعَلْ لِّي صَرْحًا لَّعَلِّي أَطَّلِعُ إِلَى اللَّهِ  
مُوسَى وَآرَائِي لَا ظَنُّهُ مِنَ الْكَاذِبِينَ ﴿٣٤﴾

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ  
بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم لَنُفَا  
يُرْجَعُونَ ﴿٣٥﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي  
الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ  
الظَّالِمِينَ ﴿٣٦﴾

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ  
وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣٧﴾

وَأَتْبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً ۚ  
وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ  
مَا أَهْلَكْنَا الْقُرُونَ الْأُولَى بَصَائِرَ

\* 39. and build me a tower, that I may have a **glimpse** of the God of Moses, though I believe him to be one of the liars.'

enlightenment for men, and a guidance and a mercy, that they might reflect.

45. And thou wast not on the western side *of the Mount* when We revealed the command to Moses, nor wast thou among the witnesses.

46. But We brought forth generations *after Moses*, and life became prolonged for them. And thou wast not a dweller among the people of Midian, rehearsing Our Signs unto them; but it is We Who sent Messengers.

47. And thou wast not at the side of the Mount when We called. But *We have sent thee as* a mercy from thy Lord, that thou mayest warn a people to whom no Warner had come before thee, that they may reflect.

\*48. And had it not been *for the fact* that, if an affliction should befall them because of what their hands have sent before *them*, they would say, ‘Our Lord, wherefore didst Thou not send a Messenger to us that we might have followed Thy Signs, and been of the believers?’ *We should not have sent thee as a Messenger.*

\*49. But when the truth came to them from Us, they said, ‘Why has he not

لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٣٣﴾

وَمَا كُنْتُ بِجَانِبِ الْخَرْبِ إِذْ  
قَضَيْتَنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتُ  
مِنَ الشَّاهِدِينَ ﴿٢٥﴾

وَلِكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ  
عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَاوِيًا  
فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ  
آيَاتِنَا وَلَكِنَّا مُّرْسِلِينَ ﴿٣١﴾

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا  
وَلَوْ أَنَّ رَحْمَةً مِنْ رَبِّكَ لَشُنُذِرَ  
قَوْمًا مِمَّا آتَتْهُمْ مِنْ نَذِيرٍ مِنْ  
قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٤﴾

وَلَوْلَا أَن تُصِيبَهُمُ مُّصِيبَةٌ يَمَّا  
قَدَّمْتُ أَيْدِيَهُمْ فَيَقُولُوا رَبَّنَا  
لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنُتَبِّعَ  
آيَاتِكَ وَتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿٢٨﴾

فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا

**\* 48. And why do they not, when an affliction befalls them as a result of their own doings, say, ‘Our Lord, why did you not send your Messenger to us so that we could follow Your Signs, and be of those who believed?’**

**Note:** The answer to this question is implied and the reason why they cannot blame Allāh, is because God always sends warners to people before punishing them for their misdeeds. See chapter 6 verse 132.

\* 49. But when the truth came to them from Us, they said, ‘Why has he not been given the like of what was given to Moses?’ **Had they not rejected what** was given to Moses before **they said, Merely two magicians helping each other.** And they said, ‘We reject them one and all.’

**Note:** Of the three main opponents of Islām—the Jews, Christians and the idolaters—the Jews are being addressed in this verse. This statement could only have been made by the Jews. When the Holy Qur'ān says that they had rejected what was given to Moses before, it could not have meant that the people of the time of the Holy Prophet (may peace and blessings of Allāh be upon him) of Islām had rejected Moses.

The part of the verse comprising '*innā bikullin kāfirūn*' (إِنَّا بِكُلِّ الْغَافِرِينَ) (We reject them one and all) also means that 'we reject all those who come in the name of God with the so-called Signs.' This pinpoints the malady shared by all those who reject the Prophet of their time.

been given the like of what was given to Moses?’ Did they not reject that which was given to Moses before? They say, ‘Two works of sorcery—the *Torah* and the *Qur’ān*—that back up each other.’ And they say, ‘We disbelieve in all.’

\* 50. Say, ‘Then bring a Book from Allāh which is a better guide than *these* two, that I may follow it, if you are truthful.’

51. But if they answer thee not, then know that they only follow their own evil inclinations. And who is more erring than he who follows his evil inclinations without any guidance from Allāh? Verily Allāh guides not the unjust people.

R. 6.

52. And We have, indeed, thoroughly conveyed to them the Word, that they may be admonished.

53. Those to whom We gave the Book before it—they believe in it;

54. And when it is recited unto them, they say, ‘We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted ourselves to God.’

55. These will be given their reward twice, for they have been steadfast and they repel evil with good, and spend out of what We have given them.

56. And when they hear vain talk, they turn away from it and say, ‘Unto us our works and unto you your works. Peace be to you. We seek not the ignorant.’

قَالُوا لَوْلَا أُوتِيَ مَثَل مَّا أُوتِيَ  
مُوسَىٰ ۖ أَوْ لَمْ يَكْفُرُوا بِمَا أُوتِيَ  
مُوسَىٰ مِنْ قَبْلُ ۚ قَالُوا سِحْرَانِ  
تُظَاهَرَانِ ۖ قَالُوا إِنَّا بِكُلِّ  
كَفَرُونَ ﴿٥٠﴾

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ  
أَهْدَىٰ مِنْهُمَا أَتَّبِعُهُ إِن كُنْتُمْ  
صَادِقِينَ ﴿٥١﴾

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ  
أَنَّكَ يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ  
أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى  
مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٥٢﴾

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ  
يَتَذَكَّرُونَ ﴿٥٣﴾

الَّذِينَ آمَنُوا بِالْكِتَابِ مِنْ قَبْلِهِ  
فَهُمْ بِهِ يُؤْمِنُونَ ﴿٥٤﴾

وَإِذَا يَتْلُو عَلَيْهِمْ قَالُوا سَمِعْنَا بِه  
إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ  
قَبْلِهِ مُسْلِمِينَ ﴿٥٥﴾

أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ  
بِمَا صَبَرُوا وَ يَدْرَأُونَ بِالْحَسَنَةِ  
السَّيِّئَةِ وَمِمَّا رَزَقْنَاهُمْ يُنفقُونَ ﴿٥٦﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ  
وَقَالُوا لَنَا أَعْمَالٌ وَلَكُمْ أَعْمَالٌ لَّكُمْ  
سَلَامٌ عَلَيْكُمْ لَا تَبْتَغِ الْجَاهِلِينَ ﴿٥٧﴾

\* 50. Say, ‘Then bring a Book from Allāh which is a better guide than *these* two—the *Torah* and the *Qur’ān*—that I may follow it, if you are truthful.’



64. Those against whom the sentence will become due, will say, 'Our Lord, these are those whom we led astray. We led them astray, even as we had gone astray *ourselves*. We now dissociate ourselves *from them* and turn to Thee. It was not us that they worshipped.'

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا ۖ أَغْوَيْنَهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ﴿٣٧﴾

65. And it will be said, 'Call upon your partners.' And they will call upon them, but they will not answer them. And they will see the punishment. Would that they had followed the guidance!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۖ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٣٨﴾

66. And on that day He will call to them and say, 'What answer did you give to the Messengers?'

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٣٩﴾

\* 67. Then all excuses will become obscure to them on that day, and they shall not *even* ask each other.

فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ ﴿٤٠﴾

68. But as for him who repents and believes and does righteous deeds, maybe he will be among the prosperous.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٤١﴾

69. And thy Lord creates whatever He pleases and chooses *whomsoever He pleases*. It is not for them to choose. Glorified be Allāh, and far is He above all that they associate *with Him*.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ ۚ مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤٢﴾

70. And thy Lord knows what their breasts conceal, and what they reveal.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٤٣﴾

71. And He is Allāh; there is no God but He. To Him belongs all praise in the beginning and the Hereafter. His is the judgment and to Him shall you be brought back.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحُكْمُ ۚ فِي الْأُولَىٰ وَالْآخِرَةِ ۚ وَلَهُ الْحُكْمُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

\* 72. Say, 'Tell me, if Allāh make the night continue over you till the Day of Resurrection, what God is there

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَمَةِ ۖ مَنْ

\* 67. Then all **matters** will become obscure to them on that day, and they **will** not *even* ask each other.

\* 72. Say, 'Tell me, if Allāh make the night continue over you till the Day of Resurrection, what **god** is there besides Allāh who could bring you light? Will you not then hearken?'



besides Allāh who could bring you light? Will you not then hearken?’

- \* 73. Say, ‘Tell me, if Allāh make the day continue over you till the Day of Resurrection, what God is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?’

74. And of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His bounty, and that you may be grateful.

75. And on that day He will call to them and say, ‘Where are My ‘partners,’ whom you so imagined?’

76. And We shall draw from every people a witness and We shall say, ‘Bring your proof.’ Then they will know that the truth belongs to Allāh. And that which they used to forge will be lost unto them.

#### R. 8.

- \* 77. Verily, Korah was of the people of Moses, but he behaved arrogantly towards them. And We had given him of treasures so much that his hoardings would have weighed down a party of strong men. When his people said to him, ‘Exult not, surely Allāh loves not those who exult.

78. ‘And seek, in that which Allāh has given thee, the Home of the Hereafter; and neglect not thy lot in this world; and do good to others as

- \* 73. Say, ‘Tell me, if Allāh make the day continue over you till the Day of Resurrection, what **god** is there besides Allāh who could bring you a night wherein you could rest? Will you not then see?’

- \* 77. Verily, Korah was of the people of Moses, but he behaved **like a tyrant** towards them. And We had given him of treasures so much **so that the keys thereof** would have weighed down a party of strong men.

إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ؕ  
أَفَلَا تَسْمَعُونَ ﴿٤٧﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ  
عَلَيْكُمْ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ  
الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ  
بِلَيْلٍ تَسْكُنُونَ فِيهِ ؕ أَفَلَا  
تُبْصِرُونَ ﴿٤٨﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمْ لَيْلٍ وَ  
النَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٩﴾

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ  
شُرَكَاءِي الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٥٠﴾

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا  
فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا  
أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَكْفُرُونَ ﴿٥١﴾

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى  
عَلَيْهِمْ ۖ وَاتَّبَعَتْهُ مِنْ الْكُنُوزِ مَا لَانَ  
مَفَاتِيحُهَا لَنَنْوَأُ بِأَلْعَصْبَةِ أَوْ بِي  
الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ  
إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٥٢﴾

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ  
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا ۚ

Allāh has done good to thee; and seek not to make mischief in the earth, verily Allāh loves not those who make mischief.'

79. He said, 'This has been given to me because of the knowledge I possess.' Did he not know that Allāh had destroyed before him generations that were mightier than he and greater in riches? And the guilty shall not be asked to *offer an explanation* of their sins.

80. So he went forth before his people in his pomp. Those who were desirous of the life of this world said, 'O would that we had the like of what Korah has been given! Truly, he is the master of great fortune.'

81. But those who had been given knowledge said, 'Woe to you, Allāh's reward is best for those who believe and do good works; and it shall be granted to none except those who are steadfast.'

\* 82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allāh, nor was he of those who can defend themselves.

83. And those who had coveted his position the day before began to say, 'Ah! it is indeed Allāh Who enlarges the provision for such of His servants as He pleases and straitens *it for whom He pleases*. Had not Allāh been gracious to us, He would have caused it to swallow us up *also*. Ah! the ungrateful never prosper.'

R. 9.

84. This is the Home of the Hereafter! We give it to those who desire not self-exaltation in the earth, nor corruption. And the end is

\* 82. Then We caused the earth to swallow him up and his dwelling; and he had no party to help him against Allāh, nor was he of those who could overpower Allāh's decree.

أَحْسَنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ  
الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُفْسِدِينَ ﴿٨١﴾

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي  
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ  
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ  
قُوَّةً وَ أَكْثَرُ جَمْعًا وَلَا يَسْأَلُ عَنْ  
دُئُوبِهِمُ الْمُجْرِمُونَ ﴿٨٢﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ  
الَّذِينَ يَرِيدُونَ الْحَيَاةَ الدُّنْيَا  
يَلَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ  
لَذُو حَظٍّ عَظِيمٍ ﴿٨٣﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَ عَمِلَ  
صَالِحًا وَلَا يُلْقِيهَا إِلَّا الصَّادِقُونَ ﴿٨٤﴾

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا  
كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ  
اللَّهِ وَمَا كَانَ مِنَ الْمُنتَصِرِينَ ﴿٨٥﴾

وَ أَصْبَحَ الَّذِينَ تَمَتَّنُوا مَكَانَهُ  
بِأَكْثَرِ مِمَّنْ يَقُولُونَ وَيَكَانَ اللَّهُ  
يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَهُ مَا يَشَاءُ اللَّهُ  
عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَ لَهُ لَا يَفْلَحُ  
الْكَاذِبُونَ ﴿٨٦﴾

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ  
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا

for the righteous.

85. He who does a good deed shall have better reward than that; and *as for him* who does an evil deed—those who do evil deeds shall not be rewarded but *according to* what they did.

86. Most surely He Who had made *the teaching of* Qur'ān binding on thee will bring these back to *thy* place of return. Say, 'My Lord knows best who brings the guidance, and who is in manifest error.'

87. And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord; so never be a helper of those who disbelieve.

88. And let them not turn thee away from the Signs of Allāh, after they have been sent down to thee; and call *mankind* to thy Lord, and be not of those who attribute partners to Him.

89. And call not on any other God beside Allāh. There is no God but He. Everything will perish except Himself. His is the judgement, and to Him will you be brought back.

فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٨٥﴾  
مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا  
وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ  
عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا  
يَعْمَلُونَ ﴿٨٦﴾

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ  
لَرَأَدُكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ  
جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ  
مُّبِينٍ ﴿٨٧﴾

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ  
الْكِتَابُ إِلَّا رَحْمَةً مِنْ رَبِّكَ فَلَا  
تَكُونَنَّ ظَهِيرًا لِلْكَافِرِينَ ﴿٨٨﴾

وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ  
أُنْزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٩﴾

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ  
إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ  
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٩٠﴾



رُكُوعَاتُهَا ٧

## سُورَةُ الْعَنْكَبُوتِ مَكِّيَّةٌ ٢٩

آيَاتُهَا ٧٠



## AL-'ANKABŪT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

\* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be tested?

4. And We did test those who were before them. So Allāh will surely distinguish those who are truthful and He will surely distinguish the liars from the truthful.

5. Or do those who commit evil deeds think that they will escape Us? Evil is what they judge.

6. Whoso hopes to meet Allāh, *let him be prepared for it*, for Allāh's appointed time is certainly coming. And He is the All-Hearing, the All-knowing.

7. And whoso strives, strives only \* for his own soul; verily Allāh is Independent of all creatures.

8. And *as to* those who believe and do good works, We shall surely remove from them their evils, and We shall surely give them the best reward of their works.

\* 9. And We have enjoined on man kindness to his parents; but if they strive to make thee associate that with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall inform you of what you did.

† I am Allāh, the All-Knowing.

\* 3. Do men think that they will be left alone because they say, 'We believe,' and that they will not be **put to trial**?

\* 7. verily Allāh is Independent of **the entire universe**.

\* 9. And We have enjoined on man kindness to his parents; but if they **contend with you so that you too may associate partners with Me; of which you have no knowledge whatsoever**, then obey them not.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْمِ ۝

أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفِقُوا أَنْ سَاءَ مَا يَحْكُمُونَ ۝

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاحِقًا لَهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ ۝

وَوَضَّيْنَا لِلنَّاسِ أَيْدِيَهُمْ حُسْنًا ۚ إِنَّ جَا هَذِك لِنُشْرِكَ بِنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝

10. And those who believe and do good works—they We shall surely admit into *the company of* the righteous.

11. And of men there are *some* who say, 'We believe in Allāh,' but when they are made to suffer in the cause of Allāh, they regard the persecution of men to be like the punishment of Allāh. And if help comes from thy Lord, they are sure to say, 'Certainly, we were with you.' Is not Allāh best aware of what is in the bosom of *His* creatures?

12. And Allāh will surly distinguish those who believe and He will surely distinguish the hypocrites *from the believers*.

13. And those who disbelieve say to those who believe, 'Follow our way, and we will surely bear your sins.' And they cannot bear aught of their sins. They are surely liars.

\* 14. But they shall surely bear their own burdens, and *other* burdens along with their own burdens. And they will surely be questioned on the Day of Resurrection concerning that which they fabricated.

R. 2.

15. And We certainly sent Noah to *his* people, and he dwelt among them a thousand years save fifty years. Then the deluge overtook them, while they were wrongdoers.

16. But We saved him and those who were *with him* in the Ark; and We made it a Sign for all peoples.

17. And *remember* Abraham when *he* said to his people, 'Worship Allāh and fear Him. That is better

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ  
فَإِذَا أُؤْذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً  
النَّاسِ كَعَذَابِ اللَّهِ وَلَئِن جَاء نَصْرُ  
مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ  
أَوْ لَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ  
الْعَالَمِينَ ﴿١١﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَ  
لَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا  
اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطِيئَتَكُمْ  
وَمَا هُمْ بِحَاْمِلِينَ مِنْ خَطِيئَتِهِمْ  
شَيْءٌ ۖ إِنَّهُمْ لَكَذِبُونَ ﴿١٣﴾

وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَّعَ  
أَثْقَالِهِمْ وَلَيَسْأَلُنَّ يَوْمَ الْقِيَمَةِ  
عَمَّا كَانُوا يَفْتَرُونَ ﴿١٤﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ  
فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ  
عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ  
ظَالِمُونَ ﴿١٥﴾

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَ  
جَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٦﴾

وَإِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا  
اللَّهَ وَاتَّقُوهُ ۖ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن

\* 11. Is not Allāh best aware of what is in the hearts of all the people?

\* 14. But they shall surely bear their own burdens as well as burdens other than their own.

\* 15. ... and he dwelt among them a thousand years less fifty.

\* 17. 'Worship Allāh and fear Him. That would be better for you if only you knew.

for you if you understand.

18. ‘You only worship idols beside Allāh, and you forge a lie. Those whom you worship beside Allāh have no power to provide sustenance for you. Then seek sustenance from Allāh, and worship Him, and be grateful to Him. Unto Him will you be brought back.

19. ‘And if you reject, then generations before you *also* rejected. And the Messenger is only responsible for the clear conveying of the Message.

20. See they not how Allāh originates creation, then repeats it? That surely is easy for Allāh.

\* 21. Say, ‘Travel in the earth, and see how He originated the creation. Then will Allāh provide the latter creation.’ Surely, Allāh has power over all things.

22. He punishes whom He pleases and shows mercy unto whom He pleases; and to Him will you be turned back.

23. And you cannot frustrate the designs of Allāh in the earth nor in the heaven; nor have you any friend or helper beside Allāh.

R. 3.

24. Those who disbelieve in the Signs of Allāh and the meeting with Him—it is they who have despaired of My mercy. And they will have a grievous punishment.

\* 21. Say, ‘Travel in the earth, and see how He originated the creation then Allāh will raise another creation later.

**Note:** The same scenario has been presented in another similar verse 53:48 (Al-Najm) with a slight change in the choice of a word. Instead of *ākhirah* (أَخِرَة) there the word *ukhrā* (أُخْرَى) is used. *Akhirah* (أَخِرَة) can be simply translated as ‘later’ *ukhrā* (أُخْرَى) means ‘another.’ It is obvious therefore the words *ukhrā* (أُخْرَى) and *ākhirah* (أَخِرَة) when combined would mean: **another type of creation in a later age.**

كُنْتُمْ تَعْلَمُونَ ﴿١٤﴾

لَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوتَانًا  
وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ  
تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ  
لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ  
الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ  
إِلَيْهِ تُرْجَعُونَ ﴿١٥﴾

وَإِن تَكْذِبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن  
قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ  
الْمُبِينُ ﴿١٦﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ  
ثُمَّ يُعِيدُهُ إِنَّ ذَلِكَ عَلَى اللَّهِ  
يَسِيرٌ ﴿١٧﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ  
يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٨﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن  
يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿١٩﴾

وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا  
فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن  
دَلِيلٍ وَلَا تَصِيرُ ﴿٢٠﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَ  
لِقَائِهِ أُولَئِكَ يَكُونُ لَهُمْ عَذَابٌ  
أَلِيمٌ ﴿٢١﴾

25. And the only answer of his people was that they said, 'Slay him or burn him.' But Allāh saved him from the fire. In that surely are Signs for a people who *would* believe.

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ  
قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ  
اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٥﴾

26. And he said, 'Verily you have taken for yourselves idols beside Allāh, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other, and curse each other. And your abode will be the Fire; and you will have no helpers.'

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ  
أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ  
الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ  
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم  
بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن  
نَّاصِرِينَ ﴿٢٦﴾

27. And Lot believed him; and Abraham said, 'I take refuge with my Lord; surely He is the Mighty, the Wise.'

فَأَمَّا لُوطُ مِمَّنْ آمَنَ وَقَالَ إِنْ يَبْتَغِ  
إِلَٰهِي ثَوَاغً وَاسْخَقَ وَاعْيُقُوبُ  
إِلَٰهِي إِنَّ اللَّهَ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

28. And We bestowed on him Isaac and Jacob, and We placed *the gift of* prophethood and the Book among his descendants, and We gave him his reward in this life, and in the Hereafter he will surely be among the righteous.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَ  
جَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ  
وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَرَأَيْنَاهُ  
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٨﴾

29. And *We sent* Lot; he said to his people, 'You commit an abomination which none among mankind has ever committed before you.'

وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ  
الْفَاحِشَةَ إِنَّمَا سَبَقَكُمْ بِهَا مِنْ  
أَخَدٍ مِّنَ الْعَالَمِينَ ﴿٢٩﴾

30. 'Do you indeed come *lustfully* to men and cut off the highway for *\*travellers*? And you commit abomination in your meetings!' But the only answer of his people was that they said, 'Bring upon us the punishment of Allāh if thou speakest the truth.'

أَإِنَّكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ  
السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ  
الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ  
إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ  
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣٠﴾

31. He said, 'Help me, my Lord, against the wicked people.'

قَالَ رَبِّ اصْرِفْنِي عَلَى الْقَوْمِ  
الْمُفْسِدِينَ ﴿٣١﴾

\* 30. And you indulge in your meetings in all that is loathsome.

R. 4.

32. And when Our messengers brought Abraham the glad tidings, they said, 'We are going to destroy the people of this town; surely its people are wrongdoers.'

33. He said, 'But Lot is there.' They said, 'We know full well who is there. We will surely save him and his family, except his wife, who is of those who remain behind.'

34. And when Our messengers came to Lot, he was distressed on account of them and felt powerless with regard to them. And they said, 'Fear not, nor grieve; we will surely save thee and thy family except thy wife, who is of those who remain behind.'

35. 'We are surely going to bring down on the people of this town a punishment from heaven, for they have been rebellious.'

36. And We have left thereof a clear Sign for a people who would understand.

37. And to Midian *We sent* their brother Shu'aib who said, 'O my people, serve Allāh, and fear the Last Day and commit not iniquity in the earth, creating disorder.'

38. But they called him a liar. So a violent earthquake seized them, and in their homes they lay prostrate upon the ground.

39. And *We destroyed* 'Ād and Thamūd; and it is evident to you \* from their dwelling-places. And Satan made their deeds *appear* good to them, and thus turned them away from the path, sagacious though they were.

\* 39. And Satan made their deeds *appear* good to them, and thus turned them away from the path **despite their being capable of discerning the truth.**

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ  
بِالْبُشْرَىٰ قَالُوا إِنَّا مُهْلِكُوا أَهْلَ  
هَذِهِ الْقَرْيَةِ ۚ إِنَّ أَهْلَهَا كَانُوا  
ظَالِمِينَ ﴿٣٢﴾

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا نَحْنُ أَعْلَمُ  
بِمَنْ فِيهَا ۖ لَنُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا  
أَمْرًاآتَهُ ۚ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ  
بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا  
تَخَفْ وَلَا تَحْزَنْ ۖ إِنَّا مُنْجُونَكَ  
وَأَهْلَكَ إِلَّا أَمْرًاتَكَ ۚ كَانَتْ مِنَ  
الْغَابِرِينَ ﴿٣٤﴾

إِنَّا مُنْزِلُونَ عَلَىٰ أَهْلِ هَذِهِ  
الْقَرْيَةِ رِجْزًا مِّنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٣٥﴾

وَلَقَدْ تَرَكْنَا مِثْلَهَا آيَةً لِّبَنِي لُقُوطٍ  
يَعْقِلُونَ ﴿٣٦﴾

وَالِىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ فَقَالَ  
يَقُومُوا عِبَادُوا اللَّهَ ۚ وَارْجُوا الْيَوْمَ  
الْآخِرَ وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٣٧﴾

فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ  
فَصَبَحُوا فِي دَارِهِمْ جَثْمِينَ ﴿٣٨﴾

وَعَادًا ۖ وَثَمُودًا ۚ وَقَدْ تَبَيَّنَ لَكُم  
مِّن مَّسْكِنِهِمْ ۖ وَزَيْنَ لَهُمُ  
الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ  
عَنِ السَّبِيلِ ۚ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٩﴾





47. And argue not with the People of the Book except with what is best; but *argue not at all* with such of them as are unjust. And say, 'We believe in that which has been revealed to us and that which has been revealed to you; and our God and your God is one; and to Him we submit.'

48. And in like manner have We sent down the Book to thee, so those to whom We have given *true knowledge of* the Book believe in it (the Qur'ān); and of these *Meccans also* there are some who believe in it. And none but the ungrateful deny Our Signs.

49. And thou didst not recite any Book before it, nor didst thou write one with thy right hand; in that case the liars would have doubted.

50. Nay, it is a *collection of* clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.

51. And they say, 'Why are not Signs sent down to him from his Lord?' Say, 'The Signs are with Allāh, and certainly I am a clear Warner.'

52. Is it not enough for them that We have sent down to thee the Book which is recited to them? Verily, there is mercy in it and a reminder for a people who believe.

R. 6.

53. Say, 'Allāh is sufficient as a Witness between me and you. He knows what is in the heavens and the earth. And *as for* those who believe in falsehood and disbelieve in Allāh, they it is who are the losers.'

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ  
أَحْسَنُ ۖ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ  
وَقُولُوا آمَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا  
وَأُنْزِلَ إِلَيْكُمْ وَالْهَتَا وَالْهُكْمُ وَاحِدٌ  
نَحْنُ لَهُ مُسْلِمُونَ ﴿٤٧﴾

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ  
فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ  
بِهِ ۖ وَ مِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۖ وَمَا  
يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٨﴾

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ  
وَلَا تَخْطُهُ بِيَمِينِكَ إِذًا ۖ لَا زَيْتَابٍ  
الْمُبْطِلُونَ ﴿٤٩﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ  
أُوتُوا الْعِلْمَ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا  
الظَّالِمُونَ ﴿٥٠﴾

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِّن  
رَّبِّهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ ۚ وَ  
إِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥١﴾

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ  
يُتْلَىٰ عَلَيْهِمْ ۖ إِنَّ فِي ذَلِكَ لَرَحْمَةً وَ  
ذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

قُلْ كَفَىٰ بِاللَّهِ بَيِّنًا وَبَيْنَكُم  
شَهِيدًا ۚ يَعْلَمُ مَا فِي السَّمُوتِ وَ  
الْأَرْضِ ۚ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَ  
كَفَرُوا بِاللَّهِ ۖ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٥٣﴾

54. They ask thee to hasten on the punishment; and had there not been an appointed term, the punishment would have come upon them. And it shall surely overtake them unexpectedly, while they perceive not.

55. They ask thee to hasten on the punishment; but verily, Hell is *already* encompassing the disbelievers.

56. *Remember* the day when the punishment will overwhelm them from above them and from underneath their feet, and He will say, 'Taste ye the fruit of your actions.'

57. O My servants who believe! verily, vast is My earth, so worship Me alone.

58. Every soul shall taste of death; then to Us shall you be brought back.

59. And those who believe and do good works—they shall We surely house in lofty mansions of Paradise, beneath which rivers flow. They will abide therein. Excellent is the reward of those who work *good*,

60. Those who are steadfast, and put their trust in their Lord.

61. And how many an animal there is that carries not its own sustenance! Allāh provides for it and for you. And He is the All-Hearing, the All-knowing.

62. And if thou ask them, 'Who has created the heavens and the earth and pressed into service the sun and the moon?', they will surely say, \*'Allāh.' How then are they being turned away from the truth?

63. Allāh enlarges the means of sustenance for such of His servants as He pleases, and straitens them for whom He pleases. Surely Allāh has full knowledge of all things.

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لَّجَاءَهُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُمْ بَغْةٌ وَهُمْ لَا يَشْعُرُونَ ﴿٥٤﴾

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥٥﴾

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٦﴾

يَعْبَادِي الَّذِينَ آمَنُوا إِنِّي آَرِضِي وَاسِعَةً فَيَايَايَ فَاعْبُدُونِ ﴿٥٧﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٨﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرًّا فَتَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعْمَ أَجْرُ الْعَامِلِينَ ﴿٥٩﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٦٠﴾

وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا ۗ اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٦١﴾

وَلَيِّنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَجَّعَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ ۚ فَأَنَّى يُؤْفَكُونَ ﴿٦٢﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ وَيَقْدِرُ لَهُ ۚ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٣﴾

\* 62. How then are they led astray?

64. And if thou ask them, 'Who sends down water from the sky and therewith gives life to the earth after its death?', they will surely say, 'Allāh.' Say, 'All praise belongs to Allāh.' But most of them understand not.

R. 7.

65. And this life of the world is nothing but a pastime and a sport, and the Home of the Hereafter—that indeed is Life, if they but knew!

66. And when they go on board a ship, they call on Allāh, with sincere and exclusive faith in Him. But when He brings them safe to land, behold, they associate partners with Him;

67. That they may deny that which We have bestowed on them, and that they may enjoy themselves *for a time*. But they will soon come to know.

68. Have they not seen that We have made the sanctuary secure *for them*, while people are snatched away from all around them? Would they then believe in falsehood and deny the favour of Allāh?

69. And who is more unjust than he who invents a lie concerning Allāh, or rejects the truth when it comes to him? Is there not an abode in Hell for those who disbelieve?

70. And *as for* those who strive in Our path—We will surely guide them in Our ways. And verily Allāh is with those who do good.

وَلَيْسَ سَأَلَتْهُمْ مِّنْ تَّرَلٍ مِنَ السَّمَاءِ  
مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا  
لَيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ  
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٧﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَ  
لَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ  
الْحَيَاةُ مَلَكُوا كَانُوا يَعْلَمُونَ ﴿٨﴾  
فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ  
إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٩﴾

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا  
فَسَوْفَ يَعْلَمُونَ ﴿١٠﴾

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مِّنَّا  
يَتَخَفَتُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ  
يَكْفُرُونَ ﴿١١﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ  
كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ﴿١٢﴾

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ  
سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿١٣﴾



مَكِّيَّةٌ ٦

سُورَةُ الرُّومِ مَكِّيَّةٌ ٣٠

أَيَاتُهَا ٦١



## AL-RŪM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

3. The Romans have been defeated,

4. In the land nearby, and they, after their defeat, will be victorious.

5. In a few years—Allāh's is the command before and after *that*—and on that day the believers will rejoice,

6. With the help of Allāh. He helps whom He pleases; and He is the Mighty, the Merciful.

7. Allāh *has made* this promise. Allāh breaks not His promise, but most men know not.

8. They know *only* the outer *aspect* of the life of this world, and of the Hereafter they are utterly unmindful.

9. Do they not reflect in their own minds? Allāh has not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom and for a fixed term. But many among men believe not in the meeting of their Lord.

10. Have they not travelled in the earth so that they might see how *evil* was the end of those who were before them? They were stronger than these in power, and they tilled the soil and populated it more *and better* than these have populated it. And their Messengers came to them

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْم ٢

غُلِبَتِ الرُّومُ ٣

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ  
عَلَيْهِمْ سَيَغْلِبُونَ ٤

فِي بَضْعِ سِنِينَ ۚ لِلَّهِ الْأَمْرُ مِنْ  
قَبْلُ وَ مِنْ بَعْدِهِ ۚ يَوْمَ يُفْرَحُ  
الْمُؤْمِنُونَ ٥

بِنَصْرِ اللَّهِ ۚ يَنْصُرُ مَنْ يَشَاءُ ۚ وَهُوَ  
الْعَزِيزُ الرَّحِيمُ ٦

وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنْ  
أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ٧

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ  
الدُّنْيَا ۖ وَهُمْ عَنِ الْآخِرَةِ هُمْ  
غَافِلُونَ ٨

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۚ مَا خَلَقَ  
اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا  
بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَإِنَّ كَثِيرًا  
مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ  
لَكَافِرُونَ ٩

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ  
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ  
وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَ  
جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ ۖ فَمَا

† I am Allāh, the All-Knowing.

with manifest Signs. And Allāh would not wrong them, but they wronged their own souls.

11. Then evil was the end of those who did evil, because they rejected the Signs of Allāh, and mocked at them.

R. 2.

12. Allāh originates creation; then He repeats it; then to Him shall you be brought back.

13. And on the day when the Hour will arrive the guilty shall be in despair.

14. And they shall have no intercessors from *among them* whom they associate *with God*; and they will deny *those* whom they associate *with Him*.

15. And on the day when the Hour will arrive—on that day will they become separated *from one another*.

16. Then those who believed and did good works will be honoured and made happy in a garden.

17. But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these will be brought forth in punishment.

18. So glorify Allāh when you enter the evening and when you enter the morning—

19. And to Him belongs all praise in the heavens and the earth—and *glorify Him* in the afternoon and when you enter upon the time of the decline of the sun.

20. He brings forth the living from the dead, and He brings forth the dead from the living; and He gives life to the earth after its death. And in like manner shall you be brought forth.

كَانَ اللَّهُ لِيُظْلِمَهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٢٠﴾

ثُمَّ كَانَ عَاقِبَةُ الَّذِينَ اسَاءُوا السُّوْأَىٰ ۖ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَ كَانُوا بِهَا يَسْتَهْزِءُونَ ﴿٢١﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿٢٣﴾

وَلَمْ يَكُنْ لَهُمْ مِنْ شُرَكَائِهِمْ شُفَعَاوُا وَ كَانُوا بِشُرَكَائِهِمْ كَافِرِينَ ﴿٢٤﴾

وَ يَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَتَفَرَّقُونَ ﴿٢٥﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ ﴿٢٦﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَ لِقَاءِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٢٧﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ ﴿٢٨﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ ﴿٢٩﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَ كَذَٰلِكَ تُخْرَجُونَ ﴿٣٠﴾

## R. 3.

21. And *one* of His Signs is *this*, that He created you from dust; then, behold, you are men who move about *on the face of the earth*.

22. And *one* of His Signs is *this*, that He has created wives for you from among yourselves that you may find peace of mind in them, and He has put love and tenderness between you. In that surely are Signs for a people who reflect.

23. And among His Signs is the creation of the heavens and the earth, and the diversity of your tongues and colours. In that surely are Signs for those who possess knowledge.

24. And among His Signs is your sleep by night and day, and your seeking of His bounty. In that surely are Signs for a people who hear.

25. And *one* of His Signs is *this*, that He shows you the lightning *as a source of* fear and hope, and He sends down water from the sky, and quickens therewith the earth after its death. In that surely are Signs for a people who understand.

26. And among His Signs is *this*, that the heaven and the earth stand *firm* by His command. Then when He calls you by a call *coming* from the earth, behold, you will come forth.

27. And to Him belongs whosoever is in the heavens and the earth. All are obedient to Him.

28. And He it is Who originates the creation, then repeats it, and it is most easy for Him. His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢١﴾

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْتَفِرُونَ ﴿٢٢﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمُوتِ وَالْأَرْضِ وَاخْتِلَافَ الْأَلْسِنَتِكُمْ وَالْأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿٢٣﴾

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِالْأَيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٦﴾

وَكُلٌّ مِّنَ فِي السَّمُوتِ وَالْأَرْضِ كُلٌّ لَّهِ قَانِتُونَ ﴿٢٧﴾

هُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمُوتِ وَالْأَرْضِ ۚ إِنََّّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

R. 4.

29. He sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess, partners in what We have provided for you so that you become equal *sharers* therein and fear them as you fear each other? Thus do We explain the Signs to a people who understand.

30. Nay, but those who are unjust follow their own low desires without any knowledge. Then who can guide him whom Allāh has adjudged as lost? There will be no helpers for them.

\* 31. So set thy face to *the service of religion as one devoted to God. And follow the nature made by Allāh*—the nature in which He has created mankind. There is no altering the creation of Allāh. That is the right religion. But most men know not.

32. *Set your face to God, turning to Him in repentance*, and fear Him, and observe Prayer, and be not of those who associate partners *with God*—

33. Of those who split up their religion and have become divided into sects; every party rejoicing in what they have.

34. And when an affliction befalls men, they cry unto their Lord, turning to Him *in repentance*; then, when He has made them taste of mercy from Him, lo! a section of them associate partners with their Lord,

\* 31. So set **your face towards religion ever inclined to truth—and follow the nature of Allāh after which He fashioned all mankind.** There is no altering the creation of Allāh. That indeed is the religion which is firmly upright and supports others to be upright.

**Note:** Here the nature of Allāh refers to His attributes. In this context it means that man has been made capable of imitating the attributes of Allāh. That is the only way by which man can spiritually evolve. Evidently other animals cannot share this unique distinction of man. In other words, nearness to Allāh can only be achieved if His excellent attributes are acquired. However it should be remembered that Allāh is infinite while man is finite. As such man can only imitate Him within the scope of his human limitations.

ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ ۖ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِن شُرَكَاءَ فِي مَا رَزَقْنَكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٣١﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ ۖ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ ۚ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٣٢﴾

فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۖ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٣﴾

مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣٤﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۚ كُلٌّ فِيْ جُزْءٍ مِّمَّا كَدَّبَتْهُمْ فِرْحُونَ ﴿٣٥﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٦﴾



35. So as to be ungrateful for what We have given them. So enjoy yourselves *awhile*, but soon you will come to know.

36. Have We sent down to them any authority which speaks *in favour* of what they associate with Him?

\* 37. And when We make mankind taste of mercy, they rejoice therein; but if an evil befall them because of that which their own hands have sent on, behold! they are in despair.

38. Have they not seen that Allāh enlarges the provision to whomsoever He pleases, and straitens *it* to whomsoever He pleases? In that truly are Signs for a people who believe.

39. So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek the favour of Allāh, and it is they who will prosper.

40. Whatever you pay as interest that it may increase the wealth of the people, it does not increase in the sight of Allāh; but whatever you give in Zakāt seeking the favour of Allāh—it is these who will increase *their wealth* manifold.

41. It is Allāh Who has created you, *and* then He has provided for you; then He will cause you to die, *and* then He will bring you to life. Is there any of your 'partners' who can do any of these things? Glorified be He and exalted above that which they associate *with Him*.

R. 5.

42. Corruption has appeared on land and sea because of what men's hands have wrought, that He may make them taste *the fruit* of some of their doings, so that they may turn *back from evil*.

\* 37. And when We favour mankind with a taste of mercy they rejoice therein; but if an evil befalls them because of what their hands have earned *themselves* behold! they begin to despair.

لِيَكْفُرُوا بِمَا آتَيْنَهُمْ فَتَمَتَّعُوا بِهِ  
فَسَوْفَ تَعْلَمُونَ ﴿٣٥﴾

أَمْ أَنْزَلْنَاهُ عَلَيْهِمْ سُطُورًا فَهُوَ  
يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٦﴾

وَلَا ذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا  
وَلَنْ تُصْبَهُمْ سَيْئَةٌ بِمَا قَدَّمَتْ  
أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٧﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ  
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٨﴾

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ  
وَابْنَ السَّبِيلِ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ  
يُرِيدُونَ وَجْهَ اللَّهِ أُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ﴿٣٩﴾

وَمَا آتَيْتُم مِّن رِّبَا لِّيَرْبُوَ فِي أَمْوَالِ  
النَّاسِ فَلَا يَرْبُوا عِنْدَ اللَّهِ وَ مَا  
آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ  
اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْضِعُونَ ﴿٤٠﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ  
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِنْ  
شُرَكَائِكُمْ مَّنْ يَفْعَلُ مِنْ ذِكْرِكُمْ مِّنْ  
شَيْءٍ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٤١﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا  
كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ  
بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ  
يَرْجِعُونَ ﴿٤٢﴾

43. Say, 'Travel in the earth and see how *evil* was the end of those before you! Most of them were idolaters.'

\* 44. So set thy face to *the service of* the right religion before there comes the day from Allāh for which there will be no averting. On that day *mankind* will split up into parts.

45. Those who disbelieve will bear *the consequences of* their disbelief; and those who do righteous deeds prepare *good* for themselves,

46. That He, out of His bounty, may reward those who believe and do righteous deeds. Surely, He loves not the disbelievers.

47. And among His Signs *is this*, that He sends the winds as bearers of glad tidings and that He may make you taste of His mercy, and that the ships may sail at His command, and that you may seek of His bounty, and that you may be grateful.

48. And surely We sent Messengers before thee to their own people, and they brought them clear Signs. Then We punished those who were guilty. And it was certainly due from Us to help the believers.

49. *It is* Allāh Who sends the winds so that they raise a cloud. Then He spreads it in the sky as He pleases and places it layer upon layer and thou seest the rain issuing forth from its midst. And when He causes it to fall on whom He pleases of His servants, behold! they rejoice;

50. Though before that—before it was sent down upon them—they were in despair.

\* 44. So set **your** face towards the Religion which is upright and helps others to be upright before there comes the day from Allāh for which there will be no averting. On that day they will fall into groups distinct from each other.

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ  
كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٢٣﴾

فَاقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِنْ قَبْلِ  
أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ  
يَوْمَئِذٍ يَصْدَعُونَ ﴿٢٤﴾

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَ مَنْ عَمِلَ  
صَالِحًا فَلَا نَفْسَ لَهُمْ يَمْهَدُونَ ﴿٢٥﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٢٦﴾

وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَّاحَ  
مُبَشِّرَاتٍ ۖ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ  
وَلِتَجْرِيَ الْفُلُكُ بِأَمْرِهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٧﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَى  
قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ  
فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرُموا ۚ  
كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٢٨﴾

اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ  
سَحَابًا يَفْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ  
وَيَجْعَلُ السَّحَابَ مَخْرُجًا  
مِنْ خِلَالِهِ ۚ فَإِذَا أَصَابَ بِهِ مَنْ يَشَاءُ  
مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٢٩﴾

وَلَا تَكُنُوا مِنَ الْقَبْلِ أَنْ يُنَزَّلَ عَلَيْهِمْ  
مِنْ قَبْلِهِ كَمُبْتَلِينَ ﴿٣٠﴾

51. Look, therefore, at the marks of Allāh's mercy: how He quickens the earth after its death. Verily, the same God will quicken the dead; for He has power over all things.

فَانْظُرْ إِلَىٰ اٰثَرِ رَحْمَتِ اللّٰهِ كَيْفَ  
يُحْيِي الْاَرْضَ بَعْدَ مَوْتِهَا ۗ اِنَّ ذٰلِكَ  
لَمَخِي الْمَوْتِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ ﴿٥١﴾

52. And if We sent a wind and they saw it (their harvest) turn yellow, they would certainly, thereafter, begin to deny Our favours.

وَلَيُنْ اَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا  
لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ﴿٥٢﴾

53. And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn away showing their backs.

فَاِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَلَا تُسْمِعُ  
الصُّمَّ الدَّعَآءَ رَاۤءَ اٰذَانِهِمْ يَنْصَرِفُونَ ﴿٥٣﴾

54. Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and they submit.

وَمَا اَنْتَ بِهٰدٍ الْعُمْيَ عَنْ ضَلٰلَتِهِمْ  
اِنْ تُسْمِعُ اِلَّا مَنْ يُؤْمِنُ بِآيٰتِنَا فَهُمْ  
مُسْلِمُونَ ﴿٥٤﴾

#### R. 6.

55. It is Allāh Who created you in a state of weakness, and after weakness gave strength; then, after strength, caused weakness and old age. He creates what He pleases. He is the All-knowing, the All-Powerful.

اللّٰهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ  
مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ  
قُوَّةٍ ضَعْفًا وَشَيْبَةً ۚ يَخْلُقُ مَا يَشَآءُ ۚ وَهُوَ  
الْعَلِيمُ الْقَدِيرُ ﴿٥٥﴾

56. And on the day when the Hour shall arrive the guilty will swear that they tarried not save an hour—thus were they turned away from the right path.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ  
الْمُجْرِمُونَ ۗ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ  
كَذٰلِكَ كَانُوا يَكْفُرُونَ ﴿٥٦﴾

57. But those who are given knowledge and faith will say, 'You have indeed tarried according to the Book of Allāh, till the Day of Resurrection. And this is the Day of Resurrection, but you did not care to know.'

وَقَالَ الَّذِيْنَ اٰتَوْا الْعِلْمَ وَالْاِيْمَانَ  
لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ  
الْبَعْثِ ۖ فَهٰذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ  
كُنْتُمْ لَا تَعْلَمُونَ ﴿٥٧﴾

58. So on that day their excuses will \* not avail the wrongdoers; nor will they be allowed to make amends.

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِيْنَ ظَلَمُوا  
مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٨﴾

59. And truly, We have set forth for men in this Qur'ān every kind of parable; and indeed, if thou bring

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ ۚ وَلَيَنْ جِئْتَهُمْ بِآيَةٍ

\* 58. nor will they be allowed access to His threshold.

them a Sign, those who disbelieve will surely say, 'You are but liars.'

لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٩﴾

60. Thus does Allāh seal the hearts of those who have no knowledge.

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٦٠﴾

61. So be thou patient. Surely the promise of Allāh is true; and let not those who have no certainty of faith make light of thee.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُوقِنُونَ ﴿٦١﴾



رُكُوعَاتُهَا ٤

## سُورَةُ لُقْمَانَ - مَكِّيَّةٌ ٣١

آيَاتُهَا ٣



### LUQMĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

3. These are verses of the Book of Wisdom,

4. A guidance and a mercy for those who do good,

5. Those who observe Prayer and pay the Zakāt and who have firm faith in the Hereafter.

6. It is they who follow guidance from their Lord, and it is they who shall prosper.

7. And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of Allāh, without knowledge, and to make fun of it. For such there will be humiliating punishment.

8. And when Our Signs are recited to him, he turns proudly away, as though he heard them not, as if there were a heaviness in both his ears. So announce to him a painful punishment.

9. Surely those who believe and do good works—they will have Gardens of Delight,

10. Wherein they will abide. Allāh has made a true promise; and He is the Mighty, the Wise.

\* 11. He has created the heavens without any pillars that you can see, and He has placed in the earth firm mountains that it may not quake with you, and He has scattered therein all kinds of creatures; and We have sent down water from the clouds, and caused to grow therein every noble species.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْم ۝

تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ۝

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ۝

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ  
الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ۝

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ ۝

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ  
لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ ۖ وَ  
يَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ  
مُّهِينٌ ۝

وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَتَىٰ مُّسْتَكْبِرًا  
كَانَ لَمْ يَسْمَعْهَا كَأَن فِي أُذُنَيْهِ وَقْرًا ۖ  
فَنُبَشِّرُهُ بِعَذَابٍ أَلِيمٍ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ جَنَّاتُ النَّعِيمِ ۝

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ  
الْعَزِيزُ الْحَكِيمُ ۝

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا  
وَ أَلْقٰى فِي الْاَرْضِ رَوَاسِئًّ اَنْ  
تَمِيدَ بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ  
وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَآتَبْنَا  
فِيْهَا مِنْ كُلِّ ذَوْىٍّ كَرِيْمٍ ۝

† I am Allāh, the All-Knowing.

\* 11. See alternative translation of تَوَدَّعَزَمَكَ under 16: 16 and the note to it, p 300. (publisher)

12. This is the creation of Allāh. Now show me what others beside Him have created. Nay, but the wrongdoers are in manifest error.

R. 2.

13. And We bestowed wisdom on Luqmān, *saying*, ‘Be grateful to Allāh:’ and whoso is grateful, is grateful only for *the good* of his own soul. And whoso is ungrateful, then surely Allāh is Self-Sufficient, Praiseworthy.

14. And *remember* when Luqmān said to his son while exhorting him, ‘O my dear son! associate not partners with Allāh. Surely, associating partners *with God* is a grievous wrong.’

15. And We have enjoined on man concerning his parents—his mother bears him in weakness upon weakness, and his weaning takes two years—‘Give thanks to Me and to thy parents. Unto Me is the *final* return.’

16. ‘And if they contend with thee to make thee set up equals with Me concerning which thou hast no knowledge, obey them not, but be a kind companion to them in *all* worldly affairs; and in *spiritual matters* follow the way of him who turns to Me. Then unto Me will be your return and I shall inform you of what you used to do.’

17. ‘O my dear son! even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allāh will surely bring it out; verily Allāh is the Knower of all subtleties, All-Aware.

18. ‘O my dear son! observe Prayer, and enjoin good, and forbid evil, and endure patiently whatever may befall thee. Surely this is of those matters *which require* firm resolve.

هَذَا خَلَقَ اللَّهُ فَأَرُونِي مَاذَا خَلَقَ  
الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي  
ضَلَالٍ مُبِينٍ ﴿١٢﴾

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ  
لِلَّهِ ۚ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ  
وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٣﴾

وَرَأَى قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ  
يُبْنِي لَا تَشْرِكْ بِاللَّهِ ۚ إِنَّ الشِّرْكَ  
لَظُلْمٌ عَظِيمٌ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ ۖ حَمَلَتْهُ  
أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِطْلُهُ فِي  
عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ ۚ إِلَيَّ  
الْمَصِيرُ ﴿١٥﴾

وَإِنْ جَاهِدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا  
لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَ  
صَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ  
سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ  
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٦﴾

يُبْنِي رَأَاهَا إِنَّ تَكَ مِثْقَالَ حَبَّةٍ مِنْ  
خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي  
السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا  
اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٧﴾

يُبْنِي أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ  
وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۚ  
إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٨﴾

19. 'And turn not thy cheek away from men in pride nor walk in the earth haughtily; Surely, Allāh loves not any arrogant boaster.

20. 'And walk thou at a moderate pace, and lower thy voice; verily, the most disagreeable of voices is the voice of the ass.'

R. 3.

21. Have you not seen that Allāh has pressed for you into service whatever is in the heavens and whatever is in the earth, and has completed His favours on you, *both* externally and internally? And among men there are some who dispute concerning Allāh, without knowledge or guidance or an illuminating Book.

22. And when it is said to them, 'Follow that which Allāh has revealed,' they say, 'Nay, we shall follow that which we found our fathers following.' What! even though Satan was inviting them to the punishment of the burning fire?

23. And he who submits himself *completely* to Allāh, and is a doer of good, he has surely grasped a strong handle. And with Allāh *rests* the end of all affairs.

24. And *as for* him who disbelieves, let not his disbelief grieve thee. Unto Us is their return and We shall tell them what they did; surely Allāh knows full well what is in the breasts.

25. We shall let them enjoy themselves a little; then We shall drive them to a severe torment.

26. And if thou ask them, 'Who created the heavens and the earth?', they will surely answer, 'Allāh.' Say, 'All praise belongs to Allāh.' But most of them know not.

وَلَا تَصْغُرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي  
الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ  
مُخْتَالٍ فَخُورٍ ﴿١٩﴾

وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ  
صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ  
الْحَمِيرِ ﴿٢٠﴾

أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي  
السَّمُوتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ  
نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ  
مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا  
هُدًى وَلَا كِتَابٍ مُنِيرٍ ﴿٢١﴾

وَلَا إِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ  
قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْنَا  
آبَاءَنَا أَوْ لَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ  
إِلَى عَذَابِ السَّعِيرِ ﴿٢٢﴾

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ  
 فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى  
اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٣﴾

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ  
إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٤﴾

نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ  
عَذَابٍ غَلِيظٍ ﴿٢٥﴾

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ  
لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ  
بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٦﴾

27. To Allāh belongs whatever is in the heavens and the earth. Verily, Allāh is Self-Sufficient, Praise-worthy.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ اِنَّ اللّٰهَ  
هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٧﴾

28. And if all the trees that are in the earth were pens, and the ocean were ink, with seven oceans swelling it thereafter, the words of Allāh would not be exhausted. Surely, Allāh is Mighty, Wise.

وَلَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ  
وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ اُبْحُرٍ  
مَا نَفَدَتْ كَلِمَتُ اللّٰهِ ۗ اِنَّ اللّٰهَ  
عَزِيزٌ حَكِيمٌ ﴿٢٨﴾

\* 29. Your creation and your resurrection are only like *the creation and resurrection* of a single soul. Verily Allāh is All-Hearing, All-Seeing.

مَا خَلَقَكُمْ وَا لَا يُخَلِّقُكُمْ اِلَّا كَنْفَسٍ  
وَاحِدَةٍ ۗ اِنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ﴿٢٩﴾

30. Hast thou not seen that Allāh makes the night pass into the day, and makes the day pass into the night, and He has pressed the sun and the moon into service; each pursuing its course till an appointed term, and that Allāh is well aware of what you do?

اَلَمْ تَرَ اَنَّ اللّٰهَ يُوَلِّجُ النِّيلَ فِي النَّهَارِ  
وَيُوَلِّجُ النَّهَارَ فِي النِّيلِ وَسَخَّرَ الشَّمْسَ وَ  
القَمَرَ ۖ كُلٌّ يَجْرِيْٓ اِلٰى اَجَلٍ مُّسَمًّى ۚ وَاَنَّ  
اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيرٌ ﴿٣٠﴾

31. That is because it is Allāh alone Who is the True *God*, and whatever they call upon beside Him is falsehood, and because it is Allāh alone Who is the Most High, the Incomparably Great.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ ۚ وَاَنَّ مَا  
يَدْعُوْنَ مِنْ دُوْنِهٖ الْبَاطِلُ ۚ وَاَنَّ اللّٰهَ  
هُوَ الْحَيُّ الْكَبِيْرُ ﴿٣١﴾

R. 4.

32. Dost thou not see that the ships sail on the sea by the favour of Allāh, that He may show you of His Signs? Therein surely are Signs for everyone who is patient and grateful.

اَلَمْ تَرَ اَنَّ الْفُلَكَ تَجْرِيْ فِي الْبَحْرِ  
بِنِعْمَتِ اللّٰهِ لِيُرِيْكُمْ مِنْ اٰيٰتِهٖ ۗ وَاَنَّ  
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٢﴾

33. And when waves engulf them like *so many* coverings, they call upon Allāh, being sincere to Him in faith; but when He brings them safe to land, then some of them take the right course. And none denies Our Signs save every perfidious and ungrateful person.

وَاِذَا غَشٰيَهُمْ مَّوْجٌ كَالظُّلُلِ دَعَوْا اللّٰهَ  
مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ فَلَمَّا نَجَّاهُمْ  
اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ وَّ مَا يَجْحَدُ  
بِآيٰتِنَا اِلَّا اَكْثَرُ خٰتِرٍ كَفُوْرٍ ﴿٣٣﴾

\* 29. Your creation and your resurrection are only like *the creation and resurrection* of a single being.



34. O men, seek protection with your Lord and fear the day when the father will not be of any avail to his son, nor will the son at all be of any avail to his father. Allāh's promise is surely true. So let not worldly life beguile you, nor let the Deceiver deceive you concerning Allāh.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ وَأَخْشَوْا يَوْمًا  
لَّا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ  
هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ  
اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ  
الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ  
الْغُرُورُ ﴿٣٤﴾

35. Verily, with Allāh alone is the knowledge of the Hour. And He sends down the rain, and He knows what is in the wombs. And no soul knows what it will earn tomorrow, and no soul knows in what land it will die. Surely, Allāh is All-Knowing, All-Aware.

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ وَيُنَزِّلُ  
الْغَيْثَ ۖ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا  
تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا  
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ  
عَلِيمٌ خَبِيرٌ ﴿٣٥﴾



رَكْعَتَانِ ۳

سُورَةُ السَّجْدَةِ مَكِّيَّةٌ ۳۲

اِيَاتُهَا ۳۱



## AL-SAJDAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm.†

3. The revelation of the Book—there is no doubt about it—is from the Lord of the worlds.

4. Do they say, 'He has forged it?' Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no Warner has come before thee, that haply they may follow guidance.

5. Allāh it is Who created the heavens and the earth, and that which is between them, in six periods; then He settled on the Throne. You have no helper or intercessor beside Him. Will you not then reflect?

6. He will plan the *Divine* Ordinance from the heaven unto the earth, then shall it go up to Him in a day the duration of which is a thousand years according to what you reckon.

7. Such is the Knower of the unseen and the seen, the Mighty, the Merciful,

8. Who has made perfect everything He has created. And He began the creation of man from clay.

9. Then He made his progeny from an extract of an insignificant fluid.

\* 10. Then He fashioned him and breathed into him of His spirit. And He has given you ears, and eyes, and

† I am Allāh, the All-Knowing.

\* 10. Then He **balanced** him and breathed into him of His spirit. And He has given you **hearing and eyes and hearts**. But little thanks do you give!

**Note:** The word *fu'ād* (فؤاد) as used in the Holy Qur'ān does not only mean heart, but indicates the ultimate seat of understanding. See 28:11 (Al-Qaṣaṣ), 53:12 (Al-Najm), 46:27 (Al-Aḥqāf) and 14:38 (Ibrāhīm).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْقَمْرِ ۝

تَنْزِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ  
الْعَالَمِينَ ۝

أَمْ يَقُولُونَ افْتَرَاهُ ۚ بَلْ هُوَ الْحَقُّ  
مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ  
نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُونَ ۝

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَ  
مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى  
عَلَى الْحَرْشِ ۚ مَا لَكُمْ مِنْ دُونِهِ مِنْ  
وَلِيٍّ وَلَا شَفِيعٍ ۚ أَفَلَا تَتَذَكَّرُونَ ۝

يَدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ  
ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ  
أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ۝

ذَٰلِكَ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ  
الرَّحِيمُ ۝

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ  
خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَّاءٍ  
مَّهِينٍ ۝

ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَ  
جَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَ

hearts. *But* little thanks do you give!

11. And they say, 'What! when we are lost in the earth, shall we then become a new creation?' Nay, but they are disbelievers in the meeting of their Lord.

12. Say, 'The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'

R. 2.

13. If only thou couldst see when the guilty will hang down their heads before their Lord, *and say*, 'Our Lord, we have seen and we have heard, so send us back that we may do good works; for *now* we are convinced.'

14. And if We had *enforced* Our will, We could have given every soul its guidance, but the word from Me has come true: 'I will fill Hell with Jinn and men all together.'

15. So taste ye *the punishment of your deeds* for you forgot the meeting of this day of yours. We *too* have forgotten you. And taste ye the lasting punishment because of that which you used to do.

16. Only they believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

17. Their sides keep away from their beds; *and* they call on their Lord in fear and hope, and spend out of what We have bestowed on them.

18. And no soul knows what joy of the eyes is kept hidden for them, as a reward for their good works.

الْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٠﴾

وَقَالُوا إِنْ أَدَا صَلَّلْنَا فِي الْأَرْضِ إِرَاتًا  
لَيْفِي خَلْقٍ جَدِيدِهِ بَدَلْهُمْ بِإِلْقَائِ  
رَبِّهِمْ كُفْرُونَ ﴿٢١﴾

قُلْ يَتَوَفَّيْكُمْ مَلَكَ الْمَوْتِ الَّذِي  
وُجِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿٢٢﴾

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا  
رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا  
وَسَمِعْنَا فَانْجِسْنَا تَعْمَلْ صَلَاحًا لَّنَا  
مُوقِنُونَ ﴿٢٣﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى  
وَلَكِن حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ  
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ  
أَجْمَعِينَ ﴿٢٤﴾

فَذُوقُوا يَمَّا نَسِيْتُمْ لِقَاءَ يَوْمِكُمْ  
هَذَا إِنَّا نَسِينَكُمْ وَذُوقُوا عَذَابَ  
الْخُلْدِ يَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٢٥﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا  
ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا  
بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿٢٦﴾

تَتَجَافَىٰ فِي جُنُوبِهِمْ عَنِ الْمَضَاجِعِ  
يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا  
رَزَقْنَاهُمْ يُنفِقُونَ ﴿٢٧﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ  
أَعْيُنٍ ۖ جَزَاءً لِّمِمَّا كَانُوا يَعْمَلُونَ ﴿٢٨﴾

19. Is he, then, who is a believer like one who is disobedient? They are not equal.

20. As for those who believe and do good works, they will have Gardens of Eternal Abode, as an entertainment, for what they used to do.

21. And as for those who are disobedient, their abode will be the Fire. Every time they desire to come forth therefrom, they will be turned back into it, and it will be said to them, 'Taste the punishment of the Fire which you used to deny.'

\* 22. And most surely We will make them taste of the nearer punishment before the greater punishment, so that they may return *to Us with repentance*.

23. And who does greater wrong than he who is reminded of the Signs of his Lord and then turns away from them? We will surely punish the guilty.

R. 3.

24. And We did give Moses the Book—be not therefore in doubt as to the meeting with Him—and We made it a guidance for the children of Israel.

25. And We made from among them leaders, who guided *the people* by Our command, whilst they themselves were steadfast and had firm faith in Our Signs.

26. Verily, thy Lord—He will judge between them on the Day of Resurrection concerning that in which they disagree.

27. Does it not guide them how many a generation We have destroyed before them, amid whose

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا  
لَّا يَسْتَوُونَ ﴿١٩﴾

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ رُزُلًا يَبْعًا كَانُوا  
يَعْمَلُونَ ﴿٢٠﴾

وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ  
كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا  
أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا  
عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ  
تُكَذِّبُونَ ﴿٢١﴾

وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ  
الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٢﴾

وَمَن أَظْلَمُ مِمَّنْ دُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ  
أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ  
مُنْتَقِمُونَ ﴿٢٣﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُن فِي  
مِرْيَةٍ مِّن لِّقَائِهِ وَجَعَلْنَاهُ هُدًى  
لِّبَنِي إِسْرَءِيلَ ﴿٢٤﴾

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا  
لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٥﴾

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُم يَوْمَ  
الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٦﴾

أَوَلَمْ يَهْدِ لَهُمْ كَمَا أَهْلَكْنَا مِن  
قَبْلِهِمْ مِّنَ الْقُرُونِ يَمْشُونَ فِي

\* 22. And most surely We will make them taste of the **lesser** punishment before the greater punishment, so that they may return *to Us with repentance*.

dwellings they *now* walk about? In that surely are Signs. Will they not then hearken?

28. Have they not seen that We drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves? Will they not then see?

29. And they say, 'When will this victory come, if you are truthful?'

30. Say, 'On the day of victory the believing of the disbelievers will not avail them, nor will they be granted respite.'

31. So turn away from them, and wait. They are also waiting.

مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا  
يَسْمَعُونَ ﴿٢٨﴾

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ  
الْجُرْزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ  
أَنْعَامُهُمْ وَانْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٩﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٣٠﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ  
كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْتَظَرُونَ ﴿٣١﴾

فَاعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ  
مُنتَظَرُونَ ﴿٣٢﴾



رُكُوعَاتُهَا ٩

## سُورَةُ الْاَنْزَابِ مَدَّتُهُ ٣٣

آيَاتُهَا ٧



### AL-AHZĀB

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. O thou Prophet, seek protection in Allāh, and follow not *the wishes of* the disbelievers and the hypocrites. Verily, Allāh is All-Knowing, Wise.
3. And follow that which is revealed to thee from thy Lord. Verily Allāh is well aware of what you do.
4. And put thy trust in Allāh, and Allāh is sufficient as a Guardian.
- \* 5. Allāh has not made for any man two hearts in his breast; nor has He made those of your wives, from whom you keep away by calling them mothers, your *real* mothers, nor has He made your adopted sons your *real* sons. That is *merely* a word of your mouths; but Allāh speaks the truth, and He guides to the *right* path.
6. Call them by *the names of* their fathers. That is more equitable in the sight of Allāh. But if you know not their fathers, then they are your brothers in faith and your friends.
- \* And there is no blame on you in any mistake you may unintentionally make in this *matter*, but *what matters* is that which your hearts intend. And Allāh is Most Forgiving, Merciful.

- 
- \* 5. Allāh has not made for any man two hearts in his breast; nor does He turn your wives into your mothers merely because you address them as your mothers and thereby abstain from maintaining conjugal relations, nor does He turn those whom you adopt into your *real* sons.
- \* 6. And there is no blame on you for any unintentional mistake which you committed saving that which your hearts wilfully pursued.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ  
وَ الْمُُنَافِقِينَ ؕ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا  
وَأَتَّبِعْ مَا يُوحَىٰ ۖ إِنَّا لَنَازِلِينَ  
اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
وَتَوَكَّلْ عَلَى اللَّهِ ۖ وَكَفَىٰ بِاللَّهِ وَكِيلًا  
مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي  
جَوْفِهِ ۖ وَمَا جَعَلَ أَرْوَاجَكُمْ أَرْوَاجَ  
تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ  
أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ  
قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ  
الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ  
أَدْعُوهُمْ لِأَسْمَائِهِم ۚ هُوَ أَقْسَطُ  
عِنْدَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ  
فَاِخْوَانُكُمْ فِي الدِّينِ وَ مَوَالِيكُمْ ۚ وَ  
لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ  
بِهِ ۚ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ  
اللَّهُ غَفُورًا رَّحِيمًا

\* 7. The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them. And blood relations are nearer to one another, according to the Book of Allāh, than *the rest of* the believers *from among the Helpers* as well as the Emigrants, except that you show kindness to your friends. That *also* is written down in the Book.

8. And *remember* when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We *indeed* took from them a solemn covenant;

9. That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

R. 2.

10. O ye who believe! remember the favour of Allāh on you when there came down upon you hosts, and We sent against them a wind and hosts that you saw not. And Allāh sees what you do.

11. When they came upon you from above you, and from below you, and when *your* eyes became distracted, \* and *your* hearts reached to the throats, and you thought *diverse* thoughts about Allāh.

12. There *and then* were the believers *sorely* tried, and they were shaken with a violent shaking.

13. And when the hypocrites and those in whose hearts was a disease said, 'Allāh and His Messenger promised us nothing but a delusion.'

الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ  
وَأَزْوَاجَهُ أَتَقْنَتُهُمْ وَأُولُوا الْأَرْحَامِ  
بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ  
مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ  
تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ  
ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٤﴾

وَلَاذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ  
وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَ  
عِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا  
غَلِيظًا ﴿٥﴾

لَيَسْأَلَنَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ  
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ﴿٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ  
اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا  
عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَ  
كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٧﴾

إِذْ جَاءُواكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ  
مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ  
الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ  
الظُّنُونًا ﴿٨﴾

هَنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا  
زُلْزَالًا شَدِيدًا ﴿٩﴾

وَلَاذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي  
قُلُوبِهِمْ مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَ  
رَسُولُهُ إِلَّا غُرُورًا ﴿١٠﴾

\* 7. The Prophet is nearer to the believers than their own selves, and his wives are *as* mothers to them. And some of the blood relations are nearer to each other than others from among the believers and the Emigrants according to the Book of Allāh, except for the voluntary favours you may bestow upon your special friends in a goodly manner. This is what is ingrained in the Book of Nature.

\* 11. and *your* hearts leapt to *your* throats and you entertained wayward thoughts about Allāh.

14. And when a party of them said, 'O people of Yathrib<sup>†</sup>, you have possibly no stand against the enemy, therefore turn back.' And a section of them *even* asked leave of the Prophet, saying, 'Our houses are exposed and defenceless.' And they were *in truth* not exposed. They only sought to flee away.

15. And if entry were effected against them *into the town* from its environs, and then they were asked to join in the disturbances, they would have *at once* done so, and would not have tarried in their houses save a little.

\* 16. And truly they had already covenanted with Allāh *that* they would not turn their backs. And a covenant with Allāh will have to be answered for.

17. Say, 'Flight shall not avail you if you flee from death or slaughter; and *even* then you will enjoy but a little.'

18. Say, 'Who is it that can save you against Allāh if it be His wish to do you harm or if it be His wish to show you mercy?' And they will not find for themselves any friend or helper other than Allāh.

19. Verily Allāh knows those among you who hinder *men* and those who say to their brethren, 'Come to us;' and they come not to the fight but a little,

20. Being niggardly with regard to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting on account of death. But when the fear has passed away, they assail you with sharp tongues being

وَاِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا اَهْلَ  
يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَ  
يَسْتَاذِنُ فَرِيقٌ مِّنْهُمْ النَّبِيَّ يَقُولُونَ  
ۙ اِنَّ بُيُوتَنَا عَوْرَةٌ ۚ وَمَا هِيَ بِعَوْرَةٍ ۚ  
اِنَّ يُرِيدُونَ اِلَّا فِرَارًا ۝۱۴

وَلَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ  
سُئِلُوا الْفِتْنَةَ لَا تَوْهَا وَمَا تَلَبَّثُوا  
بِهَا اِلَّا يَسِيْرًا ۝۱۵

وَلَقَدْ كَانُوا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا  
يُوَلُّوْنَ الْاَدْبَارَ ۚ وَكَانَ عَهْدُ اللّٰهِ  
مَشْهُوْلًا ۝۱۶

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ اِنْ فَرَرْتُمْ  
مِّنَ الْمَوْتِ اَوْ الْقَتْلِ ۚ وَاِذَا لَمْ  
تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ۝۱۷

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِّنَ اللّٰهِ  
اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ۚ  
وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا ۚ  
لَا تَنْصِيْرًا ۝۱۸

قَدْ يَعْلَمُ اللّٰهُ الْمَعْوِثِيْنَ مِّنْكُمْ وَ  
الْقَائِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ  
لَا يَأْتُوْنَ الْبَاسَ اِلَّا قَلِيْلًا ۝۱۹

اَشْحَثَّ عَلَيْكُمْ ۚ فَاِذَا جَاءَ الْخَوْفُ  
رَاٰهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرًا عَيْنُهُمْ  
كَالَّذِي يَغْشَى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا  
ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِالْسِّنَةِ  
حَدَادٍ اَشْحَثَّ عَلَى الْخَيْرِ ۚ اُولٰٓئِكَ لَمْ

<sup>†</sup> Madīnah was known by this name before Hijrah.

\* 16. And truly they had already **made a covenant with Allāh** *that* they would not turn their backs. And a covenant with Allāh **is certainly accountable for**.



greedy for wealth. These have never believed; so Allāh has rendered their works null and void. And that is an easy thing for Allāh.

- \* 21. They think that the confederates have not gone away; and if the confederates should come *again*, they would wish to be among the nomad Arabs in the desert, asking for news about you. And if they were among you they would not fight save a little.

R. 3.

22. Verily you have in the Prophet of Allāh an excellent model, for him who fears Allāh and the Last Day and who remembers Allāh much.

23. And when the believers saw the confederates, they said, 'This is what Allāh and His Messenger promised us; and Allāh and His Messenger spoke the truth.' And it only added to their faith and submission.

24. Among the believers are men who have been true to the covenant they made with Allāh. There are *some* of them who have fulfilled their vow, and *some* who *still* wait, and they have not changed *their condition* in the least;

25. That Allāh may reward the truthful for their truth, and punish the hypocrites if He so please, or turn to them in mercy. Verily Allāh is Most Forgiving, Merciful.

26. And Allāh turned back the disbelievers in their rage; they gained no good. And Allāh sufficed the believers in their fight. And Allāh is Powerful, Mighty.

- \* 21. They think that the *invading tribes* have not gone away; and in case the tribes invade *again*, they would *rather* wish to be among the nomad Arabs in the desert, asking for news about you.

يُؤْمِنُوا فَآخَضَ اللَّهُ أَعْمَالَهُمْ وَأَكَانَ  
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٢١﴾

يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ  
يَأْتِ الْأَحْزَابُ يَوَدُّوا لَكُمْ أَنَّهُمْ  
بَادُونَ فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ  
أَنْبَاءِكُمْ وَأَوْ كَانُوا فِيكُمْ مَّا  
كُنْتُمْ أَتَى قَلِيلًا ﴿٢٢﴾

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ  
حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَ  
الْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢٣﴾

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا  
هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ  
اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا  
وَتَسْلِيمًا ﴿٢٤﴾

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا  
عَاهَدُوا اللَّهَ عَلَيْهِمْ فَمِنْهُمْ مَّنْ  
قَضَى نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا  
بَدَلُوا تَبَدُّلًا ﴿٢٥﴾

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَأَنْ  
يُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ  
عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٦﴾

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِخَيْبِهِمْ لَمْ  
يَنَالُوا أَحْزَابًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ  
الْقِتَالَ وَأَنَّ اللَّهَ تَوَّابٌ غَزِيرٌ ﴿٢٧﴾

27. And He brought those of the People of the Book who aided them down from their fortresses and cast terror into their hearts. Some you slew, and some you took captive.

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ  
الْكِتَابِ مِنْ صَيِّاصِيهِمْ وَقَذَفَ  
فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا  
تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿١٤﴾

28. And He made you inherit their land and their houses and their wealth, and a land on which you had never set foot. And Allāh has power over all things.

وَأَوْرَثَكُمْ أَرْضَهُمْ وَدِيَارَهُمْ وَ  
أَمْوَالَهُمْ وَأَرْضًا لَمْ تَطَّوْهَا ۚ وَكَانَ  
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢٨﴾

**R. 4.**

29. O Prophet! say to thy wives, 'If you desire the life of this world and its adornment, come then, I will provide for you and send you away in a handsome manner.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُحِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسْرِخْكُنَّ سِرَاجًا جَمِيلًا ﴿٢٩﴾

30. 'But if you desire Allāh and His Messenger and the Home of the Hereafter, then truly Allāh has prepared for those of you who do good a great reward.'

وَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَرَسُولَهُ وَ  
الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ  
لِ الْمُحْسِنِينَ مِنْكُمْ أَجْرًا عَظِيمًا ﴿٣١﴾

31. O wives of the Prophet! if any of you be guilty of manifestly dishonourable conduct, the punishment will be doubled for her. And that is easy for Allāh.

يُنْسَاءُ النَّبِيَّ مَنْ يَأْتِ مِنْكَ  
بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَفُ لَهَا  
الْعَذَابُ ضِعْفَيْنِ كَانَ ذَلِكَ عَلَى  
اللَّهِ يَسِيرًا ﴿٢٦﴾

**Part 22** 32. But whoever of you is obedient to Allāh and His Messenger and does good works, We shall give her her reward twice over; and We have prepared for her an honourable provision.

وَمَنْ يَقْنُتْ مِنْكُمُ اللَّهَ وَرَسُولَهُ  
وَيَعْمَلْ صَالِحًا نُؤْتْهَا أَجْرَهَا مَرَّتَيْنِ  
وَأَعْتَدْنَا لَهَا زُفًّا كَرِيمًا ﴿٣٣﴾

33. O wives of the Prophet! You are not like any *other* women if you are righteous. So be not soft in speech, lest he in whose heart is a disease should feel tempted; and speak a decent speech.

لَيْسَاءَ النَّبِيِّ لَسْتُ كَأَحَدٍ مِّنَ النِّسَاءِ  
إِنِ اتَّقَيْتُنِ فَلَا تَخْضَعْنَ بِأَقْوَالٍ  
فَيُطَمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ  
قَوْلًا مَّعْرُوفًا ﴿٣٣﴾

\*34. And stay in your houses *with dignity*, and do not show off yourselves like the showing off of the former days of ignorance, and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger. Surely Allāh desires to remove from you *all* uncleanness, O Members of the Household, and purify you completely.

35. And remember what is rehearsed in your houses of the Signs of Allāh and of wisdom. Verily Allāh is the Knower of subtleties, All-Aware.

R. 5.

36. Surely, men who submit themselves *to God* and women who submit themselves *to Him*, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast *in their faith* and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard *their chastity*, and men who remember Allāh much and women who remember *Him*—Allāh has prepared for *all of* them forgiveness and a great reward.

37. And it behoves not a believing man or a believing woman, when Allāh and His Messenger have decided a matter, that there should be a choice for them in the matter concerning them. And whoso disobeys Allāh and His Messenger, surely strays away in manifest error.

38. And *remember* when thou didst say to him on whom Allāh had bestowed favours and on whom thou *also* hadst bestowed favours: 'Keep thy wife to thyself, and fear Allāh.'

\*34. And stay in your houses *with dignity*, and do not embellish yourselves in the style of embellishment during the days of ignorance and observe Prayer, and pay the Zakāt, and obey Allāh and His Messenger.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٤﴾

وَإِذْ كُنَّ مَا يَثُلُ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٥﴾

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَنَاتِينَ وَالْقَنَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٦﴾

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٧﴾

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ

And thou didst conceal in thy heart what Allāh was going to bring to light, and thou wast afraid of the people, whereas Allāh has better right that thou shouldst fear Him. Then, when Zaid had accomplished his want of her *so as to have no further need of her*, We joined her in marriage to thee, so that there may be no hindrance for the believers with regard to the wives of their adopted sons, when they have accomplished their want of them. And Allāh's decree must be fulfilled.

39. There can be no hindrance for the Prophet with regard to that which Allāh has made incumbent upon him. Such indeed was the way of Allāh with those who have passed away before—and the command of Allāh is a decree ordained—

40. Those who delivered the Messages of Allāh and feared Him, and feared none but Allāh. And sufficient is Allāh as a Reckoner.

41. Muḥammad is not the father of any of your men, but *he is* the Messenger of Allāh and the Seal of the Prophets; and Allāh has full knowledge of all things.

R. 6.

42. O ye who believe! remember Allāh with much remembrance;

43. And glorify Him morning and evening.

44. He it is Who sends blessings on you, as *do* His angels, that He may bring you forth from all *kinds of* darkness into light. And He is Merciful to the believers.

45. Their greeting on the day when they meet Him will be, 'Peace.' And He has prepared for them an honourable reward.

مُّبْدِيهِ وَتَخْشَى النَّاسَ ۚ وَاللَّهُ أَحَقُّ  
أَنْ تَخْشَاهُ ۖ فَلَمَّا قَضَى زَيْدٌ مِنْهَا  
وَطَرًا زَوَّجْنَاهَا بِكِ لَا يَكُونُ عَلَى  
الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ  
أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا  
وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٨﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ  
اللَّهُ لَهُ ۖ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا  
مِنْ قَبْلُ ۚ وَكَانَ أَمْرُ اللَّهِ قَدَرًا  
مُقَدُّورًا ﴿٣٩﴾

وَالَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ  
وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ  
اللَّهُ ۚ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٤٠﴾

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا  
كَثِيرًا ﴿٤٢﴾

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٣﴾

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ  
لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ  
وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٤﴾

تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَ  
أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا ﴿٤٥﴾

46. O Prophet, truly We have sent thee as a Witness, and Bearer of glad tidings, and a Warner,

\*47. And as a Summoner unto Allāh by His command, and as a Lamp that gives *bright* light.

48. And announce to the believers the glad tidings that they will have great bounty from Allāh.

\*49. And follow not the disbelievers and the hypocrites, and leave alone their annoyance, and put thy trust in Allāh; for Allāh is sufficient as a Guardian.

50. O ye who believe! when you marry believing women and then divorce them before you have  
\*touched them, then you have no right against them with regard to the period of waiting that you reckon. So make some provision for them and send them away in a handsome manner.

51. O Prophet, We have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thy right hand possesses from among those whom Allāh has given thee as gains of war, and the daughters of thy paternal uncle, and the daughters of thy paternal aunts, and the daughters of thy maternal uncle, and the daughters of thy maternal aunts who have emigrated with thee, and any *other* believing woman if she offers herself *for marriage* to the Prophet provided the Prophet desires to marry her; *this is only for thee*, as against *other* believers—We have already made known what We have enjoined

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا  
وَمُبَشِّرًا وَنَذِيرًا ﴿٣٦﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا  
مُنِيرًا ﴿٣٧﴾

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ  
فَضْلًا كَبِيرًا ﴿٣٨﴾

وَلَا تُطِيعِ الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ  
أَذَى لَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ  
وَكِيلًا ﴿٣٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ  
الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ  
تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ  
تَعْتَدُونَهَا فَمَعَهُنَّ وَسِرْحُونَهُنَّ  
سَرَاحًا جَمِيلًا ﴿٤٠﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ  
الَّتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ  
يَمِينُكَ مِنْ أَمَّا أَقَاءَ اللَّهِ عَلَيْكَ وَبَنَاتِ  
عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالِكَ وَ  
بَنَاتِ خَالَتِكَ الَّتِي هَا جَزَنَ مَعَكَ  
وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا  
لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ  
عَلِمْنَا مَا قَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ  
وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ

\*47. And as a Summoner to Allāh by His command, and as a radiant Lamp.

\*49. And follow not the disbelievers and the hypocrites, and **ignore their nuisances**, and put **your** trust in Allāh; for Allāh is sufficient as a Guardian.

\*50. then you have no right against them with regard to the *prescribed* period of waiting that you reckon.

on them concerning their wives and those whom their right hands possess—in order that there may be no difficulty for thee *in the discharge of thy work*. And Allāh is Most Forgiving, Merciful.

- \* 52. Thou mayest defer *the marriage* of any of them that thou pleasest, and receive unto thyself whom thou pleasest; and if thou desirest *to take back* any of those whom thou hast put aside, there is no blame on thee. That is more likely that their eyes may be cooled, and that they may not grieve, and that they may all be pleased with that which thou hast given them. And Allāh knows what is in your hearts; and Allāh is All-Knowing, Forbearing.

53. It is not allowed to thee *to marry* women after that, not to change them for *other* wives even though their goodness please thee, except any that thy right hand possesses. And Allāh is Watchful over all things.

R. 7.

- \* 54. O ye who believe! enter not the houses of the Prophet unless leave is granted to you for a meal without waiting for its *appointed* time. But enter when you are invited, and when you have finished eating, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of *asking* you *to leave*. But Allāh is not shy of *saying* what is true. And when you ask them (the wives of the Prophet) for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it behoves you not to cause inconvenience

- \* 52. You may defer *marrying* anyone among them *if you like* and you may receive unto yourself whom you please. And if you desire *to take back* any of those whom you have put aside, there is no blame on you. This is more likely to result in the cooling of their eyes, and that they may not grieve, and that they may all be pleased with that which you have given them.

- \* 54. O ye who believe! Enter not the houses of the Prophet *unless you have been invited to meal and even then not so early* before the food has been cooked.

حَرَجٌ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٢﴾

تُرْجِي مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ  
مَنْ تَشَاءُ ۚ وَمِنْ ابْتِغَيْتَ مِمَّنْ عَزَلْتَ  
فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَدْنَى أَنْ تَقْرَءَ  
أَعْيُنُهُنَّ وَلَا يَخْرُجَنَّ وَلَا يَرْضَيْنَ بِمَا  
آتَيْتَهُنَّ خُلَاهُنَّ ۚ وَاللَّهُ يَخْلَعُ مَا فِي  
قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥٣﴾

لَا يَحِلُّ لَكَ الْبَسَاءُ مِنْ بَعْدُ وَلَا أَنْ  
تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ  
حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۚ وَكَانَ  
اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ﴿٥٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا  
بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى  
طَعَامٍ غَيْرِ نَبِذِينَ إِنَّهُ لَا إِلَافَ إِلَّا أَنْ  
يُؤْذَنَ ۚ فَإِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ  
فَانْتَشِرُوا وَلَا مُسْتَأْنِسِينَ لِحَدِيثٍ ۚ إِنَّ  
ذَلِكَ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي  
مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ  
وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَ  
قُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا

to the Messenger of Allāh, nor that you should ever marry his wives after him. Indeed that would be an enormity in the sight of Allāh.

55. Whether you reveal a thing or conceal it, Allāh knows all things full well.

56. There is no blame on them *in this respect* with regard to their fathers or their sons or their brothers or the sons of their brothers or the sons of their sisters or their womenfolk or those whom their right hands possess. And fear Allāh, *O wives of the Prophet*, verily, Allāh is Witness over all things.

57. Allāh and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace.

\* 58. Verily, those who malign Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

59. And those who malign believing men and believing women for what they have not earned shall bear *the guilt of* a calumny and a manifest sin.

R. 8.

\* 60. O Prophet! tell thy wives and thy daughters and the women of the believers that they should draw close to them portions of their *loose* outer coverings. That is nearer that they may *thus* be distinguished and not molested. And Allāh is Most Forgiving, Merciful.

\* 58. Verily, those who **annoy** Allāh and His Messenger—Allāh has cursed them in this world and in the Hereafter, and has prepared for them an abasing punishment.

\* 60. O Prophet! **Tell your wives and your daughters, and the women of the believers, that they should pull down upon them of their outer cloaks from their heads over their faces.** That is more likely that they may *thus* be recognized and not molested.

رَسُولَ اللَّهِ وَلَا أَنْ تَنْحِلُوا أَزْوَاجَهُ  
مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ  
عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

إِنْ تُبْدُوا شَيْئًا أَوْ تُخْفُوهُ فَإِنَّ اللَّهَ  
كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا  
أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أُمَّنَاءَ  
لَا خَوَانِهِنَّ وَلَا أَبْنَاءَ أَخَوَاتِهِنَّ وَلَا  
نِسَاءِihِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ  
وَاتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ  
شَيْءٍ شَهِيدًا ﴿٥٦﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ  
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ  
سَلِّمُوا تَسْلِيمًا ﴿٥٧﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ  
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ  
عَذَابًا مُهِينًا ﴿٥٨﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ  
الْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدْ  
يُحْتَمَلُوا بُهْتَانًا وَإِثْمًا مُبِينًا ﴿٥٩﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَ  
نِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ  
جَلَابِيزِهِنَّ ۚ ذَلِكَ آدَنُ أَنْ يُعْرَفْنَ  
فَلَا يُؤْذِينَ ۚ وَكَانَ اللَّهُ غَفُورًا  
رَّحِيمًا ﴿٦٠﴾

\*61. If the hypocrites, and those in whose heart is a disease, and those who cause agitation in the city, desist not, We shall surely give thee authority over them; then they will not dwell therein as thy neighbours, save for a little while.

62. *Then they will be* accursed. Wherever they are found, they will be seized, and cut into pieces.

63. Such has been the way of Allāh in *the case of* those who passed away before, and thou wilt never find a change in the way of Allāh.

64. Men ask thee concerning the Hour. Say, 'The knowledge of it is with Allāh *alone*.' And what will make thee know that the Hour may be nigh?

65. Allāh has surely cursed the disbelievers, and has prepared for them a burning fire,

66. Wherein they will abide for ever. They will find *therein* no friend nor helper.

67. On the day when their faces are turned over in the Fire, they will say, 'Oh, would that we had obeyed Allāh and obeyed the Messenger!'

68. And they will say, 'Our Lord, we obeyed our chiefs and our great ones and they led us astray from the way.

69. 'Our Lord, give them double punishment and curse them with a very great curse.'

R. 9.

\*70. O ye who believe! be not like those who vexed and slandered Moses; but Allāh cleared him of

\*61. If the hypocrites, and those in whose hearts **there is** disease, and those who spread baseless rumours in the city, **do not** desist, We shall surely make you stand up against **them**; then they will no longer tarry around you but a little.

\*70. O ye who believe! Be not like those who vexed *and slandered* Moses; Allāh cleared him of what they spoke *of him*.

لَكِنْ لَّمْ يَنْتَهُ الْمُنَافِقُونَ وَالَّذِينَ فِي  
قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي  
الْمَدِينَةِ لَنُغْرِبَنَّكَ بِهِمْ ثُمَّ لَا  
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦١﴾

فَلَنَحْشُرَنَّهُمْ فِي آيَاتِنَا ثُمَّ نَقْضُوا  
فُتُلُوهَا تَفْتِيلًا ﴿٦٢﴾

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ ۚ وَ  
لَئِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ تُتَبَدَّلُوا ﴿٦٣﴾

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ  
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُذَرِّكَ  
لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ﴿٦٤﴾

إِنَّ اللَّهَ لَعَنَ الْكُفْرِينَ وَآمَدَ لَهُمْ  
سَعِيرًا ﴿٦٥﴾

خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وَرِيَاءَ  
لَا نَصِيرًا ﴿٦٦﴾

يَوْمَ تَقَلَّبُ وُجُوهُهُمْ فِي النَّارِ  
يَقُولُونَ يَلَيْتَنَّا أَطَعْنَا اللَّهَ وَ  
أَطَعْنَا الرَّسُولَ ﴿٦٧﴾

وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَ  
كُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلًا ﴿٦٨﴾

رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ  
وَاعْتَنُهُمْ لَعْنًا كَبِيرًا ﴿٦٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا  
كَالَّذِينَ أَذَا مَوْسَىٰ فَبَرَّاهُ اللَّهُ وَمَا



what they spoke *of him*. And he was honourable in the sight of Allāh.

71. O ye who believe! fear Allāh, and say the right word.

\* 72. He will bless your works for you and forgive you your sins. And whoso obeys Allāh and His Messenger, shall surely attain a mighty success.

73. Verily, We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it. Indeed, he is *capable of being unjust to, and neglectful of, himself*.

74. *The result is* that Allāh will punish hypocritical men and hypocritical women, and idolatrous men and idolatrous women; and Allāh turns in mercy to believing men and believing women; and Allāh is Most Forgiving, Merciful.

قَالُوا ۖ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ  
قُولُوا قَوْلًا سَدِيدًا ۝

يُضْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ  
ذُنُوبَكُمْ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ  
فَقَدْ نَارَ فَوْزًا عَظِيمًا ۝

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ  
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ  
يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا  
الْإِنْسَانُ ۚ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ۝

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ  
وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ  
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

\* 72. He will **reform your conduct** for you and forgive you your sins.

\* 73. But **the** man bore it. Indeed he **was too cruel to himself, unmindful of the consequences**.



رُكُوعَاتُهَا ٦

سُورَةُ سَابَا مَكِّيَّةٌ ٣٤

آيَاتُهَا ٥٥



### SABĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. All praise is due to Allāh, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.

3. He knows whatever goes into the earth and whatever comes forth from it, and whatever descends from the heaven and whatever ascends into it; and He is Merciful, Most Forgiving.

4. And those who disbelieve say, 'The Hour will never come upon us.' Say, 'Yea, by my Lord Who knows the unseen, it will surely come upon you! Not an atom's weight in the heavens or in the earth or any thing less than that or greater escapes Him, but *all is recorded* in a perspicuous Book,

5. 'That He may reward those who believe and do good works. It is these who will have forgiveness and an honourable provision.'

6. But *as to* those who strive against Our Signs, seeking to frustrate *Our plans*, it is they for whom there will be the suffering of a painful punishment.

7. And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and guides unto the path of the Mighty, the Praiseworthy.

8. And those who disbelieve say, 'Shall we show you a man who will tell you *that* when you are broken up into pieces, you shall be *raised as* a new creation?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ ٢

يَعْلَمُ مَا يَلْبِغُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَغْرُبُ فِيهَا ۚ وَهُوَ الرَّحِيمُ الْغَفُورُ ٣

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۚ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ ۚ عَلَيْهِمُ الْغُيُوبُ ۚ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمُوتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ ۚ لَا فِي كِتَابٍ مُبِينٍ ٤

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ٥

وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِنْ رِجْزٍ أَلِيمٌ ٦

وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ ۖ وَ يَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ٧

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُرِّقْتُمْ كُلَّ مُمَرِّقٍ ۚ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ٨

9. 'Has he forged a lie against Allāh or is he afflicted with madness?' Nay, but it is those who believe not in the Hereafter that are suffering from the punishment and are too far gone in error.

\* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause pieces of the sky to fall upon them. In that verily is a Sign for every repentant servant.

R. 2.

\* 11. And certainly, We bestowed grace upon David from *Ourselves*: 'O ye mountains, repeat *the praises of Allāh* with him, and O birds, *ye also*.' And We made the iron soft for him,

12. *Saying*, 'Make thou full-length coats of mail, and make the rings of a proper measure. And do righteous deeds, surely I see all that you do.'

13. And to Solomon *We subjected* the wind; its morning course was a month's *journey*, and its evening course was a month's *journey too*. And We caused a fount of molten copper to flow for him. And of the Jinn were *some* who worked under him, by the command of his Lord. And *We had told them that* if any of them turned away from Our command, We would make him taste the punishment of burning fire.

14. They made for him what he desired; palaces and statues, and basins like reservoirs, and large cooking vessels fixed in their places: 'Work ye, O House of David

أَفْتَرَى عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ  
بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي  
الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝

أَفَلَمْ يَرَوْا إِلَى مَا بَيْنَ أَيْدِيهِمْ وَ  
مَا خَلْفَهُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ إِنْ  
نَشَاءُ نَحْشِفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطُ  
عَلَيْهِمْ كِسْفًا مِنَ السَّمَاءِ ۚ إِنْ فِي  
ذَلِكَ لَآيَةٌ لِّهَلِّلِ عَبْدِي مُذِيبٍ ۝

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۚ يَجِبَالُ  
أَوْ يَبْنَوعَهُ وَ الطَّيْرِ ۚ وَ أَلْنَا لَهُ  
الْحَدِيدَ ۝

إِنْ أَعْمَلَ سَبِيغًا وَقُدِّرَ فِي السَّرْدِ وَ  
أَعْمَلُوا صَالِحًا ۚ إِنِّي بِمَا تَعْمَلُونَ  
بَصِيرٌ ۝

وَلَسَلَّيْمُنَ الرِّيحَ غَدُوَهَا شَهْرًا وَ  
رَوَاحَهَا شَهْرًا ۚ وَ أَسَلْنَا لَهُ عَيْنَ  
الْقِطْرِ ۚ وَ مِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ  
يَدَيْهِ بِإِذْنِ رَبِّهِمْ ۚ وَ مَن يَزِغُ  
مِنْهُمْ عَنْ أَمْرِنَا لُنُوقُهُ مِنْ  
عَذَابِ السَّعِيرِ ۝

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبٍ وَ  
تَمَاثِيلَ وَ جِفَانٍ كَالْجَوَابِ وَقُدُورٍ  
رَّسِيَّتٍ ۚ وَ أَعْمَلُوا آلَ دَاوُدَ شُكْرًا ۚ

\* 10. Do they not see what is before them and what is behind them of the heaven and the earth? If We please, We could cause the earth to sink with them, or cause **some pieces** from the sky to fall upon them.

\* 11. And certainly, We bestowed grace upon David from **Ourselves**: 'O ye mountains, **turn to God with full submission along with him**,

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gratefully;' but few of My servants are grateful.

\* 15. And when We decreed his (Solomon's) death, nothing pointed out to them that he was dead save a worm of the earth that ate away his staff. So when he fell down, the Jinn plainly realized that if they had known the unseen, they would not have remained in a state of degrading torment.

16. There was indeed a Sign for Saba' in their home-land: two gardens on the right hand and on the left: 'Eat of the provision of your Lord and be grateful to Him. A good land and a Most Forgiving Lord!'

\* 17. But they turned away; so We sent against them a fierce flood. And We gave them, in lieu of their gardens, two gardens bearing bitter fruit and tamarisk and a few lote-trees.

18. That We awarded them because of their ingratitude; and none do We requite *in this way* but the ungrateful.

19. And We placed, between them and the towns which We had blessed, *other* towns that were prominently visible, and We fixed easy stages between them; 'Travel in them for nights and days in security.'

20. But they said, 'Our Lord, place longer distances between *the stages* of our journeys.' And they wronged

\* 15. **Note:** The word *dābbah* (دَابَّة) applies to all forms of animal life. So the translation "the worm of the earth" should be taken metaphorically and not literally. This reference is to the son of Solomon who did not inherit any of the spiritual qualities or the art of statecraft which distinguished his illustrious father Solomon. During his rule it became gradually apparent to those powerful chieftains (jinn) who had been subdued and subjugated by Solomon that Solomon was now virtually dead. They successfully rebelled against the state and caused fragmentation of the great empire.

\* 17. But they turned away; so We sent against them a **fierce flood from a burst dam**.

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ  
عَلَىٰ مَوْتِهِ إِلَّا دَابَّةٌ الْأَرْضِ تَأْكُلُ  
مِنْ سَاتِهِ ۖ فَلَمَّا خَرَ تَبَيَّنَتِ الْجِنَّ  
أَن لَّهُمْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا  
لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٥﴾

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۚ  
جَنَّاتٍ عَنْ يَّمِينٍ وَشِمَالٍ ۚ كُلُوا مِن  
رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلَدَةٌ  
طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿١٦﴾

فَاعْرَضُوا فَآرْسَلْنَا عَلَيْهِمْ سَيْلَ  
الْعَرَمِ ۚ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ  
ذَوَاتِي الْأَكْلِ خَمِطٍ ۚ وَثَمَرٍ ۚ وَمِن  
سِدْرٍ قَلِيلٍ ﴿١٧﴾

ذَٰلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا ۚ وَهَلْ  
نُجْزِي إِلَّا الْكَفُورَ ﴿١٨﴾

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَىٰ الَّتِي  
بَرَكْنَا فِيهَا قُرًى ظَاهِرَةً ۚ وَقَدَرْنَا  
فِيهَا السَّيْرَ ۚ سِيرُوا فِيهَا لِيُبَيِّنَ  
أَيَّامًا مِّنْهُنَّ ﴿١٩﴾

فَقَالُوا رَبَّنَا بَعِدْ بَيْنَ أَسْفَارِنَا ۚ  
ظَلَمُوا أَنْفُسَهُمْ ۚ وَجَعَلْنَاهُمْ أَكَادِيثَ

themselves; so We made them bywords and We broke them into pieces, a complete breaking up. In that verily are Signs for every steadfast and grateful person.

21. And Iblīs found that his judgment of them was true, so they followed him, *all* except a party of true believers.

22. And he had no power over them, but *it was so* that We might distinguish those who believed in the Hereafter from those who were in doubt about it. And thy Lord is Watchful over all things.

R. 3.

23. Say, 'Call upon those whom you assert *to be gods* beside Allāh. They control not *even* the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has He any helper among them.'

24. No intercession avails with Him, except for him about whom He permits *it*, until when their hearts are relieved of fright they would say, 'What is it that your Lord said?' They (the Messengers) will answer, 'The truth.' And He is the High, the Great.

25. Say, 'Who gives you sustenance from the heavens and the earth?' Say, 'Allāh. Either we or you are on right guidance or in manifest error.'

26. Say, 'You will not be questioned as to our sins, nor shall we be questioned as to what you do.'

27. Say, 'Our Lord will bring us all together; then He will judge between us with truth: and He is the Judge, the All-Knowing.'

28. Say, 'Show me those whom you have joined with Him as partners. Nay! *You cannot do so*, for He is Allāh, the Mighty, the Wise.'

وَمَرَّاتُهُمْ كُلَّ مَرَّةٍ ۖ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّحُلِّ صَبَإٍ شَكُورٍ ﴿٢٠﴾

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ  
فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢١﴾

وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا  
لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ  
مِنْهَا فِي شَكٍّ ۖ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ  
حَفِيفٌ ﴿٢٢﴾

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِّن دُونِ  
اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي  
السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا  
مِن شَرْكَ ۖ وَمَا لَهُ مِنْهُمْ مِّن ظَهِيرٍ ﴿٢٣﴾

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ  
أُذِنَ لَهُ ۖ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقُّ ۖ وَ  
هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٤﴾

قُل مَن يَرْزُقُكُم مِّن السَّمَوَاتِ وَالْأَرْضِ ۖ  
قُلِ اللَّهُ ۖ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي  
ضَلَالٍ مُّبِينٍ ﴿٢٥﴾

قُل لَّا تَسْأَلُونَنَا عَمَّا أَجْرَمْنَا وَلَا نَسْأَلُ  
عَمَّا تَعْمَلُونَ ﴿٢٦﴾

قُل يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا  
بِالْحَقِّ ۖ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٧﴾

قُل أَرُونِي الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَاءَ  
كَلَّا ۚ بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٨﴾

29. And We have not sent thee but as a bearer of glad tidings and a Warner, for all mankind, but most men know not.

30. And they say, 'When will this promise *be fulfilled*, if you are truthful?'

31. Say, 'For you is the promise of a day from which you cannot remain behind a single moment nor can you get ahead *of it*.'

R. 4.

32. And those who disbelieve say, 'We will never believe in this Qur'ān, nor in what is before it;' and couldst thou see when the wrongdoers will be made to stand before their Lord, throwing back on one another the blame. Those who were considered weak will say to those who were proud, 'Had it not been for you, we should surely have been believers.'

33. Those who were proud will say to those who were considered weak, 'Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty.'

34. And those who were considered weak will say to those who were proud, 'Nay, but it was *your* scheming night and day, when you bade us disbelieve in Allāh and set up equals unto Him.' And they will conceal *their* remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

\* 35. And We never sent a Warner to any city but the wealthy ones thereof said, 'Surely, we disbelieve

\* 35. And We never sent a Warner to any **township** but the wealthy ones thereof said, 'Surely, we disbelieve in what you have been sent with.'

وَمَا أَرْسَلْنَاكَ إِلَّا حَافَّةً لِّلنَّاسِ  
بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ  
لَا يَعْلَمُونَ ﴿٢٩﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ  
صٰرِقِينَ ﴿٣٠﴾

قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَأْخِرُونَ  
تَعْلَمُ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِرُونَ ﴿٣١﴾

وَقَالَ الَّذِينَ كَفَرُوا لَن تَوُفَّيَنَا  
بِهَٰذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ  
وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ  
عِنْدَ رَبِّهِمْ ۖ يَرْجِعُ بَعْضُهُمْ إِلَىٰ  
بَعْضٍ يَلْقَوْنَ فِيهَا قَوْلَ الَّذِينَ  
اسْتَضَعُّوهُمُ لِلَّذِينَ اسْتَكْبَرُوا لَوْ  
لَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٣٢﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ  
اسْتَضَعُّوهُمُ أَنَحْنُ صَدَدْنَاكُمْ عَنِ  
الْهُدَىٰ بَعْدَ إِذْ جَاءَكُمْ بَلْ كُنْتُمْ  
مُجْرِمِينَ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَضَعُّوهُمُ لِلَّذِينَ  
اسْتَكْبَرُوا بَلْ مَكْرُ الْإِنبِيَاءِ وَالتَّهَادِ  
إِذْ تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَ  
نَجْعَلَ لَهُ أَندَادًا ۖ وَأَسْرَأُوا  
النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ ۖ وَ  
جَعَلْنَا الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ  
كَفَرُوا ۖ وَهُمْ يَجْرُونَ ۖ لَٰكِنَّا مَا كَانُوا  
يَعْمَلُونَ ﴿٣٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ  
لَّا قَالَ مُثِرُوهُنَّ إِنَّا بِمَا

in what you have been sent with.'

36. And they say, 'We have more riches and children; and we are not going to be punished.'

37. Say, 'Verily, my Lord enlarges the provision for whomsoever He pleases, and straitens *it for whomsoever He pleases*; but most men do not know.'

R. 5.

38. And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did. And in lofty mansions will they be secure.

39. And *as to* those who strive to frustrate *the purpose of* Our Signs, it is they who will be brought face to face with punishment.

40. Say, 'Surely, my Lord enlarges the provision for such of His servants as He pleases and straitens *it* for such of them as *He pleases*. And whatever you spend, He will replace it; and He is the Best of providers.'

\* 41. And *remember* the day, when He will gather them all together; then He will say to the angels: 'Was it you that they worshipped?'

42. They will say, 'Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the Jinn; it was in them that most of them believed.'

43. 'So, this day, you will have no power either to profit or harm one another.' And We shall say to those

\* 41. And *remember* the day, when He will gather them all together; then He will say to the angels: Was it you *in particular* that they worshipped?

**Note:** The translation of the word *īyyākum* (إِيَّاكُمْ) seems to have been omitted. The insertion of the word 'in particular,' therefore, seems to be appropriate.

أُرْسِلْتُمْ بِهِ كُفْرُونَ ﴿٣٥﴾

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَ أَوْلَادًا  
وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٦﴾

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِآيَاتِنَا تُقَرَّبُكُمْ عِنْدَنَا ذُلًّا إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا زُفًّا وَلِلَّهِ لَهْمُ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ آمِنُونَ ﴿٣٨﴾

وَالَّذِينَ يَسْعَوْنَ فِي آيَاتِنَا مُعْجِزِينَ أُولَئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿٣٩﴾

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَ يَقْدِرُ لَهُ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٤٠﴾

وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤١﴾

قَالُوا سُبْحَنَكَ أَنْتَ وَلِيِّنَا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤٢﴾

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَ نَقُولُ لِلَّذِينَ

who did wrong: 'Taste ye the punishment of the Fire that you denied.'

44. And when Our manifest Signs are recited to them, they say, 'This is but a man who seeks to turn you away from that which your fathers worshipped.' And they say, 'This is but a forged lie.' And those who disbelieve say about the truth when it comes to them, 'This is nothing but clear magic.'

45. And We gave them no books which they studied, nor did We send to them any Warner before thee.

46. And those who were before them *also rejected the truth*—and these have not attained *even* to a tenth of that which We gave them, but they treated My Messengers as liars. So how *terrible* was the change I brought about!

R. 6.

47. Say, 'I only exhort you *to do* one thing: that you stand up before Allāh in twos and singly and then reflect. *You will then know that* there is no insanity in your companion; he is only a Warner to you of an impending severe punishment.'

48. Say, 'Whatever reward I might have asked of you—let it be yours. My reward is only with Allāh; and He is Witness over all things.'

49. Say, 'Truly, my Lord hurls the Truth *at falsehood*. He is the Great Knower of the unseen.'

\* 50. Say, 'The Truth has come, and falsehood could neither originate *any good* nor reproduce *it*.'

\* 50. Say, 'The Truth has **arrived**, and falsehood could neither **initiate** nor **repeat anything**.'

ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ  
بِهَا تُكَذِّبُونَ ﴿٣٣﴾

وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا  
مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَبْصُدَكُمْ  
عَمَّا كَانُوا يَعْبُدُونَ أَبَاؤُكُمْ وَقَالُوا مَا  
هَذَا إِلَّا لُفْلُوكٌ مُّفْتَرًى ۖ وَقَالَ  
الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ ۖ إِنَّ  
هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿٣٤﴾

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا  
وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ  
نَذِيرٍ ﴿٣٥﴾

وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ ۖ وَمَا  
بَلَغُوا مِثْقَالَ ذَرَّةٍ مِمَّا آتَيْنَاهُمْ فَكَذَّبُوا  
رُسُلِي ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٣٦﴾

قُلْ إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ ۖ أَنْ  
تَقُومُوا لِلَّهِ مِثْلَ خِيَالٍ ثُمَّ  
تَنفَكُّوْنَ عَنْ مَا بِصَاحِبِكُمْ مِنْ  
جُنَّةٍ ۚ إِنَّ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ  
يَدَيِّ عَذَابٍ شَدِيدٍ ﴿٣٧﴾

قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ  
إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۚ وَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ شَهِيدٌ ﴿٣٨﴾

قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ ۖ عَلَٰمُ  
الْغُيُوبِ ﴿٣٩﴾

قُلْ جَاءَ الْحَقُّ وَ مَا يُبْدِي الْبَاطِلُ وَ  
مَا يُعِيدُ ﴿٤٠﴾



51. Say, 'If I err, I err only against myself; and if I am rightly guided, it is because of what my Lord has revealed to me. Verily, He is All-Hearing, Nigh.'

52. Couldst thou but see when they will be smitten with fear! Then there will be no escape, and they will be seized from a place nearby.

53. And they will say, 'We *now* \*believe therein.' But how can the attaining of *faith* be possible to them from a position *so* far-off,

\*54. While they had disbelieved in it before? And they are uttering conjectures from a far-off place.

55. And a barrier will be placed between them and that which they long for, as was done with the likes of them before. They *too* were in disquieting doubt indeed.

\*53. **Note:** It simply means that having distanced themselves earlier from it, they could not attain faith at the time of punishment.

\*54. **Verily, they had rejected it earlier, indulging in wild conjectures from a distant position.**

قُلْ إِنْ ضَلَّكَ فَإِنَّمَا أَضِلُّ عَلَى  
نَفْسِي ۚ وَإِنْ اهْتَدَيْتُ فِيمَا يُوحِي  
إِلَيَّ رَبِّي ۖ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥١﴾

وَلَوْ تَرَى إِذْ فَزَعُوا فَلَا قُوَّةَ وَ  
أَخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥٢﴾

وَقَالُوا إِنَّمَا آمَنَّا بِهِ ۚ وَآتَى لَهُمُ التَّنَادُ ۖ  
مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ ۚ وَ  
يَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ  
بَعِيدٍ ﴿٥٤﴾

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا  
فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ ۖ إِنَّهُمْ  
كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٥﴾



رُكُوعَاتُهَا ٥

سُورَةُ فَاطِر مَكِّيَّةٌ ٣٥

آيَاتُهَا ٤٦



## FĀṬIR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. All praise belongs to Allāh, the Maker of the heavens and the earth, Who employs the angels as messengers, having wings, two, three, and four. He adds to *His* creation whatever He pleases; for Allāh has power over all things.

3. Whatever of mercy Allāh grants to men—there is none to withhold it; and whatever He withholds, there is none who can release it after that; and He is the Mighty, the Wise.

4. O ye men, remember the favour of Allāh towards you. Is there any Creator other than Allāh Who provides for you from the heaven and earth? There is none worthy of worship but He. Whither then are you turned away?

5. And if they reject thee, verily, God's Messengers have been rejected before thee; and unto Allāh *all* things are brought back for decision.

6. O ye men, assuredly the promise of Allāh is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to Allāh.

7. Surely Satan is an enemy to you; so take him as an enemy. He calls his followers only that they may become inmates of the burning Fire.

8. For those who disbelieve there is a severe punishment. And for those who believe and do good works there is forgiveness and a great reward.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ  
جَاعِلِ الْمَلَكِئَةِ رُسُلًا أُولِي أَجْنَحَةٍ  
مَّثْنَى وَثُلَاثَ وَرُبْعَ ۚ يَزِيدُ فِي الْخَلْقِ  
مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ  
قَدِيرٌ ٢

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا  
مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ فَلَا مُرْسِلَ  
لَهُ مِنْ بَحْدِهِ ۚ وَهُوَ الْعَزِيزُ  
الْحَكِيمُ ٣

يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ  
اللَّهِ عَلَيْكُمْ ۚ هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ  
يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۚ  
لَا إِلَهَ إِلَّا هُوَ ۚ قَاتِلُوا تُوفَكُونَ ٤

وَأِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ  
رُسُلٌ مِنْ قَبْلِكَ ۚ وَرَأَى اللَّهُ تَرْجَعَهُمْ  
أَلَا مُؤَدُّوهُ ٥

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ  
فَلَا تُغْرِبْكُمْ الْحَيَاةُ الدُّنْيَا ۚ وَ  
لَا يَغْرِبْكُمْ بِاللَّهِ الْعِزُّورُ ٦

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ  
عَدُوًّا ۚ إِنَّكَ يَدْعُوكَ إِلَىٰ جُزْءٍ  
مِنْ أَصْحَابِ السَّعِيرِ ٧

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۚ وَ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ٨

R. 2.

\* 9. Is he, then, to whom the evil of his deed is made *to appear* pleasing, so that he looks upon it as good, *like him who believes and does good deeds*? Surely, Allāh adjudges astray whom He will and guides whom He will. So let not thy soul waste away in sighing for them. Surely Allāh knows what they do.

10. And Allāh it is Who sends the winds which raise the clouds; then do We drive them to a lifeless tract of land, and quicken thereby the earth after its death. Likewise *shall the Resurrection be*.

\* 11. Whoso desires honour, then *let him know that* all honour belongs to Allāh. Unto Him ascend good words, and righteous work does He exalt. And those who plot evils—for them is a severe punishment; and the plotting of such will perish.

12. And Allāh created you from dust, then from a sperm-drop, then He made you pairs. And no female conceives, nor does she bring forth *a child* without His knowledge. And no one whose life is prolonged has *his* life prolonged, nor is anything diminished of his life, but *it is recorded* in a Book. That surely is easy for Allāh.

13. And the two seas are not alike: this one palatable, sweet *and* pleasant to drink, and the other, salt *and* bitter. And from each you eat fresh meat, and take forth ornaments which you wear. And thou seest the ships therein ploughing *the waves* that you may seek of His bounty, and that you

أَفَنَنْتَ لَهُ سَوَاءَ عَمَلِهِ فَرَاةً  
حَسَنًا ۚ فَإِنَّ اللَّهَ يَجْزِلُ مَنْ يَشَاءُ  
وَيَهْدِي مَنْ يَشَاءُ ۚ فَلَا تَذْهَبْ  
نَفْسُكَ عَلَيْهِمْ حَسْرَتٍ ۚ إِنَّ اللَّهَ  
عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٩﴾

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ  
سَحَابًا ۖ فَنُفِثْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ  
فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ  
كَذَٰلِكَ النُّشُورُ ﴿١٠﴾

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ  
جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ  
وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ  
يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ  
شَدِيدٌ ۚ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْوَرُ ﴿١١﴾

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا  
تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ  
وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقِصُ  
مِنْ عُمُرٍ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ  
عَلَى اللَّهِ يَسِيرٌ ﴿١٢﴾

وَمَا يَسْتَوِي الْبَحْرَانِ ۚ هَٰذَا عَذْبٌ  
فُرَاتٌ سَائِغٌ شَرَابُهُ ۚ وَهَٰذَا مِلْحٌ  
أُجَاجٌ ۚ وَمِنْ كُلٍّ تَأْكُلُونَ لَحْمًا  
طَرِيًّا ۚ وَتَسْتَخْرِجُونَ حِلْيَةً  
تَلْبَسُونَهَا ۚ وَتَرَى الْفُلْكَ فِيهِ  
مَوَازِيرَ لِنَبْتَعُوهَا مِنْ فَضْلِهِ ۚ وَ

\* 9. Is he, then, **whose deeds are made to appear** beautiful to him so he views them as good *like one who believes and truly does good deeds*?

\* 11. **Whoever** desires honour, then *let him know that* all honour belongs to Allāh. **To** Him ascend good words and righteous work **helps them rise**. And those who plot evils, for them is a severe punishment; and the plotting of such will perish.

may be grateful.

14. He merges the night into the day, and He merges the day into the night. And He has pressed into service the sun and the moon; each one runs *its* course to an appointed term. Such is Allāh, your Lord; His is the kingdom, and those whom you call upon beside Allāh own not even a whit.

15. If you call on them, they will not hear your call; and even if they heard it, they could not answer you. And on the Day of Resurrection they will deny your having associated *them with God*. And none can inform thee like the *One Who is All-Aware*.

R. 3.

\* 16. O ye men, it is you that stand in need of Allāh, but Allāh is He Who is Self-Sufficient, the Praiseworthy.

17. If He please, He could destroy you, and bring a new creation *instead*.

18. And that is not difficult for Allāh.

19. And no burdened *soul* can bear the burden of another; and if a heavily laden *soul* call another to *bear* its load, naught of it shall be carried *by the other*, even though he be a kinsman. Thou canst warn only those who fear their Lord in secret and observe Prayer. And whoso purifies himself, purifies himself only to his own advantage; and to Allāh shall be the return.

20. And the blind and the seeing are not alike,

21. Nor the darkness and light,

22. Nor the shade and heat.

\* 16. O ye men, you are mere beggars unto Allāh, while Allāh is He Who stands in need of none, Ever Praiseworthy.

لَعَلَّكُمْ تَشْكُرُونَ ﴿١٣﴾

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ  
النَّهَارَ فِي اللَّيْلِ ۖ وَ سَخَّرَ الشَّمْسَ  
وَ الْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ  
ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَ الَّذِينَ  
تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ  
قِطْمِيرٍ ﴿١٤﴾

إِنْ تَدْعُهُمْ لَا يَسْمَعُوا دَعَاءَكُمْ ۖ  
وَ لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ وَ يَوْمَ  
الْقِيَامَةِ يَكْفُرُونَ بَشِرْكُمْ ۚ وَلَا  
يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٥﴾

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى  
اللَّهِ ۚ وَ اللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٦﴾  
إِنْ يَشَأْ يُذْهِبْكُمْ وَ يُنْزِلْ  
بَدَلَكُمْ ﴿١٧﴾

وَ مَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٨﴾

وَ لَا تَزِدُ وَازِدَةً ۖ وَ ذَرَأُ أُخْرَى ۚ وَ إِنْ تَدْعُ  
مُثْقَلَةٌ إِلَى جَمَلٍهَا لَا يُحْمَلُ مِنْهُ  
شَيْءٌ ۚ وَ لَوْ كَانَ ذَا قُرْبَى ۚ إِنَّمَا تُنْذِرُ  
الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ  
وَ أَقَامُوا الصَّلَاةَ ۚ وَ مَنْ تَزَكَّى فَإِنَّمَا  
يَتَزَكَّى لِنَفْسِهِ ۚ وَ إِلَى اللَّهِ الْمَصِيرُ ﴿١٩﴾

وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ ﴿٢٠﴾

وَ لَا الظُّلُمْتُ وَ لَا النُّورُ ﴿٢١﴾

وَ لَا الظِّلُّ وَ لَا الْحَرُّ وَ الرَّطْبُ ﴿٢٢﴾

23. Nor alike are the living and the dead. Surely, Allāh causes him to hear whom He pleases; and thou canst not make those to hear who are in the graves.

24. Thou art only a Warner.

25. Verily, We have sent thee with the truth, *as* a bearer of glad tidings and *as* a Warner; and there is no people to whom a Warner has not been sent.

26. And if they treat thee as a liar, those who were before them *also* treated *their Prophets* as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

27. Then I seized those who disbelieved and how *terrible* was the change I *brought about*!

#### R. 4.

28. Dost thou not see that Allāh sends down water from the sky and We bring forth therewith fruits of different colours; and among the mountains are streaks white and red, of diverse hues and others raven black;

29. And of men and beasts and cattle, in like manner, there are various colours? Only those of His servants who possess knowledge fear Allāh. Verily, Allāh is Mighty, Most Forgiving.

30. Surely, *only* those who follow the Book of Allāh and observe Prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail;

31. In order that He may give them their full rewards, and *even* increase them out of His bounty. He is surely Most Forgiving, Most Appreciating.

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ  
إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ ۚ وَمَا أَنتَ  
بِمُسْمِعٍ مَّن فِي الْقُبُورِ ﴿٢٣﴾

إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٤﴾  
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا  
وَأَنَّ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿٢٥﴾  
وَأَنَّ يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن  
قَبْلِهِمْ ۚ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
وَالزُّبُرِ ۚ وَالْكِتَابِ الْمُنِيرِ ﴿٢٦﴾

ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ  
كَانَ تَكْوِينُ ﴿٢٧﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا  
وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ  
مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٨﴾

وَمِنَ النَّاسِ وَالدَّوَابِّ ۖ أَلْوَانٌ  
مُّخْتَلِفٌ أَلْوَانُهُ ۚ كَذَلِكَ ۚ إِنَّمَا  
يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٩﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ  
وَأَقَامُوا الصَّلَاةَ وَآتَوْا  
رِزْقَهُمْ سِرًّا وَ عَلَانِيَةً يَبْتَغُونَ  
رِجَارَةً لَّن تَبُورَ ﴿٣٠﴾

لِيُؤْتِيَهُم أَجُورَهُمْ وَيَزِيدَهُم مِّنْ  
فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣١﴾

32. And the Book which We have revealed to thee is the truth *itself*, fulfilling that which is before it. Surely, Allāh is All-Aware, All-Seeing with respect to His servants.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ  
هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ  
يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ  
بَصِيرٌ ﴿٣٢﴾

33. Then We gave the Book for an inheritance to those of Our servants whom We chose. And of them are *some* who are breaking down their own selves *by suppressing their desires*, and of them are *some* who keep to the right course, and of them are *some* who excel *others* in acts of goodness by Allāh's leave. And that *indeed* is the great distinction.

ثُمَّ أَوْحَيْنَا إِلَى الْكِتَابِ الَّذِينَ اصْطَفَيْنَا  
مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ  
لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ ۖ وَمِنْهُمْ  
سَابِقٌ بِالْخَيْرَاتِ ۖ يُؤْتِنُ اللَّهُ ذَٰلِكَ  
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٣٣﴾

34. Gardens of Eternity! They will enter them. They will be adorned therein with bracelets of gold, and pearls; and their garments therein will be of silk.

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا  
مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَ لُؤْلُؤًا ۖ وَ  
لِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٣٤﴾

35. And they will say, 'All praise belongs to Allāh Who has removed grief from us. Surely, our Lord is Most Forgiving, Most Appreciating,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا  
الْحَزْنَ ۖ إِنَّ رَبَّنَا لَخَفُورٌ شَكُورٌ ﴿٣٥﴾

36. 'Who has, out of His bounty, settled us in the Adobe of Eternity, where no toil will touch us, nor any *sense of weariness* affect us therein.'

إِلَّا الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ  
فَضْلِهِ ۖ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَ  
لَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٦﴾

\* 37. But *as for* those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus do We requite every ungrateful person.

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ ۖ  
لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَ لَا  
يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا ۚ كَذَٰلِكَ  
نَجْزِي كُلَّ كَافِرٍ ﴿٣٧﴾

38. And they will cry for help therein, 'O our Lord, take us out, we will do righteous works other than those we used to do.' 'Did We not give you a life *long enough* so that he who would reflect could reflect

وَهُمْ يَصْطَرِحُونَ فِيهَا ۖ رَبَّنَا أَخْرِجْنَا  
نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ  
أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرْ فِيهِ مَنِ  
تَذَكَّرْ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا

\* 37. But *as for* those who disbelieve, for them is the fire of Hell. **It will not be decreed for them that they may die;** nor will the punishment thereof be lightened for them.

therein? And there came unto you a Warner too. So taste ye *the punishment*; for wrongdoers have no helper.'

R. 5.

39. Verily, Allāh knows the secrets of the heavens and of the earth. Verily, He knows full well all *that lies hidden* in the breasts.

40. He it is Who made you vicegerents in the earth. So he who disbelieves, will *himself* suffer the consequences of his disbelief. And for the disbelievers their disbelief will only increase odium in the sight of their Lord, and their disbelief will increase for the disbelievers nothing but loss.

41. Say, 'Have you seen your associate-gods whom you call on beside Allāh? Show me *then* what they have created of the earth. Or have they a share in the creation of the heavens? Or have We given them a Book so that they have an evidence therefrom?' Nay, the wrongdoers promise one another nothing but deception.

42. Surely, Allāh holds the heavens and the earth lest they deviate *from their places*. And if they did deviate, none can hold them after Him. Verily, He is Forbearing, Most Forgiving.

43. And they swore by Allāh their strongest oaths, that if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion,

44. Out of arrogance in the earth and evil plotting. But the evil plot encompasses none but the authors thereof. Do they then look for anything but *God's way of dealing with the peoples of old*? But thou

فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ ۚ ﴿٣٨﴾

إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمُوتِ وَالْأَرْضِ ۚ  
إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٩﴾

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ  
فَمَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۚ وَلَا يَزِيدُ  
الْكَافِرِينَ كُفْرُهُمْ إِلَّا دَرَجَةً ۚ  
مَقْتًا ۚ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ  
إِلَّا خَسَارًا ﴿٤٠﴾

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ  
مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ  
الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمُوتِ ۚ  
أَمْ اتَّيْنَهُمُ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ  
مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ  
بَعْضًا إِلَّا غُرُورًا ﴿٤١﴾

إِنَّ اللَّهَ يُمْسِكُ السَّمُوتِ وَالْأَرْضَ أَنْ  
تَزُولَا ۚ وَهَٰذَا لَكِنِ الرَّائِيَ أَنَّ  
مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا  
غَفُورًا ﴿٤٢﴾

وَاقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَكِنَّ  
جَاءَهُمْ تَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ  
أَحَدَى الْأُمَمِ ۚ فَلَمَّا جَاءَهُمْ تَذِيرٌ مَّا  
زَادَهُمْ إِلَّا نُفُورًا ﴿٤٣﴾

إِسْتَكْبَارًا فِي الْأَرْضِ وَ مَكْرَ السَّيِّئِ ۚ  
وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ  
فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ  
فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۚ وَكَانَ

wilt never find any change in the way of Allāh; nor wilt thou ever find any alteration in the way of Allāh.

تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٣٣﴾

45. Have they not travelled in the earth and seen how *evil* was the end of those who were before them? And they were stronger than they in power. And Allāh is not such that anything in the heavens or the earth should frustrate His *plans*; verily, He is All-Knowing, All-Powerful.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ وَ  
كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَ مَا كَانَ  
اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمُوتِ  
وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا  
قَدِيرًا ﴿٢٥﴾

46. And if Allāh were to punish people for what they do, He would not leave a living creature on the surface of *the earth*; but He grants them respite until an appointed \*term; and when their appointed time comes, then *they will know that* Allāh has all His servants under *His* eyes.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهِمَا مِنْ ذَاتِ آبَةٍ وَلَكِنْ  
يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ  
أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ بِحَبَابَةٍ  
بَصِيرًا ﴿٣٧﴾

\*46. and when their appointed time comes, *beware that Allāh is fully aware of His servants—the mankind.*





**YĀ SĪN**

*(Revealed before Hijrah)*

1. In the name of Allāh, the  
Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. Yā Sīn.‡

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3. By the Qur'ān, full of wisdom,

وَالْقُرْآنِ الْحَكِيمِ ﴿٣﴾

4. Thou art indeed *one* of the  
Messengers,

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٧﴾

5. On a right path.

عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥﴾

6. *This is a revelation of the Mighty,  
the Merciful,*

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٦﴾

7. That thou mayest warn a people whose fathers were not warned, and so they are heedless.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٤﴾

8. Surely the word has proved true against most of them, for they believe not.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ  
فَهُمْ لَا يُؤْمِنُونَ ﴿٨﴾

\*9. We have put round their necks,  
chains reaching unto the chins, so  
that their heads are forced up.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فِيهِ  
إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿١٠﴾

10. And We have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ  
مِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ  
لَا يُبْصِرُونَ ﴿٢٥﴾

11. And it is equal to them whether thou warn them or warn them not: they will not believe.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١١﴾

12. Thou canst warn only him who would follow the Reminder and fear the Gracious *God* in secret. So give him the glad tidings of forgiveness and a noble reward.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذُّكْرَ وَخَشِيَ  
الرَّحْمَنَ الْغَيْبُ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ  
وَأَجْرٍ كَرِيمٍ ﴿١٣﴾

13. Surely, We *alone* give life to the dead, and We record that which they send forward and that which they leave behind; and all things have We recorded in a clear Book.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا  
قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ  
فِي إِمَامٍ مُّبِينٍ ﴿١٣﴾

† O Perfect Leader!

\*9. We have put round their necks, **collars reaching to the chins**, so that their heads are forced up.

**R. 2.**

14. And set forth to them the parable of a people of the town, when the Messengers came to it.

15. When We sent to them two Messengers, and they rejected them both; so We strengthened *them* by a third, and they said, ‘Verily we have been sent to you as Messengers.’

16. They replied, ‘You are but men like us and the Gracious *God* has not revealed anything. You only lie.’

17. They said, ‘Our Lord knows that we are indeed *His* Messengers to you;

18. 'And on us lies only the plain  
delivery of the Message.'

19. They said, ‘Surely we augur evil fortune from you; if you desist not, we will certainly stone you, and a painful punishment will surely befall you at our hands.’

20. They replied, ‘Your evil fortune is with your own selves. Is it because you have been admonished? Nay, you are a people transgressing all bounds.’

21. And from the farthest part of the town there came a man running. He said, 'O my people, follow the Messengers,

22. 'Follow those who ask of you no reward, and who are rightly guided.

**Part 23.** ‘And what reason have I that I should not worship Him Who has created me, and unto Whom you will be brought back?’

24. 'Shall I take others beside Him as gods? If the Gracious *God* should intend me any harm, their intercession will avail me naught, nor can they rescue me.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ  
إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ  
فَكَذَّبُوهُمَا فَعَبَّزْنَا بِثَالِثٍ  
فَقَالُوا إِنَّمَا إِلَهُكُم مُّرْسَلُونَ ﴿١٥﴾

قَالُوا مَا آتَيْتُمْ إِلَّا بَشَرًا مِثْلَنَا  
وَمَا أَتَىكَ الرَّحْمَنُ مِنْ شَيْءٍ ۖ إِنْ  
أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٧﴾

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ  
لَمُرْسَلُونَ ﴿١٤﴾

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٨﴾

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا  
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ  
أَلِيمٌ ﴿١٩﴾

قَالُوا طَائِفُكُمْ مَعَكُمْ، آخَرُكُمْ ذِكْرُكُمْ  
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٢٠﴾

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ  
يَسْأَلُ قَالَ يُقَوْمُ اتَّبِعُوا  
الْمُرْسَلِينَ ﴿١١﴾

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ  
مُهْتَدُونَ ﴿٢٢﴾

وَمَا لِي لَا عَبْدُ اللَّهِ يَفْطَرُنِي وَإِلَيْهِ  
تُرْجَعُونَ ﴿٢٣﴾

عَاتَّخِذْ مِنْ دُونِهِ إِلَهَةً إِنْ يُرِيدِ  
الرَّحْمَنُ بَصُرًا لَا تَعْنِي عِزِّي شَفَاعَتُهُمْ  
شَيْئًا وَلَا يُنْقِذُونَ ﴿٢٢﴾

25. 'In that case I should indeed be in manifest error.

26. 'I believe in your Lord; so listen to me.'

27. It was said to him, 'Enter Paradise.' He said, 'O, would that my people knew,

28. 'How graciously my Lord has granted me forgiveness and has made me of the honoured ones!'

29. And We sent not down against his people, after him, any host from heaven, nor did We need to send down any.

30. It was but a single blast and lo! they were extinct.

\*31. Alas for My servants! there comes not a Messenger to them but they mock at him.

32. Have they not seen how many generations We have destroyed before them, and that they never return to them?

33. And all of them, gathered together, will certainly be brought before Us.

### R. 3.

34. And the dead earth is a Sign for them: We quicken it and bring forth therefrom grain, of which they eat.

35. And We have placed in it gardens of date-palms and grapes, and We have caused springs to gush forth therein,

36. That they may eat of the fruit thereof, and it was not their hands that made them. Will they not then be grateful?

37. Holy is He Who created all things in pairs, of what the earth grows, and of themselves, and of what they know not.

إِنِّي إِذَا أَلْفِي ضَلُّ مُبِينٌ ۝

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ۝

قِيلَ ادْخُلِ الْجَنَّةَ ۚ قَالَ يَلَيْتُ قَوْمِي يَعْلَمُونَ ۝

بِمَا عَفَرَ لِي رَبِّي وَ جَعَلَنِي مِنَ الْمُكْرَمِينَ ۝

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ ۚ وَمَا كُنَّا مُنْزِلِينَ ۝

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ۝

يَحْشَرُهُ عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝

وَإِنْ كُلُّ لَمَنَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ۝

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۚ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ۝

لِيَأْكُلُوا مِنْ ثَمَرِهِ ۚ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۚ أَفَلَا يَشْكُرُونَ ۝

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ۝

\*31. Alas for mankind! there comes not a Messenger to them but they mock at him.

ء ا ا i u | ث th | ح h | خ kh | ذ dh | س s | ض d | ط t | ظ z | ع gh | ق q |

\*38. And a Sign for them is the night from which We strip off the day, and lo! they are in darkness.

وَآيَةٌ لَهُمُ اللَّيْلُ بِتَسْلَخِ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٨﴾

\*39. And the sun is moving on the course *prescribed* for it. That is the decree of the Almighty, the All-Knowing God.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾

40. And for the moon We have appointed stages, till it becomes again like an old dry branch of a palm-tree.

وَ الْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٤٠﴾

41. It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float in an orbit.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤١﴾

42. And a Sign for them is that We carry their offspring in the laden ship,

وَ آيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤٢﴾

\*43. And We have created for them the like thereof whereon they ride.

وَ خَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٣﴾

44. And if We *so* willed, We could drown them; then they would have no one to succour *them*, nor would they be rescued,

وَ إِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَ لَا هُمْ يُنْقَذُونَ ﴿٤٤﴾

45. Except through mercy from Us and as a provision for a time.

لَا رَحْمَةً مِنَّا وَ مَتَاعًا إِلَىٰ حِينٍ ﴿٤٥﴾

46. And when it is said to them, 'Guard yourselves against that which is before you and that which is behind you, in order that you may receive mercy,' *they turn away*.

وَ إِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾

47. And there comes not to them any Sign out of the Signs of their Lord, but they turn away from it.

وَ مَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٧﴾

48. And when it is said to them, 'Spend out of that with which Allāh has provided you,' those who disbelieve say to those who believe, 'Shall we feed him whom Allāh would have fed, if He had *so* willed?'

وَ إِذَا قِيلَ لَهُمُ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ ۖ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا ۖ أَنْطَعِمُهُ مَنْ لَوْ يَشَاءُ اللَّهُ أَنْطَعَمَهُ ۖ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ

\*38. And a Sign for them is the night from which We **draw forth the day**, and lo! they are in darkness.

\*39. And the sun is moving on the course **prescribed** for it. That is the decree of the Almighty, the All-Knowing God.

\*43. And We **will create** for them the like thereof **on which they will ride**.

ا ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض d | ط | ظ | ع ' | gh غ | q ق | ' ء

You are but in manifest error.'

مُسِينَ ٢٨

49. And they say, 'When will this promise *be fulfilled*, if *indeed* you are truthful?'

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ٢٩

50. They are waiting only for a single blast which will seize them while they are disputing.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ٣٠

51. And they will not be able to make a will, nor will they return to their families.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ٣١

R. 4.

52. And the trumpet shall be blown, and lo! from the graves they will hasten on to their Lord.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ٣٢

53. They will say, 'O! woe to us! who has raised us up from our place of sleep? This is what the Gracious God had promised, and the Messengers spoke the truth.'

قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۚ هَٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ٣٣

54. It will be but one blast and lo! they will all be brought before Us.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ٣٤

55. And on that day, no soul will be wronged in aught; nor will you be rewarded but for what you used to do.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ٣٥

\*56. Verily the inmates of Heaven will, on that day, be happy in *their* occupation.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكَّهُونَ ٣٦

57. They and their wives will be in pleasant shades, reclining on raised couches.

هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ٣٧

58. They will have fruits therein, and they will have whatever they call for.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مِمَّا يُدْعُونَ ٣٨

59. 'Peace on you'—a word of greeting from the Merciful Lord.

سَلَامٌ تَقُولُوا مِنْ رَبِّ رَحِيمٍ ٣٩

60. And God will say, 'Separate yourselves from the righteous this day, O ye guilty ones!'

وَأَمَّا زُورُ الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ٤٠

61. 'Did I not enjoin on you, O ye sons of Adam, that you worship not

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَٰى أَدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ

\*56. Verily, the inhabitants of Heaven, on that day, will be happily employed in several occupations.

ء ا ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض د | ط ت | ظ ز | ع | gh غ | q ق | ٥

Satan—for he is to you an open enemy—

62. ‘And that you worship Me? This is the right path.

63. ‘And he did lead astray a great multitude of you. Why did you not then understand?

64. ‘This is the Hell which you were promised.

65. ‘Enter it this day, because you disbelieved.’

66. This day We shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned.

67. And if We had *so* willed, We could have put out their eyes, then they would have rushed to *find* the way. But how could they see?

68. And if We had *so* willed, We could have transformed them *so as to transfix them* in their places, then they would not be able to move forward or turn back.

R.5.

\* 69. And him whom We grant long life—We revert him to a weak *condition of* creation. Will they not then understand?

\* 70. And We have not taught him poetry, nor does that suit it (the Qur’ān). It is but a Reminder and a Qur’ān that makes *things* plain,

\* 71. So that it may warn all who live, and that the word *of punishment* be justified against the disbelievers.

72. Do they not see that, among the things which Our hands have fashioned, We have created for them cattle of which they are masters?

\* 69. And him whom We grant long life, **We cause him to revert to a state of senility.**

\* 70. And We have not taught him poetry, **nor does it befit him.**

\* 71. So that it may warn all who live, and that **the decree against the disbelievers may come to pass.**

مُشِينٌ ۝

وَإِنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ۝

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ ۝

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ ۝

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ۝

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ؕ أَفَلَا يَعْقِلُونَ ۝

وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي لَهُ ؕ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ۝

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ۝

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنَّا عَمَلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَالِكُونَ ۝

73. And We have subjected the same to them, so that some of them they use for riding and some *others* they eat.

74. And in them they have *other* benefits and *also* drinks. Will they not then be grateful?

75. And they have taken *other* gods beside Allāh, that they might be helped.

\* 76. They are not able to help them, but they will be brought *before God* as their *allied* host.

77. So let not their speech grieve thee. Verily We know what they conceal and what they proclaim.

78. Does not man see that We have created him from a *mere* sperm-drop? Yet lo! he is an open quarreller!

79. And he coins similitudes for Us and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?'

80. Say, 'He, Who created them the first time, will quicken them; and He knows every *kind of* creation full well,

81. 'He Who produces for you fire out of the green tree, and behold, you kindle from it.

82. 'Has not He Who created the heavens and the earth the power to create the like of them?' Yea, and He is indeed the Supreme Creator, the All-Knowing.

\* 83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' and it is.

84. So Holy is He, in Whose hand is the kingdom of all things. And to Him will you *all* be brought back.

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٤٣﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٤٤﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٤٥﴾

لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۖ وَهُمْ لَهُمْ جُندٌ مُّحَضَّرُونَ ﴿٤٦﴾

فَلَا يَخْزَنُكَ قَوْلُهُمْ ۖ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٤٧﴾

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٤٨﴾

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ۖ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٤٩﴾

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۚ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٥٠﴾

إِلَّا الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقَدُونَ ﴿٥١﴾

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ ۚ بَلَىٰ ۚ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٥٢﴾

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٥٣﴾

فَسُبْحَانَ الَّذِي يَمِينُهُ مَلَكُوتُ كُلِّ شَيْءٍ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٤﴾

\* 76. They will not be able to help them; on the contrary, they themselves will be made to appear along with them as hosts.

\* 83. Verily His command, when He intends a thing, is *only* that He says to it, 'Be!,' and it begins to be.

Note. See the explanation of كُنْ يَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)



رُكُوعَاتُهَا ٥

سُورَةُ السَّافَّاتِ مَكِّيَّةٌ ٣٧

آيَاتُهَا ١٨٣



### AL-ŞAFFĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
2. By those who range themselves in close ranks, وَالصَّفِّ صَفًّا ٢
3. Then they drive away the enemy vigorously, فَالزُّجُرِثَ زَجْرًا ٣
4. Then they recite the *Qur'ān* as a Reminder, فَالْتَلِيلِيتَ ذِكْرًا ٤
5. Surely your God is One, إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٥
6. Lord of the heavens and the earth and all that is between them and the Lord of the sun's risings. رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
وَرَبُّ الْمَشَارِقِ ٦
- \* 7. We have adorned the lowest heaven with an adornment—the planets; إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ  
إِلْكُوكِيبٍ ٧
8. And have guarded it against all rebellious satans. وَحِفْظًا مِّنْ كُلِّ شَيْطَآنٍ مَّارِدٍ ٨
- \* 9. They cannot hear *anything* from the exalted assembly of *angels*—and they are pelted from every side, لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذُّونَ  
مِنْ كُلِّ جَانِبٍ ٩
10. Repulsed, and for them is a perpetual punishment— دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ١٠
11. Except him who snatches away *something* by stealth, and then there pursues him a piercing flame of fire. إِلَّا مَن خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ  
ثَاقِبٌ ١١
- \* 12. So ask them whether it is they who are harder to create, or *others* whom We have created? Them We have created of cohesive clay. فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَن  
خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ  
لَّازِبٍ ١٢
13. Nay, thou dost wonder, and they ridicule. بَلْ عَجِبْتَ وَيَسْخَرُونَ ١٣
14. And when they are admonished, they pay no heed. وَإِذَا دُعُوا لَا يَذْكُرُونَ ١٤

\* 7. We have adorned the lowest heaven with an adornment of stars;

\* 9. **They shall not be able to listen to the Exalted Assembly despite straining hard**—being pelted from all sides.

\* 12. So ask them **if what they can create is more enduring than what We have created?**



15. And when they see a Sign, they seek to ridicule it.

16. And they say, 'This is nothing but plain magic.

17. 'What! when we are dead and have become dust and bones, shall we then be raised up *again*?

18. 'And our forefathers of yore *also*?'

19. Say, 'Yea; and you will *then* be abased.'

\*20. Then it will be but one shout of reproach, and behold, they will begin to see.

21. And they will say, 'Alas for us! this is the Day of Requital.

22. 'This is the Day of the *final* decision which you used to deny.'

R. 2.

23. *And it will be said to the angels*, 'Assemble those who acted wrongfully, along with their companions, and what they used to worship

24. 'Beside Allāh; and lead them to the path of the Fire;

25. 'And stop them; for they must be questioned.'

26. 'What is the matter with you that you help not one another?'

27. Nay, on that day they will surrender themselves.

28. And some of them will address the others, questioning one another.

\*29. They will say, 'Verily, you used to come to us, swearing *that you were truthful*.'

30. They will answer, 'Nay, you yourselves were not believers.'

\*20. Then it will **be a single stern call**, and behold, they will begin to see.

\*29. They will say, 'Verily, you used to come **at us from the right**.'

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٥﴾

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٦﴾

وَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا ۖ إِنَّا لَمَبْعُوثُونَ ﴿١٧﴾

أَوْ آبَاؤُنَا الْأَوَّلُونَ ﴿١٨﴾

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٩﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿٢٠﴾

وَقَالُوا لِيُؤْتِنَا هَذَا أَيُّومُ الدِّينِ ﴿٢١﴾

هَذَا يَوْمُ الْقَضَى الَّذِي كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٢﴾

أُحْشِرُوا الَّذِينَ ظَلَمُوا ۖ إِذْ رَأَوْا جَهَنَّمَ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٣﴾

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٤﴾

وَقِفُّهُمْ إِنَّهُمْ مَسْئُورُونَ ﴿٢٥﴾

مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٦﴾

بَلْ هُمْ الْيَوْمَ مُشْتَسِلِمُونَ ﴿٢٧﴾

وَاقْبَلْ بِغَضِّهِمْ عَلَى بَعْضٍ يَسْتَسْأَلُونَ ﴿٢٨﴾

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٩﴾

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٣٠﴾

31. 'And we had no power over you; but you yourselves were a transgressing people.

32. 'Now the word of our Lord has been justified against us that we shall surely *have to taste the punishment*.

33. 'And we caused you to go astray for we ourselves had gone astray.'

34. Truly, on that day they will *all* be sharers in the punishment.

35. Surely, thus do We deal with the guilty:

36. For when it was said to them, 'There is no God but Allāh,' they turned away with disdain,

37. And said, 'Shall we give up our gods for a mad poet?'

38. Nay, he has brought the truth and has testified to the truth of *all* the Messengers.

39. You shall surely taste the painful punishment.

40. And you will be rewarded only for what you have wrought—

41. Save the chosen servants of Allāh;

42. These will have a known provision;

43. Fruits; and they shall be honoured,

44. In the Gardens of Bliss,

45. *Seated* on thrones, facing one another.

46. They will be served round with a cup from a flowing fountain,

47. *Sparkling* white, delicious to the drinkers,

48. Wherein there will be no intoxication, nor will they be exhausted thereby.

وَمَا كَانَتْ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ  
كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣١﴾

فَحَقِّقْنَا عَلَيْكَ قَوْلَ رَبِّنَا ۖ إِنَّكَ  
لَفِي أَفْئُونٍ ﴿٣٢﴾

فَاَعْوَيْنَاكُمْ رَآئِنَا ۖ كَفَّٰ غَوَيْنَا ﴿٣٣﴾

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٤﴾

إِنَّا كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٥﴾

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا  
اللَّهُ يَسْتَكْبِرُونَ ﴿٣٦﴾

وَيَقُولُونَ إِنَّمَا لَنَا تَارِكٌ مَّا بَيْنَنَا وَشَاعِرٌ  
مَّجْنُونٌ ﴿٣٧﴾

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٨﴾

إِنَّكُمْ لَذٰلِكَ أَرْثُونَ الْعَذَابَ ۚ الْأَلِيمُ ﴿٣٩﴾

وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٤٠﴾

لِلْءَبَادِ اللَّهِ الْمُخْلَصِينَ ﴿٤١﴾

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤٢﴾

فَوَاحِشُهُمْ وَهُمْ يُسْكِرُونَ ﴿٤٣﴾

فِي جَنَّاتٍ النَّعِيمِ ﴿٤٤﴾

عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٥﴾

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّجِينٍ ﴿٤٦﴾

بَيِّنَاءٍ لَّذَّةٍ لِلشَّارِبِينَ ﴿٤٧﴾

لَا فِيهَا خَوْفٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٨﴾

49. And with them will be *chaste* women, with restrained looks and large beautiful eyes,

\* 50. As though they were sheltered eggs.

51. Then some of them will address the others, questioning one another.

52. A speaker from among them will say, "I had a companion,

53. "Who used to say, 'Art thou indeed among those who believe *it* to be true?

54. 'When we are dead, and have become dust and bones, shall we indeed be requited?'"

55. He will ask, 'Will you have a look *at him*?'

56. Then he will look and see him in the midst of the Fire.

57. He will say, 'By Allāh, thou didst almost cause me to perish.

58. 'And had it not been for the favour of my Lord, I should surely have been of those who are called up *before Him*.

59. 'Is it *not so that* we are not going to die *again*,

60. 'Save our previous death, and that we are not to be punished?

61. 'Surely this is the supreme triumph.

62. 'For the like of this, then, let the workers work.'

63. Is that better as an entertainment, or the tree of Zaqqūm?

64. Verily We have made it a trial for the wrongdoers.

وَعِنْدَهُمْ قَصْرٌ مِّنَ الطَّرَفِ عَيْنٌ ۝۴۹

كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ ۝۵۰

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ۝۵۱

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ۝۵۲

يَقُولُ أَإِنَّكَ لَمِنَ الْمُصَدِّقِينَ ۝۵۳

إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظًا ۖ مَا أَرْثَا لَمَرِيئُونَ ۝۵۴

قَالَ هَلْ أُنْتُمْ مُّطِيعُونَ ۝۵۵

فَاطْلَعَ نَازِعًا فِي سَوَاءِ الْجَحِيمِ ۝۵۶

قَالَ تَاللَّهِ إِن كُذِّبْتُ لَأُتْرَدِينَ ۝۵۷

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضِرِينَ ۝۵۸

أَفَمَا تَحْنُ بِمَعِينِينَ ۝۵۹

إِلَّا مَوْتَتَنَا الْأَوَّلَىٰ وَ مَا تَحْنُ بِمُعَدِّينَ ۝۶۰

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ۝۶۱

لِيُثِلَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ۝۶۲

أَذَلِكْ خَيْرٌ لَّكَ أَمْ شَجَرَةُ الزَّاقُّومِ ۝۶۳

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ۝۶۴

\* 50. **Note:** *Baidun* (بَيْضٌ) as *baidatun* (بَيْضَةٌ) an egg of an ostrich or of any bird. When said in praise, *huwa baidatul balad* (هُوَ بَيْضَةُ الْبَلَدِ) means: He is like an ostrich egg in which is the young bird, because the male ostrich in that case protects it; or he is unequalled in nobility, like the egg that is left alone; or he is a lord, or chief; or he is the unequalled of the *balad* (بَلَد) (country or the like) to whom others resort, and whose words they accept or he is celebrated, or well-known, person. Thus *baidun maknūn* (بَيْضٌ مَّكْنُونٌ) would mean the pride of paradise well guarded and well protected.

65. It is a tree that springs forth in the bottom of Hell;

66. The fruit thereof is as though it were the heads of serpents.

67. And they shall eat of it and fill *their* bellies therewith.

68. Then will they have in addition to it a mixture of boiling water *as a drink*.

69. Then surely their return shall be to Hell.

70. They indeed found their fathers erring,

71. And they hurried on in their footsteps.

72. And most of the ancient peoples had erred before them,

73. And We had sent Warners among them.

74. Behold, then, how *evil* was the end of those who were warned,

75. Save the chosen servants of Allāh.

R. 3.

76. And Noah indeed did cry unto Us, and what an excellent answer did We give to *his prayer*!

77. And We saved him and his family from the great distress;

78. And We made his offspring the only survivors.

79. And We left for him *a good name* among the following generations—

\* 80. 'Peace be upon Noah among the peoples!'

81. Thus indeed do We reward those who do good.

82. He was surely *one* of Our believing servants.

83. Then We drowned the others.

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٧٥﴾

طَلْعَهَا كَأَنَّهٗ دُؤُسُ الشَّيْطَانِ ﴿٧٦﴾

فَأَنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَازِعُونَ مِنْهَا الْبُطُونَ ﴿٧٧﴾

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٧٨﴾

ثُمَّ إِنَّ مَرْجِعَهُمْ لَا إِلَى الْجَحِيمِ ﴿٧٩﴾

إِنَّهُمْ آَلَفُوا أَبَاءَهُمْ ضَالِّينَ ﴿٨٠﴾

فَهُمْ عَلَىٰ أَثَرِهِمْ يُهْرَعُونَ ﴿٨١﴾

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَدْلِيِّينَ ﴿٨٢﴾

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٨٣﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٨٤﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٨٥﴾

وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٨٦﴾

وَنَجَّيْنَاهُ وَآهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٨٧﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٨٨﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٨٩﴾

سَلَامٌ عَلَىٰ نُوْحٍ فِي الْعَالَمِينَ ﴿٩٠﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٩١﴾

إِنَّهُ مِن عِبَادِنَا الْمُؤْمِنِينَ ﴿٩٢﴾

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٩٣﴾

\* 80. Peace be upon Noah **among people of the worlds**.

84. And verily of his party was Abraham;

\* 85. When he came to his Lord with a sound heart;

86. When he said to his father and to his people, 'What is it that you worship?

\* 87. 'Do you falsely seek gods beside Allāh?

88. 'So what is your idea about the Lord of the worlds?'

89. Then he cast a glance at the stars,

90. And said, 'I am indeed *feeling* unwell.'

91. So they went away from him turning their backs.

92. Then he went secretly to their gods and said, 'Will you not eat?

93. 'What is the matter with you that you speak not?'

94. Then he began suddenly to strike them with the right hand.

95. Thereupon *the people* came towards him hastening.

96. He said, 'Do you worship that which you have *yourselves* carved out,

97. 'Whereas Allāh has created you and your handiwork?'

98. They said, 'Build for him a structure and cast him into the fire.'

99. Thus they intended an evil design against him, but We made them most humiliated.

100. And he said, 'I am going to my Lord, Who will guide me.

101. 'My Lord, grant me a righteous son.'

102. So We gave him the glad tidings of a forbearing son.

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٤﴾

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٥﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٦﴾

أَتُنْفِكُوا إِلَهَهُ دُونَ اللَّهِ تُرِيدُونَ ﴿٨٧﴾

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٨﴾

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٩﴾

فَقَالَ إِنِّي سَقِيمٌ ﴿٩٠﴾

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩١﴾

فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩٢﴾

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٣﴾

فَرَاغَ عَلَيْهِمْ صَرْبًا يَأْتِمِنِينَ ﴿٩٤﴾

فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٥﴾

قَالَ أَتَعْبُدُونَ مَا تَحْمِلُونَ ﴿٩٦﴾

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٧﴾

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي

الْجَحِيمِ ﴿٩٨﴾

فَارَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمْ

الْأَسْفَلِينَ ﴿٩٩﴾

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِينِ ﴿١٠٠﴾

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠٢﴾

\* 85. When he came to his Lord with a **submissive** heart.

\* 87. **Do you seek lies** as gods **instead** of Allāh?

103. And when he was old enough to work with him, he said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it!' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allāh please, of those who are patient.'

\* 104. And when they both submitted to the Will of God, and he had thrown him down on his forehead,

105. We called to him: 'O Abraham,

106. 'Thou hast indeed fulfilled the dream.' Thus indeed do We reward those who do good.

107. That surely was a manifest trial.

108. And We ransomed him with a great sacrifice.

109. And We left for him a good name among the following generations—

110. 'Peace be upon Abraham!'

111. Thus do We reward those who do good.

112. Surely, he was one of Our believing servants.

113. And We gave him the glad tidings of Isaac, a Prophet, and one of the righteous.

\* 114. And We bestowed blessings on him and Isaac. And among their progeny are some who do good and others who clearly wrong themselves.

\* 104. And when they both submitted to the Will of God and he laid him on the ground face down,

\* 114. And We bestowed blessings on him and Isaac. And from among the progeny of both there is many a doer of good and many a one who is manifestly cruel to himself.

**Note:** The word *ẓālim* (ظالم) (cruel) or *ẓulm* (ظلم) (cruelty) is not always used as condemnation without exception in the Holy Qur'ān. When used in this sense it covers all categories of deviation from the right path. Yet, there are some exceptions where it is used to signify praiseworthiness.

In 35:33 (Al-Fātir), it is evident that God has included amongst His chosen servants, such people as are *ẓālimun linafsihī* (ظالم لنفسه) who treat themselves cruelly as they strive in the

فَلَمَّا بَلَغَ مَعَهُ الْإِسْحَاقُ قَالَ يُبْنِي لِيَ  
أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا  
تَرَى ۖ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ  
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿٣٣﴾

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿٣٤﴾

وَنَادَيْنَاهُ أَنِ يَا إِبْرَاهِيمُ ﴿٣٥﴾

قَدْ صَدَّقْتَ الرُّءْيَا إِنَّا كَذَلِكَ نَجْزِي  
الْمُحْسِنِينَ ﴿٣٦﴾

إِنَّ هَذَا لَهُوَّ الْبَلَاءُ الْمُبْتَلِ ﴿٣٧﴾

وَقَدَّيْنَاهُ بِذَبِيحٍ عَظِيمٍ ﴿٣٨﴾

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٣٩﴾

سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿٤٠﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤١﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٤٢﴾

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿٤٣﴾

وَبَارَكْنَا عَلَيْهِ وَ عَلَى إِسْحَاقَ ۖ وَ مِنْ  
ذُرِّيَّتِهِمَا مُحْسِنٌ وَ ظَالِمٌ لِّنَفْسِهِ  
مُعْتَدٍ ﴿٤٤﴾

R. 4.

115. And, indeed, We bestowed favours on Moses and Aaron.

116. And We saved them both and their people from the great distress;

117. And We helped them, and it was they who were victorious.

\* 118. And We gave them the Book that made *things* clear;

119. And We guided them to the right path.

120. And We left for them *a good name* among the following generations—

121. ‘Peace be on Moses and Aaron!’

122. Thus indeed do We reward those who do good.

123. Surely they were both among Our believing servants.

124. And assuredly Elias *also* was *one* of the Messengers,

125. When he said to his people, ‘Will you not fear God?’

126. ‘Do you call on Ba‘l, and forsake the Best of creators,

127. ‘Allāh, your Lord and the Lord of your forefathers of old?’

128. But they treated him as a liar, and they will surely be brought *before God to render an account*;

129. Except the chosen servants of Allāh.

130. And We left for him *a good name* among the following generations—

path of Allāh. In the same category those belonging to the comparatively higher order are mentioned as *muqtaṣid* (مُقْتَصِد) and *sābiq bilkhairāt* (سَابِقٌ بِالْخَيْرَاتِ). (Fāṭir Ch:35 Verse 33)

Similarly, to bring oneself to do good deeds requires a measure of harshness and cruelty to oneself during early stages of spiritual struggle. Those who do it for the sake of God are evidently praiseworthy, yet they are spoken of as *ẓālimun linafsihī* (ظَالِمٌ لِنَفْسِهِ) (cruel to himself).

\* 118. And We gave them **the manifestly clear Book**.

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٥﴾

وَنَجَّيْنَاهُمَا وَ قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٦﴾

وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْغَالِبِينَ ﴿١١٧﴾

وَأَتَيْنَاهُمَا الْكِتَابَ الْمُسْتَبِينَ ﴿١١٨﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٩﴾

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِينَ ﴿١٢٠﴾

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢١﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢٢﴾

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٣﴾

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٤﴾

إِذْ قَالَ لِقَوْمِهِ آلَا تَتَّقُونَ ﴿١٢٥﴾

أَتَدْعُونَ بَعْلًا وَ تَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٦﴾

اللَّهُ رَبُّكُمْ وَ رَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٧﴾

فَكَذَّبُوهُ فَأَنَّهُمْ لَمُحْضَرُونَ ﴿١٢٨﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٢٩﴾

وَتَرَكْنَا عَلَيْهِ فِي الْأَخْيَرِينَ ﴿١٣٠﴾

131. 'Peace be on Elias *and his people!*'

سَلَّمَ عَلَىٰ إِيْلَىٰ سَيْنِ ۝۳۱

132. Thus indeed do We reward those who do good.

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۳۲

133. Surely he was *one* of Our believing servants.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ۝۳۳

134. And assuredly Lot *too* was *one* of the Messengers,

وَإِنَّ لُوطًا لَّيَمِّنَ الْمُرْسَلِينَ ۝۳۴

135. When We delivered him and all his family,

إِذْ نَجَّيْنَاهُ وَآهْلَهُ أَجْمَعِينَ ۝۳۵

136. Except an old woman *who was* among those who stayed *behind*.

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝۳۶

137. Then We utterly destroyed the others.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ۝۳۷

138. And surely you pass by them in the morning,

وَأَنْتُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ۝۳۸

139. And by night. Then why do you not understand?

هَٰٓؤُلَاءِ أَمْ لَا تَعْقِلُونَ ۝۳۹

R. 5.

140. And surely Jonah *also* was *one* of the Messengers,

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝۴۰

141. When he fled to the laden ship;

إِذْ أَتَىٰ إِلَى الْفُلِ الْمَشْحُونِ ۝۴۱

\* 142. And he cast lots *with the crew of the ship* and was of the losers.

فَسَاءَ لَهُمْ فَكَاَنَ مِنَ الْمُدْحَضِينَ ۝۴۲

143. And the fish swallowed him while he was blaming *himself*.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝۴۳

144. And had he not been of those who glorify *God*,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝۴۴

145. He would have surely tarried in its belly till the Day of Resurrection.

لَكِنَّا فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝۴۵

146. Then We cast him on a bare tract of land, and he was sick;

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ۝۴۶

147. And We caused a plant of gourd to grow over him.

وَأَنْبَثْنَا عَلَيْهِ شَجَرَةً مِّن يَقْطِئِينَ ۝۴۷

148. And We sent him *as a Messenger* to a hundred thousand *people* or more,

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ آلَافٍ أَوْ يُزِيدُونَ ۝۴۸

149. And they believed; so We gave them provision for a while.

فَأَمْنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ۝۴۹

150. Now ask them whether thy Lord has daughters whereas they have sons.

فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ۝۵۰

\* 142. And he **drew** lots *at the bidding of his shipmates* and was of the losers.

ا ا i u | th ث | h ح | kh خ | dh ذ | s ص | ض 528 | ط | ظ | ع | gh غ | q ق | ء



151. Did We create the angels females while they were witnesses?

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاكٍ هَٰذُونَ ﴿١٥١﴾

\* 152. Now, surely it is one of their fabrications that they say,

أَلَا إِنَّهُمْ مِنۢ بَيْنِ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥٢﴾

153. 'Allāh has begotten *children*;' and they are certainly liars.

وَلَدَ اللَّهُ ۚ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٣﴾

154. Has He chosen daughters in preference to sons?

أَضْطَرَّ الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٤﴾

155. What is the matter with you? How judge ye?

مَا لَكُمْ تَكُفُّونَ كَيْفَ تَحْكُمُونَ ﴿١٥٥﴾

156. Will you not then reflect?

أَفَلَا تَتَذَكَّرُونَ ﴿١٥٦﴾

157. Or have you a clear authority?

أَمْ لَكُمْ سُلْطٰنٌ مُّبِينٌ ﴿١٥٧﴾

158. Then produce your Book, if you are truthful.

فَاتُّوْا بِكِتَابِكُمْ إِن كُنْتُمْ صٰدِقِينَ ﴿١٥٨﴾

\* 159. And they assert a blood relationship between Him and the Jinn while the Jinn *themselves* know that they will be brought *before God for judgment*.

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۖ لَّكَدْ عَلِمَتْ الْجِنَّةُ أَنََّّهُمْ لَمُحْضَرُونَ ﴿١٥٩﴾

160. Holy is Allāh *and free* from what they attribute *to Him*.

سُبْحٰنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٦٠﴾

161. But the chosen servants of Allāh *do not do so*.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦١﴾

162. Verily, you and what you worship—

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦٢﴾

163. None of you can mislead *anyone* against Him,

مَا آتَيْتُمْ عَلَيْهِ إِفْكًا تَبْنِيْنَ ﴿١٦٣﴾

164. Except him who shall burn in Hell.

إِلَّا مَنۢ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٤﴾

165. *And the angels say*: 'And there is not one of us but has an appointed station.

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٥﴾

166. 'And, verily, we are those who stand ranged in ranks.

وَإِنَّا لَنَحْنُ الصّٰفُّونَ ﴿١٦٦﴾

167. 'And we are verily those who glorify *God*.'

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٧﴾

168. And surely they used to say,

وَإِنْ كَانُوْا لَيَقُولُنَّ ﴿١٦٨﴾

\* 152. Beware, verily it is of their fabrication when they say,

\* 159. And they assert a blood relationship between Him and the Jinn, while the Jinn know full well that they too will be summoned to His presence.

169. 'If we had with us a Book *like* that of the people of old,

170. 'We would surely have been Allāh's chosen servants.'

171. Yet *when it is come to them* they disbelieve therein, but they will soon come to know.

172. And surely Our word has gone forth respecting Our servants, the Messengers,

173. That it is certainly they who would be helped;

174. And that it is Our host that would certainly be victorious.

175. So turn thou away from them for a while.

176. And watch them, for they will soon see.

177. Is it then Our punishment that they seek to hasten on?

178. But when it descends into their courtyard, it shall be an evil morning to those who were warned.

179. So turn thou away from them for a while.

180. And watch, for they will soon see.

181. Holy is thy Lord, the Lord of Honour *and* Power, far above that which they assert.

182. And peace be upon the Messengers!

183. And all praise belongs to Allāh, the Lord of the worlds.

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٩﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٧٠﴾

فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا  
الْمُرْسَلِينَ ﴿١٧٢﴾

لَأَنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٣﴾

وَلَا نَجْنِدُنَا لَهُمُ الْغَالِبُونَ ﴿١٧٤﴾

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٥﴾

وَأَبْصُرْهُمْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٦﴾

أَفَيْعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٧﴾

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ  
الْمُنْذَرِينَ ﴿١٧٨﴾

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٩﴾

وَأَبْصُرْ فَسَوْفَ يُبْصَرُونَ ﴿١٨٠﴾

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨١﴾

وَسَلَّمَ عَلَى الْمُرْسَلِينَ ﴿١٨٢﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٣﴾



رُكُوعَاتُهَا

سُورَةُ ص ٣٨ مَكِّيَّةٌ

آيَاتُهَا ٨٩



## ŞĀD

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Şād.† By the Qur'ān, full of exhortation, *it is Our revealed word.*
3. But those who disbelieve are *steeped in false pride and enmity.*
4. How many a generation before them have We destroyed! They cried out *for help*, but it was no longer the time for escape.
5. And they wonder that a Warner has come to them from among themselves; and the disbelievers say, 'This is a magician, a great liar.'
- \*6. 'Does he make the gods to be one God? This is indeed a strange thing.'
- \*7. And the leaders among them spoke out, 'Go and stick to your gods. This is a thing designed.'
- \*8. 'We have not heard of this *even* in the latest religion. This is nothing but a fabrication.'
- \*9. 'Has the exhortation been sent down to him *in preference to all* of us?' Nay, they are in doubt concerning My exhortation. Nay, but they have not yet tasted My punishment.
10. Do they possess the treasures of the mercy of thy Lord, the Mighty, the Great Bestower?

† Truthful God!

- \*6. 'Has he forged the gods into One God? This, verily, is the strangest thing *we have heard*'
- \*7. **At that, their leaders disputed admonishing them,** 'Go **hold fast** to your gods. This is a thing **much desired**.'
- \*8. 'We never heard of such a thing in any other religion.'
- \*9. 'What, is he out of all of us the one to whom exhortation is sent down?'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝۲

بَلِ الَّذِينَ كَفَرُوا فِي عِزَّةٍ وَشِقَاقٍ ۝۳

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا

وَلَا تَحِينَ مَنَا ۝۴

وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَكَانَ

الْكَافِرُونَ هَذَا سِحْرًا كَذَّابٍ ۝۵

أَجْعَلِ الْإِلَهَةَ لَهَا وَاحِدًا ۝۶ إِنْ هَذَا

لَشَيْءٌ عَجَابٌ ۝۷

وَإِنْ طَلَقَ الْمَلَأُ مِنْهُمْ أَنْ آمَسُوا وَاصِرُوا

عَلَى إِلَهَتِكُمْ ۝۸ إِنْ هَذَا لَشَيْءٌ يُرَادُ ۝۹

مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ۝۱۰

إِنْ هَذَا إِلَّا اخْتِلَافٌ ۝۱۱

ءَأُنْزِلَ عَلَيْكَ الذِّكْرُ مِنْ بَيْنِنَا ۝۱۲ بَلِ

هُمْ فِي شَكٍّ ۝۱۳ مِنْ ذِكْرِي ج بَلِ لَمَّا

يَذُوقُوا عَذَابَ ۝۱۴

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ

الْعَزِيزِ الْوَهَّابِ ۝۱۵

11. Or is the kingdom of the heavens and the earth and all that is between them theirs? So let them ascend with the means *at their disposal*.

12. *They are* a host from among the confederates *which will be routed* here.

\* 13. Before them *too* the people of Noah, and *the tribe of* ‘Ād and Pharaoh, the lord of stakes, treated *the Messengers* as liars;

\* 14. And *the tribe of* Thamūd, and the people of Lot, and the dwellers of the Wood—these were the confederates.

\* 15. There was not one *of them* but treated *their Messengers* as liars, so My punishment rightly overtook *them*.

R. 2.

\* 16. And these only wait for a single blast, and there shall be no delaying it.

17. They say, ‘Our Lord, hasten to us our portion *of the punishment* before the Day of Reckoning.’

\* 18. Bear patiently what they say, and remember Our servant David, *man of strong hands*; surely he was always turning *to God*.

\* 19. We subjected *to him* the mountains. They celebrated God’s praises with him at nightfall and sunrise.

\* 20. And *We subjected to him* the birds gathered together: all turned to him.

\* 13. **Much as** before them the people of Noah and *the tribe of* ‘Ād and Pharaoh, the lord of encampments, had rejected.

\* 14. **So the tribe of** Thamūd, and the people of Lot, and the dwellers of the Wood—these were the **hordes routed one and all**.

\* 15. **All without exception** rejected the Messengers, thus My punishment became inevitable.

\* 16. **They wait not but for a long drawn out scream** from which there is no respite.

\* 18. Bear patiently **with** what they say, and remember our servant David, **a man of many powers**; surely he was always turning *to God*.

\* 19 **Note:** The word *jibāl* (جبال) (mountains) may apply to the powerful mountainous tribes which were subjugated by David or it may also refer to the mineral wealth of mountains which was well exploited in his time.

\* 20 **Note:** The word *atṭair* (أطير) (birds) means men of exceptional talents who soar high on the wings of their achievements.

أَمْ لَهُمْ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ وَ مَا  
بَيْنَهُم مِّن فَلَیْذُتَّقُواْ فِی الْآسْبَابِ ﴿۱۱﴾

جُنْدٌ مَّا هُنَّآ لَکَ مَهْرُومٌ مِّنَ ٱلْأَحْزَابِ ﴿۱۲﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادٌ وَ  
فِرْعَوْنُ ذُو ٱلْأَوْتَارِ ﴿۱۳﴾

وَ ثَمُودُ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ لَیْكٍ  
أُولَٰئِكَ ٱلْأَحْزَابِ ﴿۱۴﴾

إِن كُلٌّ لَّا كَذَّبَ الرُّسُلَ فَحَقَّ  
عِقَابِ ﴿۱۵﴾

وَمَا یَنْظُرُ هَٰؤُلَاءِ إِلَّا صِیْحَةً وَاحِدَةً مِّنَ  
لَّهٖمِّن فَوَاقٍ ﴿۱۶﴾

وَ قَالُوا رَبَّنَا عَجِّلْ لَّنَا قِطْعًا قَبْلَ یَوْمِ  
ٱلْحِسَابِ ﴿۱۷﴾

إِصْبِرْ عَلَىٰ مَا یَقُولُونَ وَ اذْكُرْ عَبْدَنَا  
دَاوُدَ ذَا ٱلْأَیْمَنِ إِنَّهُٗ ؤَاوَابٌ ﴿۱۸﴾

إِنَّا سَخَّرْنَا ٱلْجِبَالَ مَعَهُ یُسَبِّحْنَ  
بِٱلْعَشِيِّ وَ ٱلْأَشْرَاقِ ﴿۱۹﴾

وَ ٱلطَّیْرَ مَحْشُورَةً كُلٌّ لَّهِ ؤَاوَابٌ ﴿۲۰﴾

\*21. And We strengthened his kingdom, and gave him wisdom and decisive judgment.

22. And has the story of the disputants reached thee when they climbed over the wall of *his* chamber?—

23. When they entered in upon David, and he was afraid of them. They said, “Fear not. *We* are two disputants; one of us has transgressed against the other; so judge between us with justice, and deviate not from the right course and guide us to the right way.

24. “This is my brother; he has ninety-nine ewes, and I have one ewe. Yet he says, ‘Give it to me,’ and has been overbearing to me in his address.”

25. *David* said, ‘Surely, he has wronged thee in demanding thy ewe in addition to his own ewes. And certainly many partners transgress against one another, except those who believe *in God* and do good works; and these are but few.’ And David perceived that We had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned *to Him*.

26. So We forgave him that; and indeed, he had a position of nearness with Us and an excellent retreat.

27. ‘O David, We have made thee a vicegerent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of Allāh.’ Surely those who go astray from the way of Allāh will have a severe punishment, because they forgot the Day of Reckoning.

وَشَدَدْنَا مُلْكَهُ وَأَتَيْنَهُ الْحِكْمَةَ وَ  
فَضْلَ الْخِطَابِ ﴿٢١﴾

وَهَلْ أَتَاكَ نَبْوُ الْخَصْمِ إِذْ تَسَوَّرُوا  
الْمِحْرَابَ ﴿٢٢﴾

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَ مِنْهُمْ  
قَالُوا لَا تَخَفْ خَصْمَانِ بَغَى بَعْضُنَا  
عَلَى بَعْضٍ فَاجْزِمْنَا بِالْحَقِّ وَلَا  
تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿٢٣﴾

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ  
نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً فَقَالَ  
أَكْهَلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٤﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ  
إِلَى نَعَاجِهِمْ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ  
لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ لَا الَّذِينَ  
أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَكَثِيرٌ مَّا هُمْ  
وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ  
وَحَرَّ رَاكِعًا وَأَنَابَ ﴿٢٥﴾

فَعَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِندَنَا  
لَزُلْفَىٰ وَحُسْنَ مَّآبٍ ﴿٢٦﴾

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ  
فَاجْزِمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ  
الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ  
الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ  
عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ  
الْحِسَابِ ﴿٢٧﴾

\* 21. And We strengthened his kingdom, and gave him wisdom and *talent* for decisive speech.

R. 3.

28. And We have not created the heaven and the earth and all that is between them in vain. That is the view of those who disbelieve. Woe, then, to the disbelievers because of the Fire.

29. Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall We treat the righteous like the wicked?

30. *This is* a Book which We have revealed to thee, full of blessings, that they may reflect over its verses, and that those gifted with understanding may take heed.

31. And We bestowed on David, Solomon who was an excellent servant. He was always turning to *Us*.

32. When there were brought before him at eventide steeds of noblest breed and swift of foot,

\*33. He said, 'I love the love of horses because of the remembrance of my Lord.' *So great was his love of them that when they were hidden behind the veil, he said,*

\*34. 'Bring them back to me.' Then he began to pass his hand over *their* legs and *their* necks.

35. And We did try Solomon and We placed on his throne a mere body. Then he turned to *God*, seeking *His* mercy.

\*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom that will not suit anyone after me; surely Thou art the Great Bestower.'

\*33. He said, 'The love of horses is dear to me because they remind me of my Lord. *So he sat until they disappeared behind the veil.*

\*34. *He said,* 'Bring them back to me.' Then he started stroking *their* legs and *their* necks.

\*36. He said, 'O my Lord, grant me forgiveness and bestow on me a kingdom which none unworthy of it may possess after me. Surely Thou art so Generous.'

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ  
كَفَرُوا ۚ قَوْلُ لِلَّذِينَ كَفَرُوا مِنَ  
النَّارِ ﴿٢٨﴾

أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
كَالْمُفْسِدِينَ فِي الْأَرْضِ ۚ أَمْ نَجْعَلُ  
الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٩﴾

كِتَابَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا  
آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٣٠﴾

وَهَبْنَا لِذَاوُدَ سُلَيْمَانَ ۚ نَحْمَدُ الْعَبْدَ  
إِنَّهُ آوَابٌ ﴿٣١﴾

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصُّفُوفُ  
الْجِيَادِ ﴿٣٢﴾

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ  
ذِكْرِي ۚ حَتَّى تَوَارَثَ بِالْحِجَابِ ﴿٣٣﴾

رُدُّوهَا عَلَيَّ ۚ فَطَفِقَ مَسْحًا بِالسُّوقِ وَ  
الْأَعْنَاقِ ﴿٣٤﴾

وَلَقَدْ فَتَنَّا سُلَيْمَانَ ۚ وَالْقَيْنَا عَلَى كُرْسِيِّهِ  
جَسَدًا ۚ ثُمَّ أَنَابَ ﴿٣٥﴾

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا  
يُنْكَرُ لِي أَحَدٌ ۚ وَنِّبْ بَعْدِي ۚ إِنَّكَ أَتَتْ  
الْوَهَّابِ ﴿٣٦﴾

37. So We subjected to him the wind, blowing gently by his command whithersoever he desired to go,

38. And the giants, all *sorts of* builders and divers,

39. And others bound in fetters.

40. 'This is Our gift—so give freely or withhold—without reckoning.'

41. And certainly he had a position of nearness with Us and an excellent retreat.

R. 4.

42. And remember Our servant Job, when he cried unto his Lord, *saying*, 'Satan has afflicted me with toil and torment.'

\*43. 'Strike and urge thy riding beast with thy foot. Here is cool water to wash with and a drink.'

\*44. And We bestowed on him his family and as many more with them, *by way of* mercy from Us, and as a reminder to men of understanding.

45. And *We said to him*, 'Take in thy hand a handful of dry twigs and strike therewith, and break not thy oath.' Indeed, We found him steadfast. An excellent servant was he. Surely, he was always turning to God.

\*46. And remember Our servants Abraham, and Isaac, and Jacob, *men of strong hands and powerful vision*.

\*47. We chose them for a special *purpose*—reminding *people* of the abode of the Hereafter.

48. And truly, they are in Our sight among the elect *and* the best.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً  
حَيْثُ أَصَابَ ﴿٣٧﴾

وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَخَوَّاصٍ ﴿٣٨﴾

وَأَخْرَيْنَ مَقْرَرِينَ فِي الْأَصْفَادِ ﴿٣٩﴾

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ  
حِسَابٍ ﴿٤٠﴾

وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٤١﴾

وَإِذْ كَرِهَ عَبْدُنَا أَيُّوبُ مَا دَىٰ رَبُّهُ آتَيْنَا  
مَسْنِينَ الشَّيْطَانُ يَنْصُبُ وَعَذَابٍ ﴿٤٢﴾

أَرْكُضْ بِرِجْلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ  
وَشَرَابٌ ﴿٤٣﴾

وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ  
رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٤﴾

وَخُذْ بِيَدِكَ ضَعْفًا فَاصْرِبْ بِهِ وَلَا  
تَحْنُتْ ۖ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعْمَ الْعَبْدُ  
إِنَّهُ أَتَابٌ ﴿٤٥﴾

وَإِذْ كَرِهَ عَبْدُنَا إِسْرَافَهُمْ وَاشْتَقَىٰ وَ  
يَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿٤٦﴾

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٧﴾

وَرَأَيْنَاهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنِ  
الْأَخْيَارِ ﴿٤٨﴾

\*43. 'Spur on your mount. Here is cool water to wash with and a drink.'

\*44. And We bestowed on him his family and many like them along with them, *by way of* mercy from Us, and as a reminder to men of understanding.

\*46. And remember Our servants Abraham, and Isaac, and Jacob, men of might and vision.

\*47. We choose them especially to remind people of the abode of the Hereafter.

49. And remember Ishmael and Elisha and Dhu'l-Kifl<sup>†</sup>; and all were of the best.

50. This is a reminder. And the righteous will surely have excellent retreat:

51. Gardens of Eternity, with their gates thrown open to them,

52. Reclining therein *on cushions*; they will therein call *at pleasure* for plenteous fruit and drink.

53. And with them will be *chaste women*, restraining their looks, companions of equal age.

54. This is what you are promised for the Day of Reckoning.

55. Verily, this is Our provision which will never be exhausted.

56. This is *for the believers*. But for the rebellious there is an evil place of return—

57. Hell, wherein they will burn. What an evil resting-place!

58. This is *what they will have*. So let them taste it: a boiling fluid, and an intensely cold and stinking drink.

59. And *various kinds of other torments* of a similar nature.

60. 'This is a host *of yours* rushing headlong with you, *O leaders of mischief*.' No welcome for them. They must burn in the Fire.

61. They will say, 'Nay, it is you. No welcome for you *in truth*. It is you who prepared this for us. So what an evil resting-place it is!'

62. They will *also* say, 'Our Lord, whosoever prepared this for us—so add to him a double punishment in the Fire.'

63. And they will say, 'What has happened to us that we see not the men whom we used to reckon among the wicked?'

<sup>†</sup> Ezekiel.

وَإِذْ كُنَّا نَسْمُوعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ  
وَكُلٌّ مِنَ الْأَخْيَارِ ﴿٢٩﴾

هَذَا ذِكْرُهُمْ وَإِنَّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٥٠﴾

جَنَّاتٍ عَدْنٍ مُمْتَحَةٌ لَهُمْ أَبْوَابُ ﴿٥١﴾

مُتَكِرِينَ فِيهَا يُدْعَوْنَ فِيهَا بِفَاكِهَةٍ  
كَثِيرَةٍ وَشَرَابٍ ﴿٥٢﴾

وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ أَثَرَابٍ ﴿٥٣﴾

﴿٥٤﴾ هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾

إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴿٥٥﴾

هَذَا وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٦﴾

جَهَنَّمَ يَصْلَوْنَهَا فَيَسَّسَ الْإِهَادُ ﴿٥٧﴾

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٨﴾

وَأَخْرَجْنَا مِنْ شَجَلِهِ أَزْوَاجًا ﴿٥٩﴾

هَذَا قَوْمٌ مُقْتَحِمٌ مَعَكُمْ لَا مَرْحَبًا  
بِهِمْ إِنَّهُمْ صَالُوا النَّارِ ﴿٦٠﴾

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ أَنْتُمْ  
قَدْ مَتَمُّوهُ لَنَا فَيَسَّسَ الْقَرَارُ ﴿٦١﴾

قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَزِدْهُ  
عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦٢﴾

وَقَالُوا مَا لَنَا لَا نَرَى رِجَالًا كُنَّا  
نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿٦٣﴾



64. 'Is it because we subjected them to ridicule *unjustly*, or have the eyes missed them?'

\*65. Surely, this is a fact—the disputing together of the people of the Fire.

R. 5.

66. Say, 'I am only a Warner; and there is no God but Allāh, the One, the Most Supreme;

67. 'The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great For-giver.'

68. Say, 'It is a big news,

69. 'From which you are turning away.

70. 'I had no knowledge of the exalted Assembly when they discussed *it* among themselves,

71. 'But this that it has been revealed to me, that I am a plain Warner.'

72. When thy Lord said to the angels, 'I am about to create man from clay,

73. 'And so when I have fashioned him *in perfection*, and have breathed into him of My Spirit, fall ye down in submission to him.'

74. So the angels submitted, all of them together.

75. But Iblīs *did not*. He behaved proudly, and was of those who disbelieved.

\*76. *God* said, 'O Iblīs, what hindered thee from submitting to what I had created with My two hands? Is it that thou art *too* proud or art thou *really* of the exalted ones?'

\*65. **Verily, it is true**—the disputing together of the people of the Fire.

\*76. *God* said, 'O Iblīs, what hindered **you** from submitting to what I had created with My two hands? **Have you acted out of pride or you really belong to the exalted ones?**'

اتَّخَذْنَاهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ  
الْأَبْصَارُ ﴿٣٧﴾

إِنَّ ذَٰلِكَ لَعَقْدٌ بَيْنَهُ أَهْلُ النَّارِ ﴿٣٨﴾

قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا  
اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٣٩﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الْعَزِيزُ الْغَفَّارُ ﴿٤٠﴾

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٤١﴾

آتَيْنَاهُ مِنْهُ مَعْرُضُونَ ﴿٤٢﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ  
يَخْتَصِمُونَ ﴿٤٣﴾

إِنْ يُؤَخِّرْهُ إِلَّا أَنَّمَا أَنَا تَذِيرٌ  
مُّبِينٌ ﴿٤٤﴾

إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي خَالِقٌ بَشَرًا  
مِّنْ طِينٍ ﴿٤٥﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُّوحِي  
فَسَجَدُوا لَهُ سَاجِدِينَ ﴿٤٦﴾

فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٤٧﴾

إِلَّا إِبْلِيسَ ۖ اسْتَكْبَرَ وَكَانَ مِنَ  
الْكَافِرِينَ ﴿٤٨﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا  
خَلَقْتُ بِيَدَيَّ ۖ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ  
الْعَالِينَ ﴿٤٩﴾

77. He said, 'I am better than he. Thou hast created me of fire and him hast Thou created of clay.'

78. *God* said, 'Then get out hence, for, surely thou art rejected.'

79. 'And surely on thee shall be My curse till the Day of Judgment.'

80. He said, 'My Lord, then grant me respite till the day when they shall be raised.'

81. *God* said, 'Certainly thou art of those that are granted respite,

82. 'Till the day of the appointed time.'

83. He said, 'So by Thy might, I will surely lead them all astray,

84. 'Except Thy chosen servants from among them.'

85. *God* said, 'Then the truth is, and the truth I speak,

86. 'That I will certainly fill Hell with thee and with those who follow thee, all together.'

87. Say, 'I ask not of you any reward for it, nor am I of those who are given to affectation.

88. 'It is nothing but a Reminder for all peoples.

\* 89. 'And you shall surely know the truth of it after a while.'

\* 89. 'And you **will** surely learn its implication after a while.'

قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَ  
خَلَقْتَهُ مِن طِينٍ ﴿٧٧﴾

قَالَ فَاحْرُبْهُ مِنْهَا فَإِنَّكَ رَاجِعٌ مُّبِينٌ ﴿٧٨﴾

وَأِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٧٩﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٨٠﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨١﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨٢﴾

قَالَ فَبِعِزَّتِكَ لَا غُورِيَهُمْ أَجْمَعِينَ ﴿٨٣﴾

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٤﴾

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٥﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّن تَتَّبَعُ  
مِنْهُمْ أَجْمَعِينَ ﴿٨٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا  
مِنَ الْمُتَكَلِّفِينَ ﴿٨٧﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٨﴾

وَلَتَعْلَمَنَّ نَبَأَ الْبَعْدِ حِينٍ ﴿٨٩﴾

**AL-ZUMAR**

*(Revealed before Hijrah)*

1. In the name of Allāh, the  
Gracious, the Merciful.

2. The revelation of this Book is from Allāh, the Mighty, the Wise.

\*3. Surely it is We Who have revealed the Book to thee with truth; so worship Allāh, being sincere to Him in obedience.

4. Harken, it is to Allāh *alone* that sincere obedience is due. And those who take for protectors others beside Him *say*, ‘We serve them only that they may bring us near to Allāh in station.’ Surely, Allāh will judge between them concerning that wherein they differ. Surely, Allāh guides not him who is an ungrateful liar.

5. If Allāh had desired to take to Himself a son, He could have chosen whom He pleased out of \*what He creates. Holy is He! He is Allāh, the One, the Most Supreme.

6. He created the heavens and the earth in accordance with the requirements of wisdom. He makes the night to cover the day, and He makes the day to cover the night; and He has pressed the sun and the moon into service; each pursues *its* course until an appointed time. Harken, *it is* He *alone Who* is the Mighty, the Great Forgiver.

7. He created you from a single being; then from that He made its mate; and He has sent down for you \*eight *head* of cattle in pairs. He

**\* 3. Surely it is We Who have revealed the Book to you with truth; so worship Allāh, dedicating your faith to Him in all sincerity.**

**\* 5. He is Allāh, the only One, the Dominant.**

**\* 7. He creates you in the wombs of your mothers, creation after creation, in three tiers of darkness.**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ ﴿٢﴾

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ  
اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢٥﴾

قَالَ لَا إِلَهَ إِلَّا اللَّهُ الْخَالِصُ وَالَّذِينَ  
اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا  
تَعْبُدُهُمْ إِلَّا لِيُقَرِّبُوا إِلَى اللَّهِ  
زُلْفَىٰ إِنَّ اللَّهَ يَخُكُّمُ بَيْنَهُمْ فِي مَا  
هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا  
يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿٢٠﴾

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ  
مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۚ هُوَ اللَّهُ  
الْوَحِيدُ الْقَهَّارُ ﴿٥﴾

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ  
الْأَيَّلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى  
الْأَيَّلِ وَ سَخَّرَ الشَّمْسُ وَالْقَمَرَ ۖ كُلٌّ  
يَجْرِي لِأَجَلٍ مُّسَمًّى ۖ أَلَا هُوَ الْعَزِيزُ  
الْعَفَّارُ ﴿٦﴾

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا  
زَوْجَهَا وَانزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَرِيَّةً  
أَذْوَابًا يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ

creates you in the wombs of your mothers, creation after creation, in threefold darkness. This is Allāh, your Lord. His is the kingdom. There is no God but He. Whither then are you being turned away?

8. If you are ungrateful, surely Allāh is Self-Sufficient *being independent* of you. And He is not pleased with ingratitude in His servants. But if you show gratefulness, He likes it in you. And no bearer of burden shall bear the burden of another. Then to your Lord is your return; And He will inform you of what you have been doing. Surely, He knows full well all that is hidden in the breasts.

9. And when an affliction befalls a man, he calls upon his Lord, turning *penitently* to Him. Then, when He confers upon him a favour from Himself, he forgets what he used to pray for before, and begins to assign rivals to Allāh, that he may lead *men* astray from His way. Say, 'Benefit thyself with thy disbelief a little while; thou art surely of the inmates of the Fire.'

10. Is he who prays devoutly *to God* in the hours of the night, prostrating himself and standing, *and* fears the Hereafter and hopes for the mercy of his Lord, *like him who does not do so*? Say, 'Are those who know equal to those who know not?' Verily, only those endowed with understanding will take heed.

R. 2.

11. Say, 'O ye My servants who believe, fear your Lord. There is good for those who do good in this life. And Allāh's earth is spacious. Verily the steadfast will have their reward without measure.'

\* 10. Say, 'Can those who know and those who do not know be equal?' Verily, only those endowed with understanding will take heed.

خَلَقْنَا مِنْ بَعْدِ خَلْقِي فِي ظُلُمَاتٍ ثَلَاثٍ ۖ  
ذِكْرُكُمْ أَتَىٰ رَبُّكُمْ لَئِيْلًا ۖ لَا إِلَهَ  
إِلَّا هُوَ ۚ فَآلَىٰ تُصْرَفُونَ ﴿٤﴾

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا  
يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا  
يَرْضَهُ لَكُمْ ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ  
أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ  
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٥﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا  
إِلَيْهِ ۖ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا  
كَانَ يَدْعُوهُ إِلَىٰهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ  
أَعْدَاءً ۖ إِذًا يُبِطُّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ  
بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٦﴾

أَمَّنْ هُوَ قَارِئُ رِجَالٍ سَاجِدًا ۖ وَقَائِمًا  
يُخَذِّرُ الْأَخْرَةَ ۚ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۚ  
قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ  
وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ  
أُولُو الْأَلْبَابِ ﴿٧﴾

قُلْ يٰٓأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ  
لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۚ  
وَأَرْضُ اللَّهِ وَاسِعَةٌ ۚ إِنَّمَا يُوَفَّى الصَّابِرُونَ  
أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿٨﴾

12. Say, 'Verily I am commanded to worship Allāh, being sincere to Him in religion.

13. 'And I am commanded to be the first of those who submit to Him.'

14. Say, 'Indeed I fear, if I disobey my Lord, the punishment of the great day.'

15. Say, 'It is Allāh I worship, being sincere to Him in my religion.

16. 'So worship what you like beside Him.' Say, 'Surely the losers will be those who ruin their souls and ruin their families on the Day of Resurrection.' Beware! that will surely be the manifest loss.

17. They will have over them coverings of fire, and beneath them similar coverings. It is this against \* which Allāh warns His servants. 'O My servants, take Me, then, for your Protector.'

18. And those who shun false gods lest they worship them and turn to Allāh—for them is glad tidings. So give glad tidings to My servants,

19. Who listen to the Word and follow the best thereof. It is they whom Allāh has guided, and it is they who are men of understanding.

20. Is he, then, against whom the sentence of punishment has become due *fit to be rescued*? Canst thou rescue him who is in the Fire?

21. But for them who fear their Lord there are lofty mansions built over lofty mansions, beneath which rivers flow. Allāh has made that promise; and Allāh breaks not His promise.

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١٢﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٣﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٤﴾

قُلِ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ﴿١٥﴾

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۚ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٦﴾

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَكَ لِيعْبَادُوا فَاتَّقُوا ۚ ﴿١٧﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۖ فَبَشِّرْ عِبَادِ ﴿١٨﴾

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٩﴾

أَفَمَنْ حَقَّ عَلَيْهِ الْعَذَابُ أَلَمْ يَأْتِ تَنْقِذٌ مِنَ النَّارِ ﴿٢٠﴾

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ ۖ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَعَدَ اللَّهُ ۖ لَا يُخْلِفُ اللَّهُ الْمِيثَاقَ ﴿٢١﴾

\* 17. Hence 'O My servants! Fear Me alone.'

22. Hast thou not seen that Allāh sends down water from the sky, and causes it to flow in *the form of* streamlets in the earth and then brings forth thereby herbage, varying in its colours? Then it dries up and thou seest it turn yellow; then He reduces it to broken straw. In that verily is a reminder for men of understanding.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ  
يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ  
يَيِّبُهُ فَيَجْعَلُ مِنْ مِضْقَرِّهِ ثُمَّ يَجْعَلُهُ  
حُطَّاءَ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي  
الْأَلْبَابِ ﴿٢٢﴾

R. 3.

23. Is he then whose bosom Allāh has opened for *the acceptance of* Islām, so that he possesses a light from his Lord, *like him who is groping in the darkness of disbelief?* Woe, then, to those whose hearts are hardened against the remembrance of Allāh! They are in manifest error.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ  
عَلَى نُورٍ مِّن رَّبِّهِ أَفَوَيْلٌ لِلْقَاسِيَةِ  
قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ أُولَٰئِكَ فِي ضَلَالٍ  
مُّبِينٍ ﴿٢٣﴾

24. Allāh has sent down the best Message *in the form of* a Book, whose verses are mutually supporting *and repeated in diverse forms* at which do creep the skins of those who fear their Lord; then their skins and their hearts soften to the remembrance of Allāh. Such is the guidance of Allāh; He guides therewith whom He pleases. And he whom Allāh adjudges astray—he shall have no guide.

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا  
مَّثَانِ فِيهِ يُتَشَعَّرُ مِنْهُ جُلُودُ الَّذِينَ  
يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَ  
قُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ  
يَهْدِي بِهِ مَن يَشَاءُ وَمَن يُضْلِلِ اللَّهُ  
فَمَا لَهُ مِن هَادٍ ﴿٢٤﴾

25. Is he, then, who has nothing but his own face to protect him with from the evil punishment on the Day of Resurrection *like him who is secure?* And it will be said to the wrongdoers, 'Taste ye what you used to earn.'

أَفَمَن يَتَّقِي بِوَجْهِهِ سُوءَ الْعَذَابِ  
يَوْمَ الْقِيَامَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا  
مَا كُنتُمْ تَكْسِبُونَ ﴿٢٥﴾

26. Those who were before them rejected *Our Messengers*, so the punishment came upon them whence they knew not.

كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَاْتَتْهُمْ  
الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٦﴾

27. So Allāh made them taste humiliation in the present life and the punishment of the Hereafter will certainly be greater, if they but knew!

فَإِذَا أَنَّهُمُ اللَّهُ الْخِزْيُ فِي الْحَيَاةِ الدُّنْيَا  
وَالْعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا  
يَعْلَمُونَ ﴿٢٧﴾

28. And, indeed, We have set forth to men all kinds of parables in this Qur'ān that they may take heed.

\* 29. *We have revealed* the Qur'ān in Arabic wherein there is no deviation from rectitude, that they may become righteous.

\* 30. Allāh sets forth a parable: a man belonging to several partners, disagreeing with one another, and a man belonging wholly to one man. Are they both equal in condition? All praise belongs to Allāh. But most of them know not.

31. Surely thou wilt die, and surely they *too* will die.

32. Then surely on the Day of Resurrection you will dispute with one another before your Lord.

R. 4.

Part 24 33. Who, then, is more unjust than he who lies against Allāh or he who rejects the truth when it comes to him? Is there not in Hell an abode for the disbelievers?

34. But he who has brought the truth, and *he who* testifies to it *as such*—these it is who are the righteous.

35. They will have with their Lord whatever they desire; that is the reward of those who do good.

36. So that Allāh will remove from them the evil *consequences* of what they did, and will give them their reward according to the best of their actions.

37. Is not Allāh sufficient for His servant? And yet they would frighten thee with those beside Him.

\* 29. *We have revealed* the Qur'ān manifestly clear, with no crookedness about it, that they may become righteous.

\* 30. Allāh sets forth a parable; a man belonging to several partners, disagreeing with one another, and a man belonging exclusively to one man. Are they both equal in example?

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ  
مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٨﴾

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ  
يَتَّقُونَ ﴿٢٩﴾

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ  
مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ۖ هَلْ  
يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ  
لَا يَعْلَمُونَ ﴿٣٠﴾

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿٣١﴾

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ  
تَخْتَصِمُونَ ﴿٣٢﴾

فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى  
اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۗ  
أَلَيْسَ فِي جَهَنَّمَ مَثْوًى  
لِّلْكَافِرِينَ ﴿٣٣﴾

وَالَّذِينَ جَاءُوا بِالصِّدْقِ وَصَدَّقَ  
بِهِ ۚ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ  
جَزَاءُ الْمُحْسِنِينَ ﴿٣٥﴾

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي  
عَمِلُوا وَ يُجْزِيَهُمْ أَجْرَهُمْ  
بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۚ وَ  
يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ

And he whom Allāh adjudges astray—for him there is no guide.

38. And he whom Allāh guides—there is none to lead him astray. Is not Allāh the Mighty, the Lord of retribution?

39. And if thou ask them, ‘Who created the heavens and the earth?’, they will surely say, ‘Allāh.’ Say, ‘What think ye, if Allāh intends to do me an injury, will those whom you call upon beside Allāh be able to remove the injury inflicted by Him? Or if He wills to show me mercy, could they withhold His mercy?’ Say, ‘Allāh is sufficient for me. In Him trust those who would trust.’

40. Say, ‘O my people, act as *best* you can; I *too* am acting; soon shall you know,

41. ‘Who it is unto whom comes a punishment that will disgrace him, and on whom there descends an abiding punishment.’

42. Verily, We have revealed to thee the Book with truth for *the good of* mankind. So whoever follows guidance, *follows it* for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

R. 5.

\* 43. Allāh takes away the souls of human beings at the time of their death; and during their sleep of those *also* that are not *yet* dead. And then He retains those against which He has decreed death, and sends *back* the others till an appointed term. In that surely are Signs for a people who reflect.

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۖ

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۚ  
أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ۚ

وَلَيْتَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلَنَّ اللّٰهُ ۚ  
قُلْ اَفَرءَ يَتَمَتَّعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِي اللّٰهُ بِضَرٍّ هَلْ هُنَّ كَاشِفَتُ ضَرِّهٖ اَوْ اَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهٖ ۚ قُلْ حَسْبِيَ اللّٰهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۚ

قُلْ يٰٓقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ  
مَنْ يَّاتِيْهِ عَذَابٌ يُغْزِيْهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ۙ

اِنَّا اَنْزَلْنٰ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ ۚ فَمَنْ اِهْتَدٰى فَلِنَفْسِهٖ ۚ  
وَمَنْ ضَلَّ فَلَا تَمْلِكُ عَلَيْهِ ۚ وَ مَا اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ۙ

اللّٰهُ يَتَوَفّٰى الْاَنْفُسَ حِيْنَ مَوْتِهَا وَالَّذِيْنَ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْاُخْرٰى اِلٰى اَجَلٍ مُّسَمًّى ۚ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۙ

\* 43. Allāh takes away the souls of **the living** at the time of their death;



44. Have they taken intercessors beside Allāh? Say, 'Even if they have no power over anything and no intelligence?'

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ  
قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَ  
لَا يَعْقِلُونَ ﴿٣٣﴾

45. Say, 'All intercession rests with Allāh. To Him belongs the kingdom of the heavens and the earth. And to Him then shall you be brought back.'

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ  
السَّمُوتِ وَ الْأَرْضِ ۚ ثُمَّ إِلَيْهِ  
تُرْجَعُونَ ﴿٣٤﴾

\*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter shrink with aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ  
الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۚ وَإِذَا  
ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ  
يَسْتَبْشِرُونَ ﴿٣٥﴾

47. Say, 'O Allāh! Originator of the heavens and the earth; Knower of the unseen and the seen; Thou *alone* wilt judge between Thy servants concerning that in which they differed.'

قُلِ اللَّهُمَّ فَاطِرَ السَّمُوتِ وَ الْأَرْضِ  
عَلِيمَ الْغَيْبِ وَ الشَّهَادَةِ أَنْتَ تَحْكُمُ  
بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿٣٦﴾

48. And even if the wrongdoers possessed all that is in the earth, and the like thereof in addition to it, they would surely *seek to ransom themselves* with it from the evil punishment on the Day of Resurrection; but there shall appear unto them, from Allāh, that which they never thought of.

وَكَوْنِ أَنْ لِلَّذِينَ ظَلَمُوا مَا فِي  
الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَا فِتْنَةٌ  
بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ ۚ  
وَ بَدَأَ اللَّهُ مِنَ اللَّهِ مَا لَمْ يَكُونُوا  
يَحْتَسِبُونَ ﴿٣٧﴾

49. And the evil *consequences* of what they had earned will become apparent to them and that which they used to mock at will encompass them.

وَ بَدَأَ اللَّهُ مِنْ سَيِّئَاتِ مَا كَسَبُوا وَ حَاقَ  
بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٨﴾

50. And when trouble touches man, he cries unto Us. But when We bestow on him a favour from Us, he says, 'This has been given to me on account of *my own* knowledge.' Nay, it is only a trial; but most of them know not.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ عَاثَرَ  
إِذَا حَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا  
أُوتِيتُهُ عَلَى عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَ  
لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

\*46. And when Allāh alone is mentioned the hearts of those who believe not in the Hereafter **wince in** aversion; but when those beside Him are mentioned, behold, they begin to rejoice.

51. Those who were before them said the same thing, yet all that they had earned availed them not;

52. So the evil *consequences* of what they had earned overtook them; and those who do wrong from among these *disbelievers*—the evil *consequences* of what they earned shall also overtake them. They cannot escape.

53. Know they not that Allāh enlarges the provision for whomsoever He pleases, and straitens it for whomsoever He pleases? Verily, in that are Signs for a people who believe.

R. 6.

54. Say, "O My servants who have committed excesses against their own souls! despair not of the mercy of Allāh, surely Allāh forgives all sins. Verily He is Most Forgiving, Merciful.

55. "And turn ye to your Lord, and submit yourselves to Him, before there comes unto you the punishment; *for* then you shall not be helped.

56. "And follow the best *teaching* that has been revealed to you from your Lord, before the punishment comes upon you unawares, while you perceive not;

\* 57. "Lest a soul should say, 'O my grief for my remissness *in my duty* in respect of Allāh! and surely I was among those who scoffed;'

58. "Or lest it should say, 'If Allāh had guided me, I should certainly have been among the righteous;'

59. "Or lest it should say, when it sees the punishment, 'Would that

\* 57. "Lest a soul should say, 'O, my grief! I fell short *in my conduct* despite being in the presence of Allāh and surely I was of those who scoffed.'

قَدْ قَالُوا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَا  
أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُوْنَ ﴿٥١﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِيْنَ  
ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ  
مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِيْنَ ﴿٥٢﴾

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ  
لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُوْنَ ﴿٥٣﴾

قُلْ يُعِزُّكَ رَبِّي الَّذِيْنَ أَشْرَفُوا عَلَى  
أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا  
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٤﴾

وَآيِبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ  
قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا  
تُنصَرُونَ ﴿٥٥﴾

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ  
رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ  
بَغْتَةً وَآنتُمْ لَا تَشْعُرُونَ ﴿٥٦﴾

أَنْ تَقُولَ نَفْسٌ يَغْفِرُنِي عَلَىٰ مَا فَرَّطْتُ  
فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ  
السَّآخِرِيْنَ ﴿٥٧﴾

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ  
مِنَ الْمُتَّقِيْنَ ﴿٥٨﴾

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ

there were for me a return *to the world*, I would then be among those who do good!’”

60. *God will answer*, ‘Aye, there came to thee My Signs, but thou didst treat them as lies, and thou wast arrogant, and thou wast of the disbelievers.’

61. And on the Day of Resurrection, thou wilt see those who lied against Allāh with their faces blackened. Is there not in Hell an abode for the proud?

\*62. And Allāh will deliver the righteous *and lead them* to a place of security and success; evil shall not touch them, nor shall they grieve.

63. Allāh is the Creator of all things, and He is Guardian over all things.

64. To Him belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of Allāh, these it is who are the losers.

R. 7.

65. Say, ‘Is it other *gods* than Allāh that you bid me worship, O ye ignorant ones?’

66. And verily it has been revealed to thee as unto those before thee: ‘If thou attribute partners *to God*, thy work shall surely go vain and thou shalt certainly be of the losers.’

67. Aye, worship Allāh and be among the thankful.

\*68. And they do not esteem Allāh, with the esteem that is due to Him. And the whole earth will be *but* His handful on the Day of Resurrection,

لِي كَرَّةً فَأَكُونُ مِنَ الْمُحْسِنِينَ ﴿٥٩﴾

بَلْ قَدْ جَاءَكَ آيَاتِي فَكَذَّبْتَ بِهَا وَ  
اشْتَكَيْتَ وَكَنتَ مِنَ الْكَافِرِينَ ﴿٦٠﴾

وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا  
عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ أَلَيْسَ  
فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦١﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا  
بِمَقَازِفِهِمْ لَا يَمَسُّهُمُ الشَّوْءُ وَلَا  
هُم يَحْزَنُونَ ﴿٦٢﴾

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ  
شَيْءٍ وَكِيلٌ ﴿٦٣﴾

لَهُ مَقَالِيدُ السَّمُوتِ وَالْأَرْضِ  
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ  
أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٤﴾

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ  
أَيُّهَا الْجَاهِلُونَ ﴿٦٥﴾

وَلَقَدْ أُوحِيَ إِلَيْكَ وَالَّذِينَ مِنْ  
قَبْلِكَ جَلَدُنَ أَشْرَكَتَ لِيَحْبِطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٦﴾

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٧﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ فِي الْأَرْضِ  
جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَ  
السَّمُوتُ مَطْوِيَّتٌ بِيَمِينِهِ سُبْحَنَهُ

\*62. Allāh delivers those who fear Him to their rightful place of security and success;

\*68. They did not pay proper respect to the Majesty of Allāh as was due to it. And the earth will be entirely in His grasp on Doomsday; so will the heavens be rolled up by His right hand.

and the heavens will be rolled up in His right hand. Glory to Him and exalted is He above that which they associate *with Him*.

69. And the trumpet will be blown, and *all* who are in the heavens and *all* who are in the earth will *fall down in a swoon*, except those whom Allāh will please *to exempt*. Then will it be blown a second time, and lo! they will be standing, awaiting.

70. And the earth will shine with the light of her Lord, and the Book will be laid *open before them*, and the Prophets and the witnesses will be brought, and judgment will be given between them with justice, and they will not be wronged.

71. And every soul will be fully rewarded for what it did. And He knows full well what they do.

R. 8.

72. And those who disbelieve will be driven to Hell in troops until, when they reach it, its gates will be opened, and its Keepers will say to them: 'Did not Messengers from among yourselves come to you, reciting unto you the Signs of your Lord, and warning you of the meeting of this Day of yours?' They will say, 'Yea, but the sentence of punishment has become justly due against the disbelievers.'

73. It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

74. And those who feared their Lord will be conducted to Heaven in groups until, when they reach it, and its gates are opened, and its Keepers say to them, 'Peace be upon you! be ye happy, and enter it abiding therein.'

وَتَعْلَىٰ عَمَّا يُشْرِكُونَ ﴿٧١﴾

وَنُفِخَ فِي الصُّورِ فَصَقِقَ مَنْ فِي  
السَّمُوتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ  
اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ  
قِيَامٌ يَنْظُرُونَ ﴿٧٢﴾

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ  
الْكِتَابُ وَجَاءَتْ بِالنَّبِيِّينَ وَالشُّهَدَاءُ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَهُمْ لَا  
يُظْلَمُونَ ﴿٧٣﴾

وَدُفِنَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ  
بِمَا يَفْعَلُونَ ﴿٧٤﴾

وَيَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ  
زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا فَتَحَتْ  
أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ  
يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ  
آيَاتِ رَبِّكُمْ وَيُنذِرُوكُم لِقَاءِ  
يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِن حَقَّتْ  
كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧٥﴾

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ  
خَالِدِينَ فِيهَا قَبِئْسَ مَثْوًى  
الْمُتَكَبِّرِينَ ﴿٧٦﴾

وَيَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى  
الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا  
فَتَحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا  
سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا  
خَالِدِينَ ﴿٧٧﴾

75. And they will say, 'All praise belongs to Allāh Who has fulfilled His promise to us, and has given us the land for an inheritance, making our abode in the Garden wherever we please.' How excellent then is the reward of the *righteous* workers!

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا  
وَعْدَهُ وَآوَرَّثَنَا الْأَرْضَ نَتَّبِعُوا مِنْ  
الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ  
الْعَامِلِينَ ﴿٥٥﴾

76. And thou wilt see the angels going round the Throne, glorifying their Lord with *His* praise. And it will be judged between them with justice. And it will be said: 'All praise belongs to Allāh, the Lord of the worlds.'

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ  
الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ  
تُضِي بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ  
رَبِّ الْعَالَمِينَ ﴿٥٦﴾



٩ ركوعاتها

سُورَةُ الْمُؤْمِنِ مَكِّيَّةٌ ٤٠

٨٦ آياتها



## AL-MU'MIN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Hā Mīm.†

3. The revelation of the Book is from Allāh, the Mighty, the All-Knowing,

4. The Forgiver of sin and the Acceptor of repentance, Severe in punishment, the Possessor of bounty. There is no God but He. Towards Him is the final return.

5. None disputes about the Signs of Allāh except those who disbelieve. Let not, then, their going about in the land deceive thee.

6. The people of Noah and *other* groups after them denied *Our Signs* before these *people*, and every nation strove to seize their Messenger, and disputed by means of false *arguments* that they might rebut the truth thereby. Then I seized them, and how *terrible* was My retribution!

7. Thus was the word of thy Lord proved true against the disbelievers: that they are the inmates of the Fire.

8. Those who bear the Throne, and those who are around it, glorify their Lord with *His* praise, and believe in Him, and ask forgiveness for those who believe, *saying*: 'Our Lord, Thou dost comprehend all things in *Thy* mercy and knowledge. So forgive those who repent and follow *Thy* way; and protect them from the punishment of Hell.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

حَمْدٌ ٢

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْعَلِيمِ ٣

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ  
الْعِقَابِ ٤ ذِي الطَّوْلِ ٥ لَا إِلَهَ إِلَّا هُوَ  
إِلَيْهِ الْمَصِيرُ ٦

مَا يَجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ  
كَفَرُوا فَلَا يَخْرُوكُ تَقْلُبُهُمْ فِي  
الْأَلْبَادِ ٧

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ  
الْأَخْرَابُ مِنْ بَنِي إِدْرِيسَ وَهَمَّتْ كُلُّ  
أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ وَ  
جَادَلُوا بِآيَاتِنَا لِيُذِخُوا بِهِمُ الْحَقَّ  
فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ٨

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى  
الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ٩

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ  
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ  
وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا ١٠ رَبَّنَا  
وَسِعَتْ كُلُّ شَيْءٍ رَحْمَتُكَ وَعِلْمُكَ فَاعْفُ  
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ  
وَقِهِمْ عَذَابَ الْجَحِيمِ ١١

† The Praiseworthy, the Lord of Honour.

9. 'And make them, our Lord, enter the Gardens of Eternity which Thou hast promised them, as well as such of their fathers and their wives and their children as are virtuous. Surely Thou art the Mighty, the Wise.'

رَبَّنَا وَادْخُلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾

10. 'And protect them from evils; and he whom Thou dost protect from evils on that day—him hast Thou surely shown mercy. And that *indeed* is the supreme triumph.'

وَقِهِمُ السَّيَّئَاتِ وَمَنْ تَقِ السَّيَّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٠﴾

R. 2.

\* 11. An announcement will be made to those who disbelieve *in the words*: 'Greater was the abhorrence of Allāh when you were called to the faith and you disbelieved than your *own* abhorrence of yourselves *today*.'

إِنَّ الَّذِينَ كَفَرُوا مِنَّا دُونَ كَمَفُتٍ اللَّهُ أَكْبَرُ مِنْ مَفُتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتُكْفَرُونَ ﴿١١﴾

12. They will say, 'Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice, and now we confess our sins. Is then there a way out?'

قَالُوا رَبَّنَا آمَنَّا اثْنَتَيْنِ وَأَخْيَرْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ﴿١٢﴾

\* 13. *It will be said to them*, 'This is because, when Allāh was proclaimed as One, you disbelieved, but when partners were associated with Him, you believed. The decision *now* belongs only to Allāh, the High, the Incomparably Great.'

ذَلِكَ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ بِهِ وَإِنْ يُشْرَكَ بِهِ تَوَلَّوْا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٣﴾

14. He it is Who shows you His Signs, and sends down provision for you from heaven; but none pays heed save he who turns *to God*.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّل لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٤﴾

\* 15. Call ye then on Allāh, being sincere to Him in religion, though the disbelievers may be averse.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٥﴾

\* 11. Certainly to those who disbelieved a call will be made to them, 'The detestation of Allāh is greater than your detestation of yourselves, when you were called to have faith and you rejected it.'

\* 13. *It will be said to them*, 'That is because when Allāh alone was proclaimed you rejected the call but when partners were associated with Him, you believed. But the *last* word belongs to Allāh, the Lofty, the Great.'

\* 15. Call *you* then Allāh, being sincere to Him in faith, though the disbelievers may be averse.

\* 16. *He is of most exalted attributes, Lord of the Throne. He sends the Word by His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting,*

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ ۚ يُلْقِي  
الرُّسُومَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٦﴾

\* 17. The day when they will *all* come forth; nothing concerning them will be hidden from Allāh. 'Whose is the kingdom this day?' 'It is Allāh's, the One, the Most Supreme.

يَوْمَ هُمْ بَاكِرُونَ ۚ لَا يَخْفَى عَلَى اللَّهِ  
مِنْهُمْ شَيْءٌ ۚ لِلَّهِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ  
الْوَاحِدِ الْقَهَّارِ ﴿١٧﴾

18. 'This day will every soul be requited for that which it has earned. No injustice this day. Surely, Allāh is Swift at reckoning.'

الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا  
ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٨﴾

19. And warn them of the Approaching Day, when the hearts will reach to the throats while they will be full of suppressed grief. The wrongdoers will have no loving friend, nor any intercessor whose *intercession* will be complied with.

وَ أَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ  
الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِئِنَّةٍ ۚ  
مَّا لِلظَّالِمِينَ مِنْ حَومٍ ۖ وَلَا شَفِيعٍ  
يُطَاعُ ﴿١٩﴾

20. He knows the treachery of the eyes and what the breasts conceal.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي  
الصُّدُورُ ﴿٢٠﴾

\* 21. And Allāh judges with truth, but those on whom they call beside Him cannot judge at all. Surely, Allāh is the All-Hearing, the All-Seeing.

وَاللَّهُ يَفْضِلُ بِالْحَقِّ ۚ وَالَّذِينَ  
يَدْعُونَ مِنْ دُونِهِ لَا يَفْضُلُونَ  
شَيْئًا ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ  
الْبَصِيرُ ﴿٢١﴾

R. 3.

\* 22. Have they not travelled in the earth and seen what was the end of those before them? They were mightier than these in power and *in* the marks *they left* in the earth. But Allāh seized them for their sins, and

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا  
مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ  
قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمْ

\* 16. **The Exalter of ranks, the Lord of the Throne. He causes the spirit to descend with His command to whomsoever of His servants He pleases, that He may give warning of the Day of Meeting Him.**

\* 17. The day when they will *all* come forth; nothing concerning them will be hidden from Allāh. **'To whom belongs the kingdom this day?'** To Allāh, the One, the Most Supreme.

\* 21. And Allāh judges with truth **while those on whom they call beside Him judge nothing.** Surely, Allāh is the All-Hearing, the All-Seeing.

\* 22. Have they not travelled in the earth and seen what was the end of those before them? **They were far more powerful than these and stronger in the marks they left in the earth.**



they had no protector against Allāh.

اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمْ مِنَ  
اللَّهِ مِنْ وَّاقٍ ﴿٢٢﴾

23. That was because their Messengers came to them with manifest Signs, but they disbelieved; so Allāh seized them. Surely He is Powerful, Severe in punishment.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
بِالْبَيِّنَاتِ وَكَفَرُوا فَاَخَذَهُمُ اللّٰهُ  
اِنَّهٗ قَوِيٌّ شَدِيْدُ الْحِقَابِ ﴿٣٣﴾

24. And We did send Moses, with  
Our Signs and manifest authority,

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٣﴾

25. Unto Pharaoh and Hāmān and Korah; but they said, '*He is a magician and an impostor.*'

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَفَأُولَٰئِكَ فَتَنَّا ۖ سَبَّحْتَ كَذَّابٌ ﴿٢٥﴾

26. And when he came to them with truth from Us, they said: ‘Slay the sons of those who have believed with him, and let their women live.’

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝۲۶

\*But the design of the disbelievers is  
but a thing wasted.

27. And Pharaoh said: ‘Leave me *alone* that I may kill Moses; and let him call on his Lord. I fear lest he should change your religion or cause disorder to show itself in the land.’

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى  
وَلْيَدْعُ رَبَّهُ إِنَِّّي أَخَافُ أَنْ يُبَدِّلَ  
دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ  
الْفِسَادَ ﴿٢٤﴾

28. And Moses said, 'I take refuge with my Lord and your Lord from every arrogant *person* who believes not in the Day of Reckoning.'

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ  
مِّنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ  
الْحِسَابِ ﴿٢٨﴾

**R. 4.**

29. And a believing man from among the people of Pharaoh, who concealed his faith, said, "Will you slay a man because he says, 'My Lord is Allāh,' while he has brought you clear proofs from your Lord? And if he be a liar, on him will be *the sin of* his lie; but if he is truthful, then some of that which he threatens you with will *surely* befall you. Certainly Allāh guides not one who is a transgressor, *and* a liar.

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ  
يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ  
يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ  
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنَّ يَكُ  
كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنَّ يَكُ  
صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ  
اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ۝

\* 26. But the design of the disbelievers is **nothing but wasteful.**

**\*27. I fear lest he should change your religion or inundate the land with disorder and corruption.**



\*37. And Pharaoh said: 'O Hāmān, build thou for me a lofty building that I may attain to the means of approach,

38. 'The means of approach to the heavens, so that I may have a look at the God of Moses, and I surely think him to be a liar.' And thus the evil of his doing was made *to look* fair in the eyes of Pharaoh, and he was turned away from the *right* path; and the design of Pharaoh ended in nothing but ruin.

R. 5.

39. And he who believed said: 'O my people, follow me. I will guide you to the path of rectitude.

40. 'O my people, this life of the world is but a *temporary* provision; and the Hereafter is certainly the home for permanent stay.

41. 'Whoso does evil will be requited only with the like of it; but whoso does good, whether male or female, and is a believer—these will enter the Garden; they will be provided therein without measure.

42. 'And O my people, how *strange* it is that I call you to salvation, and you call me to the Fire.

43. 'You invite me to disbelieve in Allāh and to associate with Him that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver.

44. 'Surely that to which you call me has no *title* to be called upon in this world or in the Hereafter; and that our return is certainly to Allāh and that the transgressors will be the inmates of the Fire.

\*37. And Pharaoh said; 'O Hāmān, build for me a lofty mansion that I may gain access,

وَقَالَ فِرْعَوْنُ يَهْمَانُ ابْنِ صَرَخًا  
لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٧﴾

أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ  
مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا وَكَذَلِكَ  
زُيِّنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ  
السَّبِيلِ ۚ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي  
تَبَابٍ ﴿٣٨﴾

وَقَالَ الَّذِي آمَنَ يِقُومُ اتَّبِعُونِ  
أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٩﴾

يَقُومُ إِنَّمَا هِيَ الْحَيَوَةُ الدُّنْيَا  
مَتَاعُ زُورٍ ۚ وَالْآخِرَةُ هِيَ دَارُ الْقَرَارِ ﴿٤٠﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا  
وَمَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَى  
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ  
الْجَنَّةَ يَدْزُقُونَهَا فِيهَا يُغْفَرُ  
حِسَابٌ ﴿٤١﴾

وَيَقُومُ مَا لِيَ أَدْعُوكُم إِلَى النِّجْوَةِ  
وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤٢﴾

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ  
مَا لَيْسَ لِي بِهِ عِلْمٌ ۚ وَإِنِّي أَدْعُوكُم  
إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٣﴾

لَا جَرَمَ أَتَمَّا تَدْعُونَنِي إِلَيْهِ لَيْسَ  
لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ  
وَأَن مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ  
الْمُشْرِكِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٤﴾

45. 'So you will soon remember what I say to you. And I entrust my cause to Allāh. Verily, Allāh sees *all* His servants.'

فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَ أَفَوَضْتُ  
أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ  
بِالْعِبَادِ ﴿٢٥﴾

46. The result was that Allāh preserved him from the evils of whatever they plotted, and a grievous punishment encompassed the people of Pharaoh—

فَوَقَّعَهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَ خَاقٍ  
بِالْفِرْعَوْنَ سُوءَ الْعَذَابِ ﴿٢٦﴾

47. The Fire. They are exposed to it morning and evening. And on the day when the Hour will come, *it will be said*: 'Cast Pharaoh's people into the severest punishment.'

النَّارِ يُحْرَصُونَ عَلَيْهَا غُدُوًّا وَ  
عَشِيًّا وَ يَوْمَ تَقُومُ السَّاعَةُ تَدْ  
أَخْلُوا أَلْ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٢٧﴾

48. And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then relieve us of a portion of the Fire?'

وَ إِذْ يَتَحَايُونَ فِي النَّارِ يَقُولُ  
الضَّعِيفُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا  
لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُخَفَّوْنَ عَنَّا  
نَصِيبًا مِنَ النَّارِ ﴿٢٨﴾

49. Those, who were proud, will say: 'We are all in it. Allāh has already judged between *His* servants.'

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا  
إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٢٩﴾

50. And those in the Fire will say to the Keepers of Hell, 'Pray to your Lord that He may lighten for us the punishment for a *single* day.'

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ  
ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ  
الْعَذَابِ ﴿٣٠﴾

51. They will say: 'Did not your Messengers come to you with manifest Signs?' They will say: 'Yea.' *The Keepers* will say, 'Then pray on.' But the prayer of disbelievers is of no avail.

قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ  
بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا قَدْ عُوا  
وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٣١﴾

#### R. 6.

52. Most surely We help Our Messengers and those who believe, *both* in the present life and on the day when the witnesses will stand forth,

إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا  
فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ  
الْأَشْهَادُ ﴿٣٢﴾

53. The day when their excuses will not profit the wrongdoers, and theirs will be the curse and theirs the evil abode.

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ  
وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٣٣﴾

54. And indeed We gave Moses the guidance, and made the children of Israel the inheritors of the Book—

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا  
بَنِي إِسْرَءِيلَ الْكِتَابَ ﴿٥٤﴾

55. A guidance and a reminder for men of understanding.

هُدًى وَذِكْرَى لِّأُولِي الْأَلْبَابِ ﴿٥٥﴾

56. So have patience. Surely the promise of Allāh is true. And ask forgiveness for thy frailty, and glorify thy Lord with His praise in the evening and in the morning.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ  
لِذَنبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ  
بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٦﴾

57. Those who dispute concerning the Signs of Allāh without any authority having come to them—  
\* there is nothing in their breasts but a *feeling of greatness* which they will never attain. So seek refuge in Allāh. Surely He is the All-Hearing, the All-Seeing.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ  
يُخَيْرُ سُلْطٰنٍ أَنَّهُمْ ۚ إِنْ فِي  
صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَارِعِينَ  
فَاسْتَجِزْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ  
الْبَصِيرُ ﴿٥٧﴾

58. Certainly, the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

لَخَلْقُ السَّمٰوٰتِ وَالْأَرْضِ أَكْبَرُ مِنْ  
خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴿٥٨﴾

59. And the blind and the seeing are not equal; neither are those who believe and do good deeds *equal to* those who do evil. Little do you reflect.

وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ ۚ  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ  
وَالْمُصِیۡٓٔ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٩﴾

60. The Hour will surely come; there is no doubt about it; yet most men believe not.

إِنَّ السَّاعَةَ لَا رَيْبَ فِيهَا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٦٠﴾

61. And your Lord says: 'Pray unto Me; I will answer your *prayer*. But those who are too proud to worship Me will surely enter Hell, despised.'

وَقَالَ رَبُّكُمْ ادْعُونِي ۖ أَسْتَجِبْ لَكُمْ ۚ  
إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَخْلَوْنَ جَهَنَّمَ دَاخِرِينَ ﴿٦١﴾

R. 7.

62. It is Allāh Who has made the night for you that you may rest therein, and the day *to enable you to* see. Verily, Allāh is the Lord of bounty for mankind, yet most men are ungrateful.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا  
فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ  
لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ  
النَّاسِ لَا يَشْكُرُونَ ﴿٦٢﴾

\* 57. there is nothing in their breasts **but a conceit of greatness** which they will never **achieve**.

63. Such is Allāh, your Lord, the Creator of all things. There is no God but He. How then are you turned away?

64. Thus indeed are turned away those who deny the Signs of Allāh.

\* 65. Allāh it is Who has made for you the earth a resting-place, and the heaven a canopy, and has given you shape and made your shapes perfect, and has provided you with good things. Such is Allāh, your Lord. So blessed is Allāh, the Lord of the worlds.

66. He is the Living *God*. There is no God but He. So pray unto Him, being sincere to Him in religion. All praise belongs to Allāh, the Lord of the worlds.

67. Say, 'I have been forbidden to worship those whom you call upon beside Allāh since there have come unto me clear proofs from my Lord; and I have been commanded to submit myself to the Lord of the worlds.'

68. He it is Who created you from dust, then from a sperm-drop, then from a clot; then He brings you forth as a child; then *He lets you grow* that you may attain your full strength; then *He lets you become old*—though some among you are caused to die before—and *He lets you live* that you may reach a term appointed, and that you may learn wisdom.

\* 69. He it is Who gives life and causes death. And when He decrees a thing, He says to it only, 'Be!,' and it is.

\* 65. Allāh it is Who has made for you the earth a resting-place, and the heaven a means of dependence and into figures He fashioned you and made your shapes excellent and provided you with wholesome provisions.

\* 69. See the explanation of كُنْ يَكُونُ (Be! And it is) at page 59 under 3:48. (Publisher)

ذَٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۚ لَّآ إِلٰهَ إِلَّا هُوَ ۚ قَآتِلُوا تَوَاقُفُونَ ۝۳

كَذٰلِكَ يُؤْفِكُ الَّذِيْنَ كَانُوْا رَآيَاتِ  
اللّٰهُ يَبْخَدُوْنَ ۝۳

اللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا  
وَالسَّمَآءَ بِنَآءٍ ۚ وَصَوَّرَكُمْ فَأَحْسَنَ  
صُوْرَكُمْ ۚ وَرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ ۚ  
ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ فَتَبَرَّكْ اللّٰهُ  
رَبُّ الْعٰلَمِيْنَ ۝۵

هُوَ الْحَيُّ لَا إِلٰهَ إِلَّا هُوَ قَادِرٌ عَلَىٰ  
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ الْحَمْدُ لِلّٰهِ  
رَبِّ الْعٰلَمِيْنَ ۝۶

قُلْ اِنِّيْ نُهِيتُ اَنْ اَعْبُدَ الَّذِيْنَ  
تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِيْ  
الْبَيِّنَاتُ مِنْ رَبِّيْ ۚ زُوِّدْتُ اَنْ اُسَلِّمَ  
لِرَبِّ الْعٰلَمِيْنَ ۝۷

هُوَ الَّذِيْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ  
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ  
طِفْلًا ثُمَّ لِيَتَّبِعُوْا اَشْدَّكُمْ ثُمَّ  
لِيَكُوْنُوْا اَشْيُوْخًا ۚ وَمِنْكُمْ مَّنْ يُتَوَفَّى  
مِنْ قَبْلٍ ۚ وَلِيَتَّبِعُوْا اَجَلًا مُّسَمًّى  
وَلَعَلَّكُمْ تَعْقِلُوْنَ ۝۸

هُوَ الَّذِيْ يُحْيِي وَيُمِيتُ ۚ فَاِذَا قَضٰى  
اَمْرًا فَاِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ۝۹

## R. 8.

70. Hast thou not seen those who dispute concerning the Signs of Allāh? How they are being turned away from the truth!

71. Those who reject the Book and that with which We sent Our Messengers. But soon will they come to know,

72. When the iron-collars will be round their necks, and chains too. They will be dragged

73. Into boiling water; then in the Fire will they be burnt.

74. Then it will be said to them, 'Where are those whom you associated with God

75. 'Beside Allāh?' They will say, 'They have vanished away from us. Nay, we never prayed to anything before.' Thus will Allāh confound the disbelievers.

76. 'That is because you exulted in the earth without justification, and because you behaved insolently.

77. 'Enter ye the gates of Hell, to abide therein. And evil is the abode of the proud.'

78. Then have patience. Surely, the promise of Allāh is true. And whether We show thee part of what We have promised them, or whether We cause thee to die before the fulfilment of Our promise, to Us in any case will they be brought back.

79. And We did send Messengers before thee; of them are some whom We have mentioned to thee, and of them there are some whom We have not mentioned to thee; and it is not possible for any Messenger to bring a Sign except by the leave of Allāh. But when Allāh's decree came, the matter was decided with truth, and then there perished those who uttered falsehoods.

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنْ يُضَرَّفُونَ ﴿٧٠﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ﴿٧١﴾

إِذَا الْأَغْلُلُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ ﴿٧٢﴾

فِي الْحَوْثِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٣﴾

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٤﴾

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ﴿٧٥﴾

ذُرِّكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِخَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿٧٦﴾

أَدْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فِيئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٧﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِمَّا نُرَبِّتْكَ بِبَعْضِ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيْتِكَ فَإِلَيْنَا يَرْجِعُونَ ﴿٧٨﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٩﴾

## R. 9.

80. It is Allāh Who has made cattle for you, that you may ride on some of them, and eat of some of them—

81. And you have *other* advantages in them—and that, by means of them, you may satisfy any desire *that there may be* in your breasts. And on them and on ships are you borne.

82. And He shows you His Signs; which then of the Signs of Allāh will you deny?

83. Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and *in the marks they left behind them* in the earth. But all that which they earned was of no avail to them.

84. And when their Messengers came to them with manifest Signs, they exulted in the knowledge which they possessed. And that at which they mocked encompassed them.

85. And when they saw Our punishment, they said: 'We believe in Allāh alone and we reject all that which we used to associate with Him.'

86. But their faith could not profit them *at the time* when they saw Our punishment. This is Allāh's law that has *ever* been in operation in respect of His servants. And thus have perished those who disbelieved.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ  
لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٨٠﴾  
وَلَكُمْ فِيهَا مَتَاعٌ وَرِتَبَلُغُوا  
عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا  
وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨١﴾

وَيُرِيكُمْ آيَاتِهِ ۖ فَآيِيَ آيَاتِ اللَّهِ  
تُنْكِرُونَ ﴿٨٢﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا  
كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ  
قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ  
ثَوْرًا ۚ وَأَثَارًا فِي الْأَرْضِ فَمَا آغَى  
عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٣﴾

فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ  
فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَ  
حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٤﴾

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا امْكُتِبْ بِاللهِ  
وَحْدَهُ ۚ وَكُفِّرْنَا بِمَا كُنَّا بِهِ  
مُشْرِكِينَ ﴿٨٥﴾

فَلَمْ يَكْ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا  
رَأَوْا بَأْسَنَا ۚ سُنَّتِ اللهُ الَّتِي  
قَدْ خَلَتْ فِي عِبَادِهِ ۚ وَخَسِرَ  
هَٰؤُلَاءِ الْكَافِرُونَ ﴿٨٦﴾





٦٠٥

سُورَةُ الْحَمْدِ مَكِّيَّةٌ ٤١

٥٥



## HĀ MĪM AL-SAJDAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm.†
3. *This is a revelation from the Gracious, the Merciful.*
- \* 4. A Book, the verses of which have been expounded in detail—the Qur'ān in clear, eloquent language—for a people who have knowledge,
5. A bringer of glad tidings and a warner. But most of them turn away and they hear not.
6. And they say: 'Our hearts are under covers *and are protected* against that to which thou callest us, and in our ears there is a deafness, \*and between us and thee there is a screen. So carry on thy work; we *too* are working.'
7. Say, 'I am only a man like you. It is revealed to me that your God is One God; so go ye straight to Him *without deviating*, and ask forgiveness of Him.' And woe to the idolaters,
8. Who give not the Zakāt, and they it is who deny the Hereafter.
9. *As to* those who believe and do good works, they will surely have a reward that will never end.

R. 2.

- \* 10. Say: 'Do you really disbelieve in Him Who created the earth in two days? And do you set up equals to

† The Praiseworthy, the Lord of Honour.

\* 4. A Book, the verses of which have been expounded in detail—oft recited, made manifestly clear—for a people who have knowledge.

\* 6. and between us and **you there is a veil**. So carry on **your** work; we *too* are working.'

\* 10. Say: 'Do you really disbelieve in Him Who created the earth in two **periods**?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ

تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ

كِتَابٌ فَصَّلْتَ آيَاتُهُ قُرْآنًا عَرَبِيًّا  
لِقَوْمٍ يَعْلَمُونَ

بَشِيرًا وَنَذِيرًا ۚ فَأَعْرَضَ  
أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

وَقَالُوا قُلُوبُنَا فِي أَكِنَّةٍ مِمَّا  
تَدْعُونَا إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ  
بَيْنِنَا وَبَيْنِكَ حِجَابٌ ۚ فَأَعْمَلْ  
لَنَا عَمَلُونَ

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى  
إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ  
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوا ۚ  
وَيْلٌ لِلْمُشْرِكِينَ

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ  
بِالْآخِرَةِ هُمْ كَافِرُونَ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

قُلْ أَنتَ كُمْ لَتَكْفُرُونَ ۚ بِالَّذِي  
خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ

Him?’ That is the Lord of the worlds.

\* 11. He placed therein firm mountains rising above its *surface*, and blessed it *with abundance*, and provided therein its foods in proper measure in four days—alike for *all* seekers.

12. Then He turned to the heaven while it was *something like* smoke, and said to it and to the earth: ‘Come ye both of you, willingly or unwillingly.’ They said, ‘We come willingly.’

13. So He completed them into seven heavens in two days, and He revealed to each heaven its function. And We adorned the lowest heaven with lamps *for light* and for protection. That is the decree of the Mighty, the All-Knowing.

14. But if they turn away, then say: ‘I warn you of a destructive punishment like the punishment which *overtook* ‘Ād and Thamūd.’

15. When their Messengers came to them from before them and behind them, *saying*: ‘Worship none but Allāh,’ they said: ‘If our Lord had so willed, He would have certainly sent down angels. So we do disbelieve in that with which you have been sent.’

16. As for ‘Ād, they behaved arrogantly in the earth without any justification and said, ‘Who is mightier than we in power?’ Do they not see that Allāh, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

17. So We sent upon them a furious wind for several ominous days, that We might make them taste the

لَهُ أَنْبَادُ ذَلِكَ رَبُّ الْعَالَمِينَ ﴿١١﴾

وَجَعَلْ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكْ فِيهَا وَقَدَّرْ فِيهَا أَثْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿١٢﴾

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١٣﴾

فَقَضَاهُنَّ سَبْعَ سَمُوتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ ۖ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٤﴾

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صِغَةً مِّثْلَ صِغَةِ عَادٍ وَثَمُودَ ﴿١٥﴾

إِذْ جَاءَتْهُمْ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٦﴾

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً أَوَلَمْ يَكُنُوا يَأْتِيَنَا بِبَيِّنَاتٍ لَّا يَجْعَلُونَ ﴿١٧﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَاتٍ لِّنُذِيقَهُمْ عَذَابَ

\* 11. He **set** therein firm mountains rising above its *surface*, and **placed** blessings therein and **finely balanced** its means of sustenance in four periods—alike for *all* who seek.

ء ا ق q غ gh ع ' ظ ز ط ت ص 562 د ض ذ dh خ kh ح h ث th ا i u ا

punishment of humiliation in this life. And the punishment of the Hereafter will surely be more humiliating, and they will not be helped.

18. And as for Thamūd, We gave them guidance, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

19. And We saved those who believed and acted righteously.

R. 3.

\*20. And on the day when the enemies of Allāh will be gathered together and driven to the Fire, they will be goaded on.

21. Till, when they reach it, their ears and their eyes and their skins will bear witness against them as to what they had been doing.

22. And they will say to their skins: 'Why bear ye witness against us?' They will say: 'Allāh has made us to speak as He has made everything *else* to speak. And He it is Who created you the first time, and unto Him have you been brought back.

23. 'And you did not fear *while committing sins* that your ears and your eyes and your skins would bear witness against you, nay, you thought that *even* Allāh did not know much of what you used to do.

24. 'And that thought of yours, which you entertained concerning your Lord, has ruined you. So *now* you have become of those who are lost.'

\*25. Now if they can endure, the Fire is their abode; and if they ask for

\*20. And on the day when the enemies of Allāh will be flocked together and led to the fire, they will be marched in order.

\*25. Now if they can endure, the Fire is their abode; and if they seek a hearing they will not be of those who are heard.

الْخِزْي فِي الْحَيَاةِ الدُّنْيَا وَ  
لَعَذَابُ الْآخِرَةِ أَخْزَى وَهُمْ  
لَا يُنصَرُونَ ﴿١٨﴾

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا  
الْعُمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صُورَةُ  
الْعَذَابِ الَّتِي كَانُوا  
يُحْسِبُونَ ﴿١٩﴾

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا  
يَتَّقُونَ ﴿٢٠﴾

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ  
فَهُمْ يُوزَعُونَ ﴿٢١﴾

حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ  
سَمْعُهُمْ وَأَبْصَارُهُمْ وَجُلُودُهُمْ  
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٢﴾

وَقَالُوا لِمَ لَاحِدُكُمْ لِمَ شَهِدْتُمْ  
عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي  
أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ  
مَرَّةٍ وَالْأَوَّلُ مُزْعَجُونَ ﴿٢٣﴾

وَمَا كُنْتُمْ تَسْتَعِزُّونَ أَنْ يُشْهَدَ  
عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا  
جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ  
لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٤﴾

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ  
أَرَدْتُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٥﴾

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ

forgiveness, they are not of those whom forgiveness can be shown.

- \* 26. And We had assigned for them companions who made *to appear* attractive to them what was before them and what was behind them; and the sentence became due against them along with the communities of Jinn and mankind that had gone before them. Surely, they were *the* losers.

R. 4.

27. And those who disbelieve say: 'Listen not to this Qur'ān, but make noise during its *recital* that you may have the upper hand.'

28. And most certainly We will make those who disbelieve taste a severe punishment, and, most certainly, We will requite them for the worst of their deeds.

29. That is the reward of the enemies of Allāh—the Fire. For them there will be an abiding home therein as a requital because they used to deny Our Signs.

30. And those who disbelieve will say, 'Our Lord, show us those who led us astray from among both the Jinn and men, that we may put them under our feet so that both of them may become of the lowest.'

31. *As for* those who say, 'Our Lord is Allāh,' and then remain steadfast, the angels descend on them, *saying*: 'Fear ye not, nor grieve; and rejoice in the Garden that you were promised.'

32. 'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will

يَسْتَعْجِلُوهَا فَمَا هُمْ مِنَ الْمُعْتَصِينَ ﴿٢٥﴾

وَقَيَّضْنَا لَهُمْ قُرَنَاءَ فَزَيَّنُوا لَهُمْ مَا  
بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ  
عَلَيْهِمُ الْقَوْلُ فِي أُمُورِهِمْ فَكَذَلَتْ مِنْ  
قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ  
كَانُوا خَاسِرِينَ ﴿٢٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا  
لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ  
تُغْلِبُونَ ﴿٢٧﴾

فَلَنَذِقَنَّ الَّذِينَ كَفَرُوا عَذَابًا  
شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْرَ الَّذِي  
كَانُوا يَعْمَلُونَ ﴿٢٨﴾

ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ  
فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا  
يَايِتِنَا يَجْحَدُونَ ﴿٢٩﴾

وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرَنَا  
الَّذِينَ أَضَلْنَا مِنَ الْجِنَّةِ وَالنَّاسِ  
نَجْعَلُهُمْ تَحْتَ أَقْدَامِنَا لِيَكُونُوا  
مِنَ الْأَسْفَلِينَ ﴿٣٠﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ  
الْمَلَائِكَةُ أَلَّا يَفْخَرُوا وَلَا يَحْزَنُوا  
وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ  
تُوعَدُونَ ﴿٣١﴾

تَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي

- \* 26. And We had assigned for them companions who made *to appear* attractive to them **that** which had gone before and that which lay ahead of them; and the judgement was passed against them as it was passed regarding the peoples before them belonging to the Jinn (*great people*) or common men. Surely, they were *the* losers.

desire, and therein you will have all that you will ask for—

33. 'An entertainment from the Most Forgiving, the Merciful.'

R. 5.

34. And who is better in speech than he who invites *men* to Allāh and does good works and says, 'I am surely of those who submit?'

35. And good and evil are not alike. Repel *evil* with that which is best. And lo, he between whom and thyself was enmity will become as though he were a warm friend.

\* 36. But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.

37. And if an incitement from Satan incite thee, then seek refuge in Allāh. Surely He is the All-Hearing, the All-Knowing.

38. And among His Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before Allāh, Who created them, if it is Him Whom you *really* worship.

39. But if they turn away with disdain *they do it to their own detriment*, while those who are with thy Lord glorify Him night and day, and they are never wearied.

\* 40. And among His Signs is *this*: that thou seest the earth *lying* withered, but when We send down water on it, it stirs and swells *with verdure*. Surely, He Who quickened it can quicken the dead. Verily He

\* 36. But none is granted **that** save those who are steadfast; and none is granted **that except the one who possesses a large share of excellence**.

\* 40. And among His Signs is *this*: that **you see the earth dried up**, but when We send down water on it, it stirs and swells *with verdure*.

أَنْفُسَكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٦﴾

يُزِلْهُ مِنَ الْغُفُورِ الرَّحِيمِ ﴿٣٧﴾

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ﴿٣٨﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ رَدِّفْهُ بِالَّتِي هِيَ أَحْسَنُ ۚ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٩﴾

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا يُلْقِيهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٤٠﴾

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٤١﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ رِيبًا تَتَعْبُدُونَ ﴿٤٢﴾

فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٤٣﴾

وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۚ إِنَّهُ عَلَى كُلِّ شَيْءٍ

has power over all things.

\*41. Surely, those who deviate *from the right path* with respect to Our Signs are not hidden from Us. Is he, then, who is cast into the Fire better or he who comes out safe on the Day of Resurrection? Do what you will. Surely He sees all that you do.

42. Those who disbelieve in the Reminder when it comes to them *are the losers*. And, truly, it is a mighty Book.

43. Falsehood cannot approach it *either* from before or from behind it. *It is* a revelation from the Wise, the Praiseworthy.

44. Nothing is said to thee but what was said to the Messengers before thee. Thy Lord is indeed the Master of forgiveness; and *also* the Master of painful chastisement.

45. And if We had made it a Qur'ān in a foreign tongue, they surely would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab?' Say, 'It is a guidance and a healing for those who believe.' But *as to those* who believe not, there is a deafness in their ears, and it is blindness for them. They are, *as it were*, being called to from a far off place.

R. 6.

46. And We did give Moses the Book, but differences were created concerning it; and had it not been for a word that had gone before from thy Lord, *the matter* would have been decided between them; and certainly they are in a disquieting doubt about it.

\*41. Surely, those who **quarrel regarding Our Signs** are not hidden from Us.

قَدِيرٌ ۝

إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا ۚ أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيهِمْ أَمْنًا يَوْمَ الْإِلْقَامِ ۚ اْعْمَلُوا مَا شِئْتُمْ ۚ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ ۚ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ۝

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۚ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ ۝

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ ۚ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ ۝

وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۚ أَعَجَبِيٌّ وَعَدِيٌّ ۚ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۚ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ ۝

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاتَّخِذْ فِيهِ ۚ وَلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَفْظِي بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ۝

47. Whoso does right, it is for his own soul; and whoso does evil, it will *only* go against it. And thy Lord is not at all unjust to *His* servants.

Part 25 48. To Him *alone* is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear *a child*, nor does she give birth *to it*, but with \*His knowledge. And on the day when He will call unto them, *saying*, “Where are My ‘Partners’?” they will say, ‘We declare unto Thee, not one of us is a witness *thereto*.’

\*49. And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.

50. Man does not tire of praying for good; but if evil touch him, he despairs, *and* gives up *all* hope.

51. And if We make him taste of mercy from Ourselves, after *some* affliction that has befallen him, he will surely say, ‘This is my due; and I do not think the Hour will *ever* come. But if I am returned to my Lord, I shall surely have with Him the very best.’ Then We will surely tell the disbelievers all that they did, and We will certainly make them taste hard punishment.

\*52. And when We bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he *starts* offering long prayers.

53. Say, ‘Tell me: if it is from Allāh but you disbelieve in it—who is more astray than one who has drifted away *from Allāh*?’

\*48. And *think of* the day when He will call them, *saying*, ‘Where are the partners attributed to Me?’ They will say, ‘We declare to You, there is none among us as a witness *to that*.’

\*49. And all that they used to call upon before will be lost to them, then will they realise that there is no escape for them.

\*52. And when We bestow a favour on man, he ignores *it* and turns aside; but when evil touches him, lo! there he is a suppliant of long prayers.

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ  
فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٧﴾

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا  
تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا  
تَحْمِلُ مِنْ أُنْثَى وَلَا تَضْمِلُ إِلَّا بِحِلْمِهِ  
وَيَوْمَ يُنَادِيهِمْ آيَنُ شُرَكَائِي ۖ قَالُوا  
أَذْنَبْنَا مَا مَنَّا مِنْ شَيْءٍ ﴿٤٨﴾

وَصَلَّ عَنْهُمْ مَّا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَ  
ظَنُّوا مَا لَهُمْ مِنْ مَّجِيسٍ ﴿٤٩﴾

لَا يَسْتَعِزُّ إِلَّا نِسَاكُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ  
مَسَّهُ الشَّرُّ فَيُئْوِسْ قَنُوطٌ ﴿٥٠﴾

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ  
ضَرْأٍ مَسَّاهُ لَيَقُولَنَّ هَذَا لِي ۖ وَمَا  
أَكُنُّ السَّاعَةَ قَائِمَةً ۖ وَلَئِنْ رُجِعْتُ إِلَىٰ  
رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ فَلَنُنَبِّئَنَّ  
الَّذِينَ كَفَرُوا بِمَا عَمِلُوا ۖ وَلَنُذِيقَنَّهُمْ  
مِنْ عَذَابٍ غَلِيظٍ ﴿٥١﴾

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَ  
نَابِجَانِيهِ ۖ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ  
عَرِيضٍ ﴿٥٢﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ ثُمَّ  
كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي  
شِقَاقٍ بَعِيدٍ ﴿٥٣﴾

\* 54. Soon We will show them Our Signs in all parts *of the earth*, and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things?

55. Aye, they are surely in doubt concerning the meeting with their Lord. Aye, He certainly encompasses all things.

\* 54. Soon We will show them Our Signs *appearing on the horizon* and within themselves until it becomes manifest to them that it is the truth.

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي  
أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ  
الْحَقُّ ۚ أَوَلَمْ يَكُفَّ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ  
شَيْءٍ شَهِيدٌ ﴿٥٤﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۚ  
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٥﴾





رُكُوعَاتُهَا

سُورَةُ الشُّرَىٰ مَكِّيَّةٌ ٤٢

آيَاتُهَا ٥



## AL-SHURĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Hā Mīm.†

حَمِّ ٢

3. ‘Ain Sīn Qāf.‡

عَسَق ٣

\*4. Thus has Allāh, the Mighty, the Wise, been revealing to thee and to those that preceded thee.

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ٤

5. To Him belongs whatever is in the heavens and whatever is in the earth, and He is the High, the Great.

لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ٥

\*6. The heavens may well-nigh rend asunder from above them; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth. Behold! it is surely Allāh Who is the Most Forgiving, the Merciful.

تَكَادُ السَّمُوتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ ۚ إِلَّا إِنْ اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ٦

7. And as for those who take for themselves protectors beside Him, Allāh watches over them; and thou art not a guardian over them.

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِيفٌ عَلَيْهِمْ ۗ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ٧

\*8. Thus have We revealed to thee the Qur’ān in Arabic, that thou mayest warn the Mother of towns, and all around it; and that thou mayest warn them of the Day of Gathering whereof there is no doubt: A party will be in the Garden, and a party in the blazing Fire.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لَتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنذِرَ يَوْمَ الْجُمُعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ ٨

† The Praiseworthy, the Lord of Honour.

‡ The All-Knowing, the All-Hearing, the Possessor of Power.

\*4. Thus Allāh, the Mighty, the Wise, reveals to you and has revealed to those that preceded you.

\*6. The heavens may rend asunder in their celestial heights; and the angels glorify their Lord with His praise and ask forgiveness for those on the earth.

\*8. Thus have We revealed to **you** the Qur’ān in Arabic that **you may** warn the Mother of townships, and all around it; and that **you may** warn them of the Day of Gathering whereof there is no doubt: A section will abide in the gardens of paradise and a section will be in a blazing Fire.

**Note:** The first house ever built for the purpose of worship of Allāh was *alka’bah* (الكعبة) situated in a township named Mecca. It is this township which is referred to as *umm-ul-Qurā’* (أُمُّ الْقُرَى) (the mother of all townships). This expression may signify its importance with

9. And if Allāh had so pleased, He could have made them one people; but He admits into His mercy whomsoever He pleases. And *as for* the wrongdoers, they will have no protector and no helper.

10. Have they taken *for themselves* protectors other than Him? But it is Allāh Who is the *real* Protector. And He quickens the dead, and He has power over all things.

R. 2.

11. And in whatsoever you differ, the decision thereof *rests* with Allāh. *Say*: ‘Such is Allāh, my Lord; in Him I put my trust, and to Him I *always* turn.’

\* 12. *He is* the Maker of the heavens and the earth. He has made for you pairs of your own selves, and of the cattle *also He has made* pairs. He multiplies you therein. There is nothing whatever like unto Him; and He is the All-Hearing, the All-Seeing.

13. To Him belong the keys of the heavens and the earth. He enlarges the provision for whomsoever He pleases and straitens *it for* whomsoever *He pleases*. Surely, He knows all things full well.

14. He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus, *saying*, ‘Remain steadfast in obedience, and be not divided therein. Hard upon the idolaters is that to which thou callest them.

relation to all other cities or it may also literally mean to be the first township ever built. In that case it would imply that in the ancient times, in the same place where Mecca is situated, a township gradually grew around the house of God when it was initially built by some unknown people. Mankind learned to build townships in imitation of this. As such it can be referred to as the mother of all townships.

\* 12. *He is* the **Prime Creator** of the heavens and the earth. **He made pairs from among you and also pairs from among the cattle for your benefit.**

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً ۚ  
لَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَ  
الظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٩﴾

أَمْ اتَّخَذُوا مِنْ دُونِهِ آلِيَاءَ ۚ فَاللَّهُ  
هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ وَهُوَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠﴾

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ  
إِلَى اللَّهِ ۚ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ  
وَالَيْهِ أُنِيبُ ﴿١١﴾

فَاطْرُ السَّمٰوٰتِ وَالْاَرْضِ ۚ جَعَلَ لَكُمْ مِنْ  
اَنْفُسِكُمْ اَزْوَاجًا ۚ وَمِنَ الْاَنْعَامِ اَزْوَاجًا  
يَذَرُوْكُمْ فِيْهِ ۚ لَيْسَ كَمِثْلِهِ شَيْءٌ ۚ وَهُوَ  
السَّمِيْعُ الْبَصِيْرُ ﴿١٢﴾

لَهُ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَنْسُطُ  
الرِّزْقَ لِمَنْ يَّشَاءُ وَيَقْدِرُ ۚ اِنَّهٗ بِكُلِّ شَيْءٍ  
عَلِيْمٌ ﴿١٣﴾

شَرَعَ لَكُمْ مِنَ الدِّيْنِ مَا وَصَّىٰ بِهِ نُوحًا  
وَالَّذِيْٓ اَوْحَيْنَا اِلَيْكَ وَمَا وَصَّيْنَا بِهِ  
اِبْرٰهِيْمَ وَمُوسٰى وَعِيسٰى اَنْ اَقِيْمُوا  
الدِّيْنَ ۚ وَلَا تَتَفَرَّقُوْا فِيْهِ ۚ كَبُرَ عَلَى  
المُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ۚ اِنَّهٗ  
يَجْتَنِيْ اِلَيْهِ مَنْ يَّشَاءُ ۚ وَيَهْدِيْ اِلَيْهِ

Allāh chooses for Himself whom He pleases, and guides to Himself him who turns to Him.<sup>7</sup>

مَنْ يَنْدُبْ ۝۱۳

\*15. And they did not become divided but after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, *the matter* would surely have been decided between them. And surely those who were made to inherit the Book after them are in a disquieting doubt concerning it.

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ بَغِيًّا بَيْنَهُمْ ۚ وَ لَوْ لَا كَلِمَةٌ  
سَبَقَتْ مِنْ رَبِّكَ إِلَىٰ أَجَلٍ مُّسَمًّى لَّقَضِيَ  
بَيْنَهُمْ ۚ وَإِنَّ الَّذِينَ أُوذُوا الْكِتَابَ مِنْ  
بَعْدِهِمْ لَفِي شَكٍّ مِّمَّنْهُ مُرِيبٌ ۝۱۵

16. To this, then, do thou invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclinations, but say, 'I believe in whatever Book Allāh has sent down, and I am commanded to judge justly between you. Allāh is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. Allāh will gather us together, and to Him is the return.'

فَإِذْ لَكَ فَادْعُ ۚ وَاسْتَقِمْ كَمَا أُمِرْتَ ۚ  
وَلَا تَتَّبِعْ أَهْوَاءَ هُمْ ۚ وَقُلْ أَمِنْتُ بِمَا  
أَنزَلَ اللَّهُ مِنْ كِتَابٍ ۚ وَ أُمِرْتُ لِأَعْدِلَ  
بَيْنَكُمْ ۚ اللَّهُ رَبُّنَا وَرَبُّكُمْ ۚ لَنَأْخُذَ  
لَكُمْ أَعْمَالَكُمْ ۚ لَا حِجَةَ بَيْنُنَا وَبَيْنَكُمْ ۚ  
وَلِلَّهِ يَجْمَعُ بَيْنُنَا ۚ وَإِلَيْهِ الْمَصِيرُ ۝۱۶

17. And those who dispute concerning Allāh after He has been accepted—their dispute is futile in the sight of their Lord; and on them is God's wrath and for them will be a severe punishment.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا  
اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاجِئَةٌ عِنْدَ  
رَبِّهِمْ ۚ وَ عَلَيْهِمْ غَضَبٌ ۚ وَ لَهُمْ عَذَابٌ  
شَدِيدٌ ۝۱۷

18. Allāh it is Who has sent down the Book with truth and *also* the Balance. And what will make thee know that the Hour may be near at hand?

اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَ  
الْمِيزَانَ ۚ وَ مَا يُدْرِيكَ لَعَلَّ السَّاعَةَ  
قَرِيبٌ ۝۱۸

19. Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Beware! those who dispute concerning the Hour are in error, far gone.

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ  
وَ الَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا ۚ وَ  
يَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا إِنَّ الَّذِينَ  
يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ۝۱۹

\*15. They did not differ and split, but after knowledge had come to them, they did so out of envy against each other.

\* 20. Allāh is Benignant to His servants. He provides for whom He pleases. And He is the Powerful, the Mighty.

R. 3.

21. Whoso desires the harvest of the Hereafter, We give him increase in his harvest; and whoso desires the harvest of this world, We give him *thereof*, but in the Hereafter he will have no share.

22. Have they *such* associates of Allāh as have made lawful for them in religion that which Allāh has not allowed? And but for *Our* word about the final judgment, *the matter* would have been decided *by now* between them. And surely the wrongdoers will have a grievous punishment.

23. Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them. But those who believe and do good works will be in the meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty of God.

24. This it is whereof Allāh gives the glad tidings to His servants who \* believe and do good works. Say: 'I ask of you no reward for it, except *that I am inviting you to God because of* love of kinship.' And whoso earns a good deed, We give him increase of good therein. Surely, Allāh is Most Forgiving, Most Appreciating.

\* 25. Do they say, 'He has forged a lie against Allāh?' If Allāh had *so* willed, He could seal thy heart *as He*

\* 20. Allāh is **exquisitely kind** to His servants.

\* 24. Say: 'I ask of you no reward for it, except a love displayed among kith and kin. And **whoever does an act of goodness**, We further enhance for him the beauty of his goodness.

\* 25. Do they say, 'He has forged a lie against Allāh?' If Allāh so willed He could have sealed your heart. But Allāh blots out falsehood and establishes truth by His Commands.

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ ۖ  
هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٢٠﴾

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي  
حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا  
نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ  
نَصِيبٍ ﴿٢١﴾

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ  
مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ  
لَقُضِيَ بَيْنَهُمْ ذُرِّيَّتُ الظَّالِمِينَ لَهُمْ عَذَابٌ  
أَلِيمٌ ﴿٢٢﴾

تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ  
وَاقِعٌ بِهِمْ ۚ وَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ فِي رَوْضَةٍ أَلْحَنَتْ ۖ لَهُمْ مَا  
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ  
الْكَبِيرُ ﴿٢٣﴾

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ  
عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۚ وَمَنْ  
يَقْتَرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا ۚ إِنَّ  
اللَّهَ غَفُورٌ شَكُورٌ ﴿٢٤﴾

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ  
يَشَأِ اللَّهُ يُخَرِّمْكَ عَلَىٰ قَلْبِكَ ۚ وَيَمْحُ اللَّهُ

has sealed the hearts of thy enemies. But Allāh is blotting out falsehood through thee and is establishing the truth by His words. Surely, He knows full well what is in the breasts.

26. And He it is Who accepts repentance from His servants, and forgives sins. And He knows what you do.

27. And He accepts the prayers of those who believe and do good works, and gives them more out of His grace; and as for the disbelievers, they will have a severe punishment.

28. And if Allāh should enlarge the provision for His servants, they would rebel in the earth; but He sends down according to a proper measure as He pleases. Indeed, He is All-Aware and All-Seeing with regard to His servants.

29. And He it is Who sends down rain after they have despaired, and spreads out His mercy. And He is the Protector, the Praiseworthy.

30. And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases.

R. 4.

31. And whatever misfortune befalls you, is due to what your own hands have wrought. And He forgives many of your sins.

32. And you cannot frustrate God's plan in the earth; nor have you any friend or helper beside Allāh.

33. And of His Signs are the sailing-ships on the sea like mountain tops:

الْبَاطِلَ وَيُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ  
عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٥﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَ  
يَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٦﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ  
عَذَابٌ شَدِيدٌ ﴿٢٧﴾

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي  
الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَّا يَشَاءُ إِنَّهُ  
بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٨﴾

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا  
قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ  
الْحَمِيدُ ﴿٢٩﴾

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
فِيهِمَا مَنْ دَابَّةٌ وَهُوَ عَلَى جَمْعِهِمْ إِذَا  
يَجْعَلُ يَشَاءُ قَدِيرٌ ﴿٣٠﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ  
أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣١﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ  
مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣٢﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٣﴾

34. If He *so* will, He can cause the wind to become still so that they become motionless upon the surface thereof—in that, surely, are Signs for every person who is most patient and grateful—

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ فَيَظْلِلْنَ رَوَاكِدَ  
عَلَى ظَهْرِهِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ  
صَبَّارٍ شَكُورٍ ﴿٣٣﴾

35. Or He can destroy them because of that which they (the men) have earned—but He forgives many of *their sins*—

أَوْ يُوقِطُهم مِمَّا كَسَبُوا وَ يَغْفِرُ عَنْ  
كَثِيرٍ ﴿٣٤﴾

36. And *He destroys them so that* those who dispute about the Signs of Allāh may know *that* they have no refuge.

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا  
لَهُمْ مِنْ مَّجِيصٍ ﴿٣٥﴾

37. And whatever you have been given is only a temporary provision of this life, but that which is with Allāh is better and more lasting for those who believe and put their trust in their Lord,

فَمَا أَوْتِيتُمْ مِّنْ شَيْءٍ فَمَتَّكُمُ الْحَيَاةَ  
الدُّنْيَا ۚ وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْغَى  
لِّلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾

38. And who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الذُّنُوبِ وَ  
الْفَوَاحِشَ ۚ وَإِذَا مَا غَضِبُوا هُمْ  
يَغْفِرُونَ ﴿٣٧﴾

39. And those who hearken to their Lord, and observe Prayer, and whose affairs are *decided* by mutual consultation, and who spend out of what We have provided for them,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا  
الصَّلَاةَ ۚ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَ  
مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

40. And those who, when a wrong is done to them, defend themselves.

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ  
يَنصُرُونَ ﴿٣٩﴾

41. And the recompense of an injury is an injury the like thereof; but who-so forgives and *his act* brings about reformation, his reward is with Allāh. Surely, He loves not the wrongdoers.

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا  
وَاصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿٤٠﴾

42. But there is no blame on those who defend themselves after they have been wronged.

وَلَمْ يَكُنْ عَلَيْهِمُ عَذَابٌ ظُلْمِهِ ۚ قَدْ لَوَّكْتَ مَا  
عَلَيْهِمْ مِّنْ سَبِيلٍ ﴿٤١﴾

43. The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ  
النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ  
أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

44. And he who is patient and forgives—that surely is a matter of strong determination.

R. 5.

45. And he whom Allāh adjudges astray—there is no protector for him thereafter. And thou wilt find the wrongdoers, when they see the punishment, saying: ‘Is there any way of return?’

46. And thou wilt see them brought before it (the Fire), casting down *their eyes* on account of disgrace, looking *thereat* with a stealthy glance. And those who believe will say, ‘The losers indeed are those who ruin themselves and their families on the Day of Resurrection.’ Behold! the wrongdoers are *to remain* in a lasting punishment.

47. And they have no helpers to help them other than Allāh. And for him whom Allāh adjudges astray there is no way *at all*.

48. Hearken ye to your Lord before there comes a day for which there will be no averting in opposition to *the decree of Allāh*. There will be no refuge for you on that day, nor will there be for you *any possibility of denial*.

49. But if they turn away, We have not sent thee as a guardian over them. Thy duty is only to convey *the Message*. And truly when We cause man to taste of mercy from Us, he rejoices therein. But if an evil befalls them because of what their hands have sent forth, then lo! man is ungrateful.

50. To Allāh belongs the kingdom of the heavens and the earth. He creates what He pleases. He bestows daughters upon whom He pleases, and He bestows sons upon whom He pleases;

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ  
الْأُمُورِ ﴿٣٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَارِدٍ  
بَعْدَهُ ۚ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا  
الْعَذَابَ يَقُولُونَ هَذَا إِلَىٰ مَرَدٍّ ۖ وَن  
سَبِيلٌ ﴿٣٤﴾

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَشِيعَتٍ  
مِنَ النَّارِ يَنْظُرُونَ مِنْ تَحْتِهَا خِيفَةً  
وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ  
الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَآهْلِيهِمْ  
يَوْمَ الْقِيَامَةِ ۖ إِنَّ الظَّالِمِينَ فِي  
عَذَابٍ مُّقْتَدِرٍ ﴿٣٥﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُوهُمْ ۖ  
ذُوْنِ اللَّهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ  
مِنْ سَبِيلٍ ﴿٣٦﴾

لَا تَحْجِيبُوا الْوَيْحَ عَنْكُمْ ۖ إِن يَتَأْتِيَ  
يَوْمَكَ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۚ مَا لَكُمْ مِنْ  
مَلْجَأٍ يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَّاصِرٍ ﴿٣٧﴾

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ  
حَفِظًا ۖ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۚ وَرَأَىٰ رِذَا  
أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ۖ فَدَرَسَ بِهَا ۚ وَ  
إِنْ تُصِبْهُمْ سَيِّئَةٌ يَمْشُوا مُدِبِينَ ۚ  
فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٣٨﴾

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ ۖ يَخْلُقُ  
مَا يَشَآءُ ۚ يَمُوتُ لِمَن يَشَآءُ ۚ إِنَّا وَدَّ  
لِمَن يَشَآءُ الذُّكُورَ ﴿٣٩﴾







٧ ركوعاتها

سُورَةُ الزُّكْرُفِ مَكِّيَّةٌ ٤٣

٩ آياتها



## AL-ZUKHRUF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hā Mīm.†
3. By this perspicuous Book,
4. We have made it a Qur'ān in clear, eloquent language that you may understand.
5. And surely, it is *safe* with Us in the  
\* Mother of the Book, exalted *and* full of wisdom.
6. Shall We then take away the Reminder from you, neglecting *you* because you are an extravagant people?
7. And how many a Prophet did We send among the earlier peoples!
8. But there never came to them a Prophet but they mocked at him.
- \* 9. And We destroyed *those* who were stronger in power than these, and the example of the earlier peoples has gone before.
10. And if thou ask them, 'Who created the heavens and the earth?', they will surely say, 'The Mighty, the All-Knowing *God* created them.'
11. *He*, Who has made the earth for you a cradle, and has made pathways, for you therein, that you may follow the right way;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 حَمْدٌ ۝  
 وَالْكِتَابِ الْمُبِينِ ۝  
 إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ۝  
 وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلٌّ ۝  
 حَكِيمٌ ۝  
 أَفَتَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُسْرِفِينَ ۝  
 وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ۝  
 وَمَا يَأْتِيهِمْ مِنْ نَبِيِّ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝  
 فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَامْضَى مَثَلُ الْأَوَّلِينَ ۝  
 وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمُوتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ۝  
 الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ۝

† The Praiseworthy, the Lord of Honour.

\* 5. **Note:** The phrase *umm-ul-Kitāb* (أُمُّ الْكِتَابِ) (Mother of the Book) is commonly applied to the opening chapter of the Qur'ān *Al-Fātiḥah* (الفاتحة) which like a seed has all the basic teachings and characteristics of the Qur'ān. But here it seems to apply to the blueprint of the Divine Book which in some form is preserved with God, in dimensions not fully fathomable by man.

\* 9. And We destroyed *those* who were stronger in **grip** than these, and the example of the earlier peoples has gone before.

12. And Who sends down water from the sky in proper measure, and We thereby quicken a dead land;— even so will you be raised;—

13. And Who has created all the pairs, and has made for you ships and cattle whereon you ride,

14. That you may sit firmly upon their backs, *and* then, when you are firmly seated thereon, you may remember the favour of your Lord, \* and say, ‘Holy is He Who has subjected this to us, and we had not the strength to subdue it *ourselves*.

15. ‘And to our Lord surely shall we return.’

\* 16. And a portion of His servants they assert to be His *children*. Indeed man is clearly ungrateful.

R. 2.

17. Has He taken daughters from what He has created, and honoured you with sons?

18. Yet when tidings are given to one of them of that the like of which he ascribes to the Gracious *God*, his face becomes darkened and he is choked with grief.

19. *Do you ascribe to God* one who is reared among ornaments, and who is not clear in disputation?

20. And they describe the angels, who are the servants of the Gracious *God*, as females. Did they witness their creation? Then their testimony will be recorded, and they shall be questioned.

21. And they say, ‘If the Gracious *God* had *so* willed, we should not have worshipped them.’ They have no knowledge whatsoever of that. They do nothing but conjecture.

\* 14. ‘Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.

\* 16. **And they assert some of His servants to be a part of Him.** Indeed man is manifestly ungrateful.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ  
فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ  
تُخْرَجُونَ ﴿١٢﴾

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمُ  
مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٣﴾

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا  
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ  
تَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَ  
مَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٤﴾

وَلَا إِلٰهَ إِلَّا رَبُّنَا كَلَّمَنَّا بِأَنفُسِنَا  
وَجَعَلْنَاهُ مِن عِبَادِهِ جُزْءًا لَّ إِنَّا  
كُنَّا لَعِندَهُ لَكُفُّورًا مُّذِينًا ﴿١٥﴾

أَمْ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَكُمْ  
بِالْبَنِينَ ﴿١٦﴾

وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ  
لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ  
كَظِيمٌ ﴿١٧﴾

أَوَمَنْ يُنثَوْنَ فِي الْحَيَاةِ وَهُوَ فِي  
الْأُخْسَارِ غَيْرُ مُبِينٍ ﴿١٨﴾

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ  
الرَّحْمَنِ إِنَاثًا أَشْهَدُوا خَلَقَهُمْ  
سَوَّاهٌ شُهَادَتُهُمْ وَيُسْأَلُونَ ﴿١٩﴾

وَقَالُوا الْوَيْلَ لَنَا مِنَ الرَّحْمَنِ مَا عِبَدْنَاهُمْ  
مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٢٠﴾

وَقَالُوا الْوَيْلَ لَنَا مِنَ الرَّحْمَنِ مَا عِبَدْنَاهُمْ  
مَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٢١﴾

22. Have We given them a Scripture before this, so that they are holding fast to it?

23. Nay, they say, 'We found our fathers following a *certain* course, and we are guided by their footsteps.'

\* 24. And thus *has it always been* that We never sent any Warner before thee to any township but the evil leaders thereof said: 'We found our fathers following a *certain* course, and we are following in their footsteps.'

25. *Their Warner* said: 'What! even though I bring you a better guidance than that which you found your fathers following?' They said: 'Certainly we disbelieve in that which you are sent with.'

\* 26. So We punished them. Behold then what was the end of those who rejected *the Prophets*!

R. 3.

27. And *remember* when Abraham said to his father and his people: 'I *positively* disown what you worship,

28. 'Except Him Who created me, and He will surely guide me.'

29. And He made it a byword to last among his posterity, that they might turn *to God*.

30. Nay, but I allowed them and their fathers *temporary* enjoyment until there came to them the truth and a Messenger who makes *his Message* clear.

31. But when the truth came to them they said, 'This is magic, and we do reject it.'

\* 24. And thus *has it always been* that We never sent any Warner before **you** to any township but **the prosperous** thereof said: 'We found our ancestors set on a *certain* course; and we are following in their footsteps.'

\* 26. So **We** exacted retribution from them.

أَمْ آتَيْنَهُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢٢﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُقْتَدُونَ ﴿٢٣﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ﴿٢٤﴾

قُلْ أَوْ كُفُّوا عَنِّي بِمَا هُدِيَ وَمَا وَجَدْتُكُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٥﴾

فَانتَقَمْنَا مِنْهُمْ فَأَنظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٦﴾

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٧﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٨﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يَُرْجَعُونَ ﴿٢٩﴾

بَلْ مَتَّعْتُ هَؤُلَاءَ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٣٠﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣١﴾

32. And they say, 'Why has not this Qur'ān been sent to some great man of the two towns?'

33. Is it they who would distribute the mercy of thy Lord? It is We Who distribute among them their livelihood in the present life, and We exalt some of them above others in degrees of rank, so that some of them may make others subservient to themselves. And the mercy of thy Lord is better than that which they amass.

34. And were it not that mankind would have *all* become one type of people, We would have given to those who disbelieve in the Gracious God, roofs of silver for their houses, and silver stairways by which they could go up;

35. And doors of silver to their houses, and couches of silver, on which they could recline,

36. And other articles of embellishment. But all that is nothing but a temporary provision of the present life. And the Hereafter with thy Lord is for the righteous.

R. 4.

37. And he who turns away from the remembrance of the Gracious God, We appoint for him a satan, who becomes his companion.

38. And surely they hinder them from the way of God, but they think that they are rightly guided;

39. Till, when such a one comes to Us, he says to his companion, 'Would that between me and thee were the distance of the East and the West!' What an evil companion is he!

\* 33. ... and We exalt some of them above others in degrees of rank, but alas merely to result in the subjugation of some by others. And the mercy of your Lord is better than that which they amass.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ  
مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣٢﴾

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ  
قَسَمْنَا بَيْنَهُم مَّوَدَّتَهُمْ فِي الْحَيَاةِ  
الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ  
دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم لِبَعْضٍ سُلْطَانًا  
وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٣﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً  
لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ  
سُقْفًا مِّنْ فِضَّةٍ وَ مَعَارِجَ عَلَيْهَا  
يَظْهَرُونَ ﴿٣٤﴾

وَلِبُيُوتِهِمْ أَبْوَابًا وَ سُرُورًا عَلَيْهَا  
يَتَّكِعُونَ ﴿٣٥﴾

وَرُحُرُقًا ۚ وَإِن كُلُّ ذَلِكَ لَمَّا مَتَاعٌ  
الْحَيَاةِ الدُّنْيَا ۚ وَ الْآخِرَةُ عِنْدَ  
رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾

وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَنِ نُقَيِّضْ  
لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ ﴿٣٧﴾

وَأَنَّهُمْ لَيَصَّدُّوكَهُمْ عَنِ السَّبِيلِ وَ  
يَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٨﴾

حَتَّىٰ إِذَا جَاءَ تَا قَالْ يَلَيْتَ بَيْنِي وَ بَيْنَكَ  
بُغْدَ الْمَشْرِقَيْنِ فَوِئْسَ الْقَرِينُ ﴿٣٩﴾

\*40. 'And the fact that you are partners in punishment will not profit you this day for you have acted wrongfully.'

41. Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

42. And if We take thee away, We shall surely exact retribution from them,

43. Or We shall show thee that which We have promised them; for surely We have complete power over them.

44. So hold thou fast to that which has been revealed to thee; for thou art on the right path.

\*45. And, truly, it is a source of eminence for thee and for thy people; and you will be inquired about.

46. And ask those of Our Messengers whom We sent before thee, 'Did We appoint any deities beside the Gracious God, to be worshipped?'

R. 5.

47. And We did send Moses with Our Signs to Pharaoh and his chiefs, and he said, 'I am truly a Messenger of the Lord of the worlds.'

48. But when he came to them with Our Signs, lo! they laughed at them.

49. And We showed them no Sign but it was greater than its preceding sister, and We seized them with punishment, that they might turn to Us.

\*40. 'Having transgressed as you did, your being partners in punishment will be of no avail to you this day.'

\*45. And, truly, it is a reminder for you and for your people, and you shall be called to account.

وَلَنْ يَنْفَعَكُمْ الْيَوْمَ اِذْ ظَلَمْتُمْ اَنْفُسَكُمْ  
فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٠﴾

اَفَاَنْتَ تُسْمِعُ الصُّمَّ اَوْ تَهْدِي الْعُمْيَ  
وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٣١﴾

فَاِنَّمَا تَذَهَبُ بِكَ فَاِنَّا مِنْهُمْ  
مُنْتَقِمُونَ ﴿٣٢﴾

اَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَاِنَّا  
عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٣٣﴾

فَاَسْتَمْسِكْ بِالَّذِي اُوْحِيَ اِلَيْكَ مِنْ رَبِّكَ  
عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٤﴾

وَاِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ذُو سَوَفَ  
تُحْكَوْنَ ﴿٣٥﴾

وَسْئَلُ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ  
رُسُلِنَا اَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ اِلَهَةً  
يُغْبَدُوْنَ ﴿٣٦﴾

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِاٰيٰتِنَا اِلٰى فِرْعَوْنَ  
وَمَلَاِئِمِّهِ فَقَالَ لِنِّىْ رَسُوْلٌ رَّحْمٰنٍ ﴿٣٧﴾

فَلَمَّا جَاءَهُمْ بِاٰيٰتِنَا اِذَا هُمْ مِنْهَا  
يَضْحَكُوْنَ ﴿٣٨﴾

وَمَا نُرِيهِمْ مِنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ  
اُخْرٰىهَا وَآخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ  
يَرْجِعُوْنَ ﴿٣٩﴾

50. And they said, 'O thou magician, pray for us to thy Lord, according to the covenant He has made with thee: for, then we will surely accept guidance.'

51. But when We removed the punishment from them, behold! they broke their word.

52. And Pharaoh proclaimed among his people, *saying*, 'O my people! does not the kingdom of Egypt belong to me and these streams flowing under me? Do you not then see?

53. 'Nay, I am better than this *fellow* who is despicable and can scarcely express *himself* clearly.

54. 'And why have not bracelets of gold been bestowed on him, or angels accompanied him in serried ranks?'

55. Thus did he make light of his people, and they obeyed him. Indeed they were a wicked people.

56. So, when they excited Our anger, We exacted retribution from them, and drowned them all.

57. And We made them a precedent, and an example for the coming generations.

#### R. 6.

\* 58. And when the son of Mary is mentioned as an instance, lo! thy people raise a clamour thereat;

59. And they say, 'Are our gods better, or he?' They mention not this to thee but for *the sake of* disputation. Nay, but they are a contentious people.

60. He was only Our servant on whom We bestowed Our favour, and We made him an example for the children of Israel.

\* 58. And when the son of Mary is mentioned as a **parable**, lo! **your** People raise a clamour thereat;

وَقَالُوا يَا أَيُّهَا السَّحَرُ ادْعُ لَنَا رَبَّكَ بِمَا عَمِدَ عِنْدَكَ ۖ إِنَّا لَمُهْتَدُونَ ﴿٥٠﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥١﴾

وَتَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يُقَوْمُ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ۖ أَكَلَّا تُبْصِرُونَ ﴿٥٢﴾

أَمْ أَنَا خَيْرٌ مِّنْ هَذَا الَّذِي هُوَ مَهِينٌ ۚ وَلَا يَكْذُوبِينَ ﴿٥٣﴾

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَّهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَأِكَةُ مُقْتَرِنِينَ ﴿٥٤﴾

فَاسْتَخَفَّ قَوْمَهُ فَاطَّاعُوهُ ۖ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٥﴾

فَلَمَّا أَسْفَوْا اتَّقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٦﴾

فَجَعَلْنَاهُمْ سَلَفًا ۖ مَثَلًا لِّلْآخِرِينَ ﴿٥٧﴾

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ ﴿٥٨﴾

وَقَالُوا ۖ إِلَٰهِنَا خَيْرٌ أَمْ هُوَ ۖ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۖ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٦٠﴾

61. And if We *so* willed, We could make from among you angels in the earth to be successors *therein*.

\* 62. But verily, he was a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

63. And let not Satan hinder you. Surely, he is to you an open enemy.

64. And when Jesus came with clear proofs, he said, 'Truly I am come to you with wisdom, and to make clear to you some of that about which you differ. So fear Allāh and obey me.

65. 'Verily Allāh—He is my Lord and your Lord. So worship Him. This is the right path.'

66. But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous day.

67. They wait not but for the Hour to come suddenly upon them, while they perceive *it* not.

68. Friends on that day will be foes to each other, except the righteous.

#### R. 7.

69. 'O My servants, there is no fear for you this day, nor shall you grieve;

\* 70. 'You who believed in Our Signs and submitted,

\* 62. But verily, he is a sign of the Hour. So have no doubt about it, but follow me. This is the right path.

**Note:** The word '*al-sā'ah*' (السَّاعَةِ) literally translated as 'the Hour' should be understood in the light of the same expression used in (54:2) *Surah Al-Qamar*. There the revolutionary changes which were destined to be brought about by the advent of the Holy Prophet Muhammad (may peace and blessings of Allāh be upon him) are referred to as '*al-sā'ah*' (السَّاعَةِ). And the splitting of the moon is presented as evidence in favour of the spiritual revolution which was about to take place. The connotation of this term as applied to Jesus in the verse under study should be understood on the same lines. Hence 'the Hour' refers to the advent of Jesus in the latter days and the spiritual revolution attendant upon it.

\* 70. 'Those who believed in Our Signs and submitted,

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي  
الْأَرْضِ يَخْلُقُونَ ﴿٦١﴾

وَلَئِنَّ لَكُمْ لَلسَّاعَةَ فَلَا تَمَيَّزُكُمْ فِيهَا  
وَاتَّبِعُونِ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٢﴾

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ  
مُبِينٌ ﴿٦٣﴾

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ  
بِالْحِكْمَةِ وَبِالْبَيِّنَاتِ لَكُمْ بَعْضُ الَّذِي  
تَخْتَلِفُونَ فِيهِ هُوَ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٦٤﴾

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا  
صِرَاطٌ مُسْتَقِيمٌ ﴿٦٥﴾

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ  
لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمِ  
الْيَوْمِ ﴿٦٦﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ  
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٧﴾  
الَّذِينَ خَلَاءُ يَوْمَئِذٍ بِبَعْضِهِمْ  
لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٨﴾

يَعْبَادُ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ  
تَخَزَّنُونَ ﴿٦٩﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا  
مُسْلِمِينَ ﴿٧٠﴾

\* 71. 'Enter ye the Garden, you and your wives, honoured and happy.'

72. To them will be passed round dishes of gold and cups, and therein will be all that the souls desire and *in which* the eyes delight. 'And therein will you abide.'

73. 'And this is the Garden to which you have been made heirs because of what you have been doing.'

74. 'Therein for you is fruit in abundance, which you will eat.'

75. The guilty will certainly abide in the punishment of Hell.

76. It will not be mitigated to them, and they will be seized therein with despair.

77. And We wronged them not, but it was they themselves who were the wrongdoers.

\* 78. And they will cry: 'O master! let thy Lord finish with us.' He will say, 'You must remain.'

79. *God will say:* 'We certainly brought you the truth; but most of you were averse to the truth.'

80. Have they determined upon a course? Then We *too* are determined.

81. Do they think that We hear not their secrets and their private counsels? Yea! And Our messengers remain with them recording *everything*.

82. Say, 'If there had been a son to the Gracious *God*, I would have been the first of worshippers.'

\* 71. 'Enter ye the Garden, you and your spouses will be honoured and made happy.'

\* 78. And they will cry **out**, 'O custodian of Hell, let your Lord cause us to perish. He will **reply**, 'You must remain.'

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَ أَزْوَاجُكُمْ  
تُخْبِرُونَ ﴿٧١﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَ  
أَكْوَابٍ ۖ وَفِيهَا مَا تَشْتَهُىهِ الْأَنْفُسُ  
وَ تَلَذُّ الْأَعْيُنُ ۖ وَ أَنْتُمْ فِيهَا  
خَالِدُونَ ﴿٧٢﴾

وَ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿٧٣﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا  
تَأْكُلُونَ ﴿٧٤﴾

لَا الْمُجْرِمِينَ فِي عَذَابٍ جَهَنَّمَ  
خَالِدُونَ ﴿٧٥﴾

لَا يُفْتَرُ عَنْهُمْ وَهُمْ فِيهِ مُبْرِسُونَ ﴿٧٦﴾

وَ مَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمْ  
الظَّالِمِينَ ﴿٧٧﴾

وَ نَادَوْا يَمْلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ  
قَالَ رَبُّكُمْ مَا كُنتُمْ ﴿٧٨﴾

لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ  
لِلْحَقِّ كَرِهُونَ ﴿٧٩﴾

أَمْ أَمْرُكُمْ أَمْ أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٨٠﴾

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ  
نَجْوَاهُمْ ۚ بَلْ وَ رُسُلُنَا لَدَيْهِمْ  
يَكْتُمُونَ ﴿٨١﴾

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ ۖ لَأَوَّلُ  
الْعَمِيرِينَ ﴿٨٢﴾



83. Holy is *Allāh*, the Lord of the heavens and the earth, the Lord of the Throne, and He is free from all that which they attribute to Him.

سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٣﴾

84. So leave them alone to indulge in vain discourse and amuse themselves until they meet that Day of theirs which they have been promised.

فَذَرُهُمْ يَفْخُوصُوا وَيَلْعَبُوا حَتَّى  
يُلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٨٤﴾

85. And He it is Who is God in heaven, and God on earth; and He is the Wise, the All-Knowing.

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ  
إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٥﴾

86. And blessed is He to Whom belongs the kingdom of the heavens and the earth and all that is between them, and with Him is the knowledge of the Hour, and to Him shall you be brought back.

وَتَبَارَكَ الَّذِي لَهُ الْمُلْكُ السَّمَوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَهُنْدَهُ عِلْمُ  
السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٦﴾

87. And those on whom they call beside Him possess no power of intercession but he who bears witness to the truth, and they know him.

وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ  
دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ  
وَهُمْ يَعْلَمُونَ ﴿٨٧﴾

88. And if thou ask them, 'Who created them?', they will surely say, 'Allāh'. How then are they being turned away?

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ  
لَيَقُولَنَّ اللَّهُ قَاتِي يَوْمَئِذٍ كُونَ ﴿٨٨﴾

89. I swear by his repeated cry 'O my Lord!' that these are a people who will not believe.

وَقَمِيلِهِمْ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا  
يُؤْمِنُونَ ﴿٨٩﴾

90. Therefore, turn aside from them, and say, 'Peace'; and soon shall they know.

فَاصْفَرْ عَنْهُمْ وَقُلْ سَلَامٌ فَسَوْفَ  
يَعْلَمُونَ ﴿٩٠﴾



رُكُوعَاتُهَا ٣

سُورَةُ الدُّخَانِ مَكِّيَّةٌ ٤٤

آيَاتُهَا ٦



## AL-DUKHĀN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. Hā Mīm.†

هَـ مِمْ ٢

3. By this perspicuous Book.

وَ الْكِتَابِ الْمُبِينِ ٣

4. Truly, We revealed it in a blessed Night. Truly, We have *ever* been warning *against* evil.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ ٤

5. In it all wise things are decided,

فِيهَا يُفَرَّقُ كُلُّ أَمْرٍ حَكِيمٍ ٥

6. By Our *own* command. Verily, We have ever been sending *Messengers*,

أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ٦

7. As a mercy from thy Lord. Verily, He is the All-Hearing, the All-knowing,

رَحْمَةً مِنْ رَبِّكَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٧

8. The Lord of the heavens and the earth and all that is between them, if you would *only* have faith.

رَبِّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ٨

9. There is no God but He. He gives life and He causes death. He is your Lord, and the Lord of your forefathers.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ٩

10. Yet they play about in doubt.

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ١٠

11. But watch thou for the day when the sky will bring forth a visible smoke,

فَازْتَقِيبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ١١

12. That will envelop the people. This will be a painful torment.

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ١٢

13. *Then will the people cry:* ‘Our Lord, remove from us the torment; truly, we are believers.’

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ١٣

14. How can they benefit by admonition, when there has already come to them a Messenger, explaining things clearly,

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ١٤

† The Praiseworthy, the Lord of Honour.

15. And yet they turned away from him and said: 'He is tutored, a man possessed?'

16. We shall remove the punishment for a little while, *but* you will certainly revert *to disbelief*.

17. On the day when We shall seize you with the great seizure, then certainly We will exact retribution.

18. And We tried the people of Pharaoh before them, and there came to them a noble Messenger,

19. *Saying*, 'Deliver to me the servants of Allāh. Truly, I am to you a Messenger, faithful to *my* trust;

20. 'And exalt not yourselves in defiance of Allāh. Surely, I come to you with a clear authority.

21. 'And I seek refuge in my Lord and your Lord, lest you stone me.

22. 'And if you believe me not, then keep yourselves away from me.'

23. Then he prayed unto his Lord, *saying*, 'These are indeed a sinful people.'

24. *God said*, 'Take My servants away by night; for you will surely be pursued.

25. 'And leave thou the sea *at a time when it is* motionless. Surely, they are a host that are doomed to be drowned.'

26. How many were the gardens and the springs that they left behind!

27. And the cornfields and the noble places!

28. And the comforts wherein they took delight!

29. Thus *it was destined to be*. And We made another people inherit these things.

30. And the heaven and the earth wept not for them, nor were they given a respite.

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوا مُعَلَّمٌ  
مَّجْنُونٌ ﴿١٥﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا إِنَّكُمْ  
عَائِدُونَ ﴿١٦﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ إِنَّا  
مُنْتَقِمُونَ ﴿١٧﴾

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَ  
جَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٨﴾

أَن آذُوا إِلَيَّ عِبَادَ اللَّهِ إِنَّي لَكُمْ  
رَسُولٌ آمِينٌ ﴿١٩﴾

وَأَن لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ  
بِسُلْطَنِ مُّبِينٍ ﴿٢٠﴾

وَإِنِّي عَذَابٌ بِرَبِّي وَ رَيْبُكُمْ أَن  
تَرْجُمُونِ ﴿٢١﴾

وَلَا تَلْمِزُوا لِلَّهِ فَاَعْتَرِضُونَ ﴿٢٢﴾

فَدَعَا رَبَّهُ أَن هَؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٣﴾

فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٤﴾

وَ اتْرِكِ الْبَخْرَ كَهَوًّا ۖ إِنَّهُمْ جُنْدٌ  
مُّغْرَقُونَ ﴿٢٥﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ ﴿٢٦﴾

وَ زُرُوعٍ وَ مَقَارٍ كَرِيمٍ ﴿٢٧﴾

وَ نَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٨﴾

كَذَٰلِكَ نَ وَ آوَرْنَا قَوْمًا آخَرِينَ ﴿٢٩﴾

فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ  
مَا كَانُوا مُنْظَرِينَ ﴿٣٠﴾

## R. 2.

31. And We delivered the children of Israel from the abasing torment

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣١﴾

32. *Inflicted* by Pharaoh; he was surely haughty *even* among the extravagant.

مِن فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا ذِي الْمُسْرِفِينَ ﴿٣٢﴾

33. And We chose them knowingly above the peoples of *their time*.

وَلَقَدْ اخْتَرْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٣﴾

34. And We gave them some Signs wherein was a clear trial.

وَأَتَيْنَاهُم مِّنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُّبِينٌ ﴿٣٤﴾

35. These *people* do say:

إِنَّ هَؤُلَاءَ لَيَقُولُونَ ﴿٣٥﴾

36. 'It is but our first *and only* death, *after which there is no life* and we shall not be raised again.

إِنَّ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٣٦﴾

37. 'So bring *back* our fathers, if you speak the truth.'

فَاتَّخُوا بِأَبَائِنَا إِن كُنتُمْ صَادِقِينَ ﴿٣٧﴾

38. Are they better or the people of Tubba' and those before them? We destroyed them because they were sinful.

أَهْمُ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ ۚ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ زَالَتْهُمْ كَانُوا مُجْرِمِينَ ﴿٣٨﴾

39. And We created not the heavens and the earth, and all that is between them, in sport.

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٣٩﴾

40. We created them not but with the requirements of truth *and justice*, but most of them understand not.

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٠﴾

41. Verily, the Day of Decision is the appointed time for all of them,

إِنَّ يَوْمَ الْقِيَامِ لَمِيقَاتُهُمْ أَجْمَعِينَ ﴿٤١﴾

42. The Day when a friend shall not avail a friend at all, nor shall they be helped,

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَّوْلَىٰ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٢﴾

43. Save those to whom Allāh shows mercy. Surely, He is the Mighty, the Merciful.

إِلَّا مَن رَّحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٣﴾

## R. 3.

44. Verily, the tree of Zaqqūm

إِنَّ شَجَرَتَ الزَّقْقُومِ ﴿٤٤﴾

45. Will be the food of the sinful,

فَإِنَّهَا لَطَعَامُ الْآثِمِينَ ﴿٤٥﴾

46. Like molten copper, it will boil in *their* bellies,

كَالْمُهْلِ يَغْلِي فِي بُطُونِ ﴿٤٦﴾

47. Like the boiling of scalding water.

48. 'Seize him and drag him into the midst of the blazing Fire;

49. 'Then pour upon his head the torment of boiling water.'

50. 'Taste *it*! Thou *didst* consider thyself the mighty, the honourable.

51. 'This indeed is what you did doubt.'

52. Verily, the righteous will be in a place of security,

53. And gardens and springs,

54. Attired in fine silk and heavy brocade, facing one another.

55. Thus *will it be*. And We shall consort them with fair maidens, having wide, *beautiful* eyes.

56. They will call therein for every *kind of* fruit, in *peace and* security.

57. They will not taste death therein, other than the first death. And He will save them from the punishment of the blazing Fire,

58. *As an act of* grace from thy Lord. That is the supreme triumph.

59. And We have made it (the Qur'ān) easy in thy tongue that they may give heed.

60. So wait thou; they *too* are waiting.

كَفَى الْحَمِيمُ ﴿٣٤﴾

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ﴿٣٨﴾

ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ

الْحَمِيمِ ﴿٣٩﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٥٠﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥١﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥٢﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٣﴾

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ

مُتَقَابِلِينَ ﴿٥٤﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٥٥﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٦﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ ۖ وَوَقَدْ لَهُمْ عَذَابُ الْجَحِيمِ ﴿٥٧﴾

فَضْلًا مِّن رَّبِّكَ ۚ ذَٰلِكَ هُوَ الْفَوْزُ

الْعَظِيمُ ﴿٥٨﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٥٩﴾

فَإِذْ تَقُبِّلُهُمْ مُّزْتَقِبُونَ ﴿٦٠﴾



رَكُوعَاتُهَا ٤

## سُورَةُ الْحَاجَّةِ مَكِّيَّةٌ ٤٥

آيَاتُهَا ٣٨



### AL-JĀTHIYAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Hā Mīm.†

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

4. Verily in the heavens and the earth are Signs for those who believe.

5. And in your own creation and in that of all the creatures which He scatters in the earth are Signs for a people who possess firm faith.

6. And in the alternation of night and day, and the provision that Allāh sends down from the sky, whereby He quickens the earth after its death, and in the change of the winds, are Signs for a people who try to understand.

7. These are the Signs of Allāh which We rehearse unto thee with truth. In what word, then, after rejecting that of Allāh and His Signs will they believe?

8. Woe to every sinful liar,

9. Who hears the Signs of Allāh recited unto him, and then proudly persists in his disbelief, as though he heard them not. So give him the tidings of a painful punishment.

10. And when he learns something of Our Signs, he makes a jest of them. For such there is an abasing punishment.

11. Before them is Hell; and that which they have earned shall not avail them aught, nor shall those whom they have taken for protectors beside Allāh. And they will have a great punishment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

حَمْدٌ ٢

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ ٣

إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ  
لِّلْمُؤْمِنِينَ ٤

وَفِي خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَابَّةٍ آيَاتٌ  
لِّقَوْمٍ يُوقِنُونَ ٥

وَإِخْلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا أَنْزَلَ اللَّهُ  
مِنَ السَّمَاءِ مِنْ رِّزْقٍ فَأَخْيَا بِهِ الْأَرْضَ  
بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيْحِ آيَاتٌ  
لِّقَوْمٍ يَعْقِلُونَ ٦

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ  
فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ  
يُؤْمِنُونَ ٧

وَيْلٌ لِّكُلِّ أَفَّاكٍ أَثِيمٍ ٨

يَسْمَعُ آيَاتَ اللَّهِ تَتْلَى عَلَيْهِ ثُمَّ يُصِرُّ  
مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ  
بِعَذَابٍ أَلِيمٍ ٩

وَإِذَا عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا  
هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ١٠

مِنْ دَرَائِهِمْ جَهَنَّمَ وَلَا يُغْنِي عَنْهُمْ  
مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ  
اللَّهِ أَوْلِيَاءَ لَهُمْ عَذَابٌ عَظِيمٌ ١١

† The Praiseworthy, the Lord of Honour.

12. This is guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

R. 2.

13. Allāh it is Who has subjected the sea to you that ships may sail thereon by His command, and that you may seek of His bounty, and that you may be grateful.

14. And He has subjected to you whatsoever is in the heavens and whatsoever is in the earth: all *this* is from Him. In that surely are Signs for a people who reflect.

\* 15. Tell those who believe to forgive those who *persecute them* and fear not the Days of Allāh, that He may requite a people for what they earn.

16. Whoso does right, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you *all* be brought back.

17. And verily, We gave the children of Israel the Book, and sovereignty, and prophethood; and We provided them with *good and* pure things, and We exalted them over the peoples of the time.

\* 18. And We gave them clear Signs regarding this affair. And they did not differ but after *true* knowledge had come to them, through mutual envy. Verily, thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

\* 19. Then We set thee on a clear path in the matter of *religion*; so follow it, and follow not the evil inclinations of those who know not.

\* 15. Say to those who believe, that they exercise forgiveness towards those who do not expect the promised days of Allāh to come to pass, that He may requite a people for what they earn.

\* 18. And We gave them clear instructions regarding the law.

\* 19. Then We set you upon a clear path of the law; so follow it, and follow not the evil inclinations of those who know not.

هَذَا هُدًى ۚ وَالَّذِينَ كَفَرُوا يُأْتِيهِمْ  
رُسُومُهُمْ عَذَابٌ مِّن رَّجْزِ أَلِيمٍ ﴿١٢﴾

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْرِي  
الْفُلُكُ فِيهِ بِأَمْرِهِ وَ لَتَبْتَغُوا مِنْ قَضَاهِ  
وَعَلَّكُم تَشْكُرُونَ ﴿١٣﴾

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي  
الْأَرْضِ جَمِيعًا مِّنْهُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ  
لِّقَوْمٍ يَّتَفَكَّرُونَ ﴿١٤﴾

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ  
كَانُوا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا  
بِمَا كَانُوا يَكْسِبُونَ ﴿١٥﴾

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ  
فَعَلَيْهَا ۚ ثُمَّ إِلَىٰ رَبِّكُم تَرْجَعُونَ ﴿١٦﴾

وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ  
وَالْحُكْمَ وَ النَّبُوَّةَ ۚ وَ رَزَقْنَاهُمْ مِّن  
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٧﴾

وَ آتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۚ فَمَا  
اخْتَلَفُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ  
الْعِلْمُ لَا بَغْيًا بَيْنَهُمْ إِنَّ رَبَّكَ يَقْضِي  
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ ﴿١٨﴾

ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ  
فَاتَّبِعْهَا وَ لَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ  
لَا يَعْلَمُونَ ﴿١٩﴾

20. Verily, they will not avail thee aught against Allāh. And as for the wrongdoers, some of them are friends of others; but Allāh is the Friend of the righteous.

21. This *Book* contains clear evidences for mankind and is a guidance and a mercy for a people who possess firm faith.

22. Do those who commit evil deeds think that We shall make them like those who believe and do good works, so that their life and their death shall be equal? Evil *indeed* is what they judge.

R. 3.

23. And Allāh has created the heavens and the earth with truth and that every soul may be requited for that which it earns; and they shall not be wronged.

\*24. Hast thou seen him who conceives of his god according to his own fancy, and whom Allāh has adjudged astray on basis of *His* knowledge, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering? Who, then, will guide him after Allāh *has condemned him*? Will you not then heed?

25. And they say, 'There is nothing but this our present life; we die and we live *here*; and nothing but Time destroys us.' But they have no knowledge of that; they do but conjecture.

26. And when Our clear Signs are recited unto them, their only contention is that they say, 'Bring *back* our fathers, if you are truthful.'

لَا تُهْمُ لَنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْعًا ۚ  
إِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ  
وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿٣٠﴾

هَذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ  
لِّقَوْمٍ يُؤْقِنُونَ ﴿٣١﴾

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ  
نَجْعَلَهُمْ كَالَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ  
ۚ سَاءَ مَا يَحْكُمُونَ ﴿٣٢﴾

وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ  
وَلِيُخْرِجَ كُلَّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿٣٣﴾

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ  
أَصْلَحَ اللَّهُ عَلَى عِلْمٍ ۖ وَخَتَمَ عَلَى سَمْعِهِ  
وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً ۖ فَمَنْ  
يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ ﴿٣٤﴾

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا  
نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ  
وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ ۚ إِنْ هُمْ  
إِلَّا يَظُنُّونَ ﴿٣٥﴾

وَأِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ مَّا كَانَ  
حُجَّتَهُمْ إِلَّا أَنْ قَالُوا ائْتُوا بِآبَائِنَا  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٦﴾

\*24. **Have you seen him who makes his own desire his lord**, and whom Allāh has adjudged astray **knowingly**, and whose ears and whose heart He has sealed up, and on whose eyes He has put a covering?



27. Say, 'It is Allāh Who gives you life, then causes you to die; then He will gather you together unto the Day of Resurrection about which there is no doubt. But most men know not.'

R. 4.

28. To Allāh belongs the kingdom of the heavens and the earth; and on the \*day when the Hour shall come, on that day those who follow falsehood will be the losers.

29. And thou wilt see every people on *their* knees. Every people will be summoned to their record, *and it shall be said to them*, 'This day shall you be requited for that which you did.'

30. 'This is Our Book; it speaks against you with truth. We caused *all* that you did to be *fully* recorded.'

31. Now as for those who believed and did good works, their Lord will admit them into His mercy. That is the clear achievement.

32. But as to those who disbelieved: "Were not My Signs recited unto you? But you were arrogant, and were a guilty people."

33. "And when it was said, 'The promise of Allāh is certainly true, and *as to* the Hour, there is no doubt about its *coming*,' you said, 'We know not what the Hour is; we think it to be nothing but a conjecture, and we are not convinced.'"

34. And the evil *consequences* of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

35. And it will be said *to them*, 'This day shall We forget you, as you forgot the meeting of this day of

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٧﴾

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ هَ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ﴿٢٨﴾

وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً تَأْكُلُ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا آلِ يَوْمِ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ هَ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٣٠﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ هَ ذَلِكَ هُوَ الْقَوْلُ الْمُبِينُ ﴿٣١﴾

وَأَمَّا الَّذِينَ كَفَرُوا هَ أَفَأَمَّ كُنَّ آيَاتِي تُثَلَّى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ هَ كُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٢﴾

وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ هَ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ لَّا ظَنُّنَّ إِيَّاهُ وَ مَا تَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٣﴾

وَبَدَّ لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَ حَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

وَقِيلَ الْيَوْمَ نَنْسِيكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هََذَا وَ مَاؤُكُمْ النَّارُ

\* 28. on that day those who **reject the truth** will suffer.

yours. And your resort is the Fire, and you will have no helpers.

وَمَا لَكُمْ مِّنْ تَوَسِّلِينَ ﴿٣٥﴾

\* 36. 'This *is so*, because you made a jest of the Signs of Allāh, and the life of the world deceived you.' Therefore, that day they will not be taken out from thence, nor will they be taken back into favour.

ذَٰلِكُمْ بِمَا كُنتُمْ تَتَّخِذُونَ آيَاتِ اللَّهِ هُزُوًا  
وَعَرَّيْتُمْ كُمُومَ الْحَيَاةِ الدُّنْيَا فَالْيَوْمَ  
لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٦﴾

37. All praise, then, belongs to Allāh, Lord of the heavens, and Lord of the earth, the Lord of *all* the worlds.

قُلِ لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ  
الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٧﴾

38. And His is the majesty in the heavens and the earth; and He is the Mighty, the Wise.

وَلَهُ الْكِبَرِيَّاتُ فِي السَّمَوَاتِ وَالْأَرْضِ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٨﴾

\* 36. 'This *is so*, because you made a jest of the Signs of Allāh, and the life of the world deceived you.' Therefore, that day they will not be taken out from thence, nor will they be **granted access to the threshold**.



رُكُوعَاتُهَا ٤

سُورَةُ الْحَقِّ ٤٦ مَكِّيَّةٌ

آيَاتُهَا ٣٦



## AL-AHQĀF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Hā Mīm.†

3. The revelation of this Book is from Allāh, the Mighty, the Wise.

4. We have not created the heavens and the earth, and all that is between them, but with truth, and for an appointed term; but those who disbelieve turn away from that of which they have been warned.

5. Say, 'Do you know what it is you call on beside Allāh? Show me what they have created of the earth. Or have they a share in the *creation of the heavens*? Bring me a Book *revealed before this* or some vestige of knowledge *in your support*, if you *indeed* speak the truth.'

6. And who is more astray than those who, instead of Allāh, pray unto such as will not answer them till the Day of Resurrection, and they are even unconscious of their prayer?

7. And when mankind are gathered together they will become enemies to them, and will deny their worship.

8. And when Our clear Signs are recited unto them, those who disbelieve say of the truth when it comes to them, 'This is manifest sorcery.'

9. Do they say, 'He has forged it?' Say, 'If I have forged it, you cannot avail me aught against Allāh. He knows best what *mischievous* talk you indulge in. Sufficient is He for a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

حَمْدٌ ٢

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ  
الْحَكِيمِ ٣

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ  
وَالَّذِينَ كَفَرُوا عَمَّا أُنْزِلُوا مُعْرِضُونَ ٤

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ  
اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ  
أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ إِيْتُونِي  
بِكِتَابٍ مِنْ قَبْلِ هَذَا أَوْ أَنْزِلْهُ مِنْ  
عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ٥

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ  
مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ  
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ٦

وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً  
وَكَانُوا يُعَادِرْتَهُمْ كُفْرِينَ ٧

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ  
الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا  
سِحْرٌ مُبِينٌ ٨

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنْ افْتَرَيْتُهُ  
فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۚ هُوَ  
أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ ۚ وَكُنِيَ بِهِ

† The Praiseworthy, the Lord of Honour.

Witness between me and you. And He is the Most Forgiving, the Merciful.’

10. Say, ‘I am no new Messenger, nor do I know what will be done with me or with you *in this life*. I do but follow what is revealed to me; and I am but a plain Warner.’

11. Say, ‘Tell me, if this is from Allāh and you disbelieve therein, and a witness from among the children of Israel bears witness to *the advent of one like him*, and he believed, but you are too proud, *how should you fare?*’ Verily, Allāh guides not the wrongdoing people.

R. 2.

12. And those who disbelieve say of those who believe: ‘If it were any good, they could not have been ahead of us in attaining it.’ And since they have not been guided thereby, they will say, ‘This is an old lie.’

13. And before it there was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language fulfilling *previous prophecies*, that it may warn those who do wrong; and as glad tidings to those who do good.

14. Verily, those who say, ‘Our Lord is Allāh,’ *and then remain steadfast—no fear shall come upon them, nor shall they grieve.*

15. These are the dwellers of the Garden; they shall abide therein—a recompense for what they did.

16. And We have enjoined on man to be good to his parents. His mother bears him with pain, and brings him forth with pain. And the bearing of him and his weaning takes thirty

شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۚ وَهُوَ الْغَفُورُ  
الرَّحِيمُ ﴿٩﴾

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا  
أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ ۚ إِنِ أَنْتُمْ  
إِلَّا مَا يُؤْتَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ  
مُّبِينٌ ﴿١٠﴾

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ  
وَكُفْرْتُمْ بِهِ وَشَهِدَ شَآءٌ مِّنْ بَنِي  
إِسْرَءِيلَ يَدْعَىٰ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ  
كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ ۚ وَإِذْ لَمْ  
يَهْتَدُوا بِهِمْ فَسَيَقُولُونَ هَٰذَا أَرَأَيْتُمْ  
قَدِيمٌ ﴿١٢﴾

وَمِن قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ  
وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّمَا بَيْنَ يَدَيْهِ  
لِيُنذِرَ الَّذِينَ ظَلَمُوا ۖ وَبُشْرَى  
لِّلْمُحْسِنِينَ ﴿١٣﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ  
اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ ﴿١٤﴾

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ خَالِدِينَ فِيهَا ۚ  
جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا  
حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۚ وَ  
حَمَلُهُ وَفُضِّلُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ  
إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً ۚ

months, till, when he attains his full maturity and reaches *the age of* forty years, he says, 'My Lord, grant me *the power* that I may be grateful for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit to Thee.'

17. Those are they from whom We accept their good works and overlook their ill deeds. *They shall be* among the inmates of the Garden, *in fulfilment of* the true promise which was made to them.

18. But the one who says to his parents, 'Fie on you both! do you threaten me that I shall be brought forth *again*, when generations have already passed away before me?' And they both cry unto Allāh for help and say to him: 'Woe unto thee! believe; for the promise of Allāh is true.' But he says, 'This is nothing but the fables of the ancients.'

19. These are they against whom the sentence *of punishment* became due, along with the communities of the Jinn and mankind that had gone before them. Indeed, they were the losers.

20. And for all are degrees *of rank* according to what they did, and that Allāh may fully repay them for their deeds; and they shall not be wronged.

21. And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, 'You exhausted your good things in the life of the world, and you *fully* enjoyed them. Now this day you shall be requited with ignominious

قَالَ رَبِّ اَوْزِعْنِي اَنْ اَشْكُرَ نِعْمَتَكَ  
الَّتِي اَنْعَمْتَ عَلَيَّ وَ عَلَى وَاٰلِدَيَّ وَ  
اَنْ اَعْمَلَ صَالِحًا تَرْضَاهُ وَ اَصْلِحْ  
لِي فِي ذُرِّيَّتِي ۚ اِنِّي تَوَكَّلْتُ عَلَىكَ وَ  
اِنِّي مِنَ الْمُسْلِمِينَ ﴿١٧﴾

اُولَٰئِكَ الَّذِيْنَ تَتَقَبَّلُ عَنْهُمْ  
اَحْسَنَ مَا عَمِلُوْا وَ نَتَجَاوَزُ عَنْ  
سَيِّئَاتِهِمْ فِيْٓ اَصْحَابِ الْجَنَّةِ وَ عَدَ  
الصَّدَقِ الَّذِيْ كَانُوْا يُوعَدُوْنَ ﴿١٨﴾

وَالَّذِيْ قَالَ لِوَاٰلِدَيْهِ اُقْبَلَا  
اَتُعَذِّبُنِيْ اَنْ اُخْبِرَہٗ وَ قَدْ خَلَتْ  
اَلْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَ هُمَا يَسْتَفْخِثٰنِ  
اِلٰهَہٗ وَ يَلْتَكِمٰنِ ۚ اِنَّ وَعْدَ اللّٰهِ حَقٌّ ۚ  
فَيَقُوْلُ مَا هٰذَا اِلَّا اَسَاطِيْرُ  
الْاَوَّلٰیْنَ ﴿١٩﴾

اُولَٰئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ  
فِيْٓ اَمْرِہٖ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ  
الْجِنِّ وَ الْاِنْسِ اٰرَآئُهُمْ کَانُوْا خٰسِرِيْنَ ﴿٢٠﴾

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ  
وَ لِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَ هُمْ لَا  
يُظْلَمُوْنَ ﴿٢١﴾

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى  
النَّارِ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ  
حَيٰتِكُمْ الدُّنْيَا وَ اسْتَمْتَعْتُمْ بِهَا ۚ  
فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا  
كُنْتُمْ تَشْتَكِرُوْنَ فِي الْاَرْضِ بِغَيْرِ

punishment because you were arrogant in the earth without justification, and because you acted rebelliously.’

R. 3.

22. And make mention of the brother of ‘Ād, when he warned his people among the sand-hills—and Warners there have been before him and after him—*saying*, ‘Worship none but Allāh. I fear for you the punishment of a great day.’

23. They said, ‘Hast thou come to us to turn us away from our gods? Bring us then that with which thou dost threaten us, if *indeed* thou art of the truthful.’

24. He said, ‘The knowledge *thereof* is only with Allāh. And I convey to you what I have been sent with, but I see you to be a *very* ignorant people.’

25. Then, when they saw it coming towards their valleys as a cloud, they said, ‘This is a cloud which will give us rain.’ ‘Nay, but it is that which you sought to hasten—a wind wherein is a grievous punishment.

26. ‘It will destroy everything by the command of its Lord.’ And they became such that there was nothing left to be seen, except their dwellings. Thus do We requite the guilty people.

27. And We had established them in what We have established you not; and We gave them ears and eyes and hearts. But their ears and their eyes and their hearts availed them naught since they denied the Signs of Allāh; and that at which they used to mock encompassed them.

الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٢١﴾

وَإِذْ كُنَّا أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ  
بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ  
بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا  
إِلَّا اللَّهَ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ  
يَوْمٍ عَظِيمٍ ﴿٢٢﴾

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنِ آلِهَتِنَا  
فَاتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ  
الصَّادِقِينَ ﴿٢٣﴾

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنِّي أَنبِئُكُمْ  
مَّا أُرْسِلْتُ بِهِ وَلَئِنِّي أَرَاكُمْ قَوْمًا  
تَجَاهِلُونَ ﴿٢٤﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُسْتَقْبِلَ أَوْدِيَّتِهِمْ  
قَالُوا هَذَا عَارِضٌ مُمْطِرُنَا بَلْ هُوَ  
مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ  
أَلِيمٌ ﴿٢٥﴾

تَدْمِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا  
لَا يُرَى إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي  
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٦﴾

وَلَقَدْ مَكَّنَّهُمْ فَنِمَّا إِنْ مَكَّنَّاكُمْ فِيهِ  
وَجَعَلْنَا لَهُمْ سَمْعًا وَآبْصَارًا وَأَفْئِدَةً  
فَمَا أَغْنَى عَنْهُمْ سَمْعُهُمْ وَلَا آبْصَارُهُمْ  
وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا  
يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا  
كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٧﴾

R. 4.

\*28. And We did destroy townships round about you; and We have varied the Signs, that they might turn to *Us*.

29. Why, then, did not those help them whom they had taken for gods beside Allāh, seeking *His* nearness through them? Nay, they were lost to them. That was *the result of* their lie, and of what they fabricated.

30. And *remember* when We turned towards thee a party of the Jinn who wished to hear the Qur'ān and, when they were present at its recitation, they said to one another, 'Be silent and listen,' and, when it was finished, they went back to their people, warning *them*.

31. They said, 'O our people, we have heard a Book, which has been sent down after Moses, fulfilling that which is before it; it guides to the truth, and to the right path.

32. 'O our people, respond to Allāh's Summoner and believe in Him. He will forgive you your sins, and protect you from a painful punishment.

33. 'And whoso does not respond to Allāh's Summoner, he cannot escape *Him* in the earth, nor can he have any protector beside Him. Such are in manifest error.'

34. Have they not seen that Allāh, Who created the heavens and the earth and was not wearied by their creation, has the power to give life to the dead? Yea, verily, He has power over all things.

35. And on the day when those who disbelieve will be brought before the Fire, *it will be said to them*, 'Is not this the truth?' They will say,

وَلَقَدْ أَهْلَكْنَا مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَ  
صَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ  
دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلَّ صَلُّوا  
عَنْهُمْ ۚ وَذَلِكَ لَافْكُهُمْ وَمَا كَانُوا  
يَفْقَهُونَ ﴿٢٩﴾

وَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ  
يَسْتَمِعُونَ الْقُرْآنَ ۖ فَلَمَّا حَضَرُوهُ  
قَالُوا أَصْنُؤْا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ  
قَوْمِهِمْ مُّنتَذِرِينَ ﴿٣٠﴾

قَالُوا يٰقَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ  
يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٣١﴾

يٰقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ  
يَغْفِرَ لَكُمْ مِن ذُنُوبِكُمْ وَيَجْزِلْكُمْ مِنَ  
عَذَابِ إِلَهِكُمْ ﴿٣٢﴾

وَمَنْ لَا يُجِيب دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ  
فِي الْأَرْضِ وَلَا يَكُنْ لَهُ مِن دُونِهِ أَوْلِيَاءُ ۚ  
أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٣٣﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمٰوٰتِ وَالْأَرْضَ وَلَمْ يَتَّخِذْ يَخْلُقْهُنَّ  
يَقْدِرْ عَلَىٰ أَنْ يُّخَيِّبَ فِي الْمَوْتِ بَلَىٰ إِنَّهُ  
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

وَيَوْمَ يُحْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ  
أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ ۖ  
رَبَّنَا ۖ قَالَ فَذُوقُوا الْعَذَابَ بِمَا

\*28. And We did destroy townships **all around you** and We have varied the Signs, that they might turn to *Us*.

‘Aye, by our Lord.’ He will say,  
‘Then taste the punishment, because  
you disbelieved.’

36. Have patience, then, as had the  
Messengers of strong determina-  
tion; and be in no haste about them.  
On the day when they see that with  
which they are threatened, it will  
appear to them as though they had  
not tarried save for an hour of a day.  
*This warning* has been conveyed;  
and none but the disobedient people  
shall be destroyed.

كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ  
الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَانَتْهُمْ  
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ ۚ لَمْ يَنْبُتُوا إِلَّا  
سَاعَةً مِّنْ نَّهَارٍ ۚ بَلَّغْ ۚ قَهْلُ يُهْلِكُ  
فَإِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٦﴾





رُكُوعَاتُهَا ٤

## سُورَةُ مُحَمَّدٍ مَدَنِيَّةٌ ٤٧

آيَاتُهَا ٣٩



### MUHAMMAD

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Those who disbelieve and hinder *men* from the way of Allāh—He renders their works vain.
3. But *as for* those who believe and do good works and believe in that which has been revealed to Muḥammad—and it is the truth \* from their Lord—He removes from them their sins and improves their condition.
4. That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does Allāh set forth for men their similitudes.
5. And when you meet *in regular battle* those who disbelieve, smite *their* necks; and, when you have overcome them, bind fast the fetters—then afterwards either *release them as a favour* or *by taking ransom*—until the war lays down its \* burdens. That *is the ordinance*. And if Allāh had *so* pleased, He could have punished them *Himself*, but *He has willed* that He may try some of you by others. And those who are killed in the way of Allāh—He will never render their works vain.

- \* 6. He will guide them and improve their condition,
- \* 7. And admit them into the Garden which He has made known to them.

\* 3. He will remove from them their evils and will reform their conduct.

\* 5. And if Allāh had *so* decided, He could have Himself exacted retribution from them, but He puts some of you to trial at the hands of some others.

\* 6. He will guide them and reform their conduct.

\* 7. And admit them into the garden which He beautified and made distinguished for them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

أَصْدَأَعْمَآ لَهُمْ ۝

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ  
آمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ  
مِنْ رَبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ  
أَصْلَحَ بَالَهُمْ ۝

ذَٰلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ  
وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِنْ  
رَبِّهِمْ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ  
أَمْثَالَهُمْ ۝

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبِ  
الرِّقَابِ ۖ حَتَّىٰ إِذَا أَثْبَثْتُمْهُمْ  
فَشُدُّوا الوثَاقَ ۖ فَإِمَّا مَنًّا بَعْدَ وَإِمَّا  
فِدَاءً ۖ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ ذَٰلِكَ  
ذَٰلِكَ ۖ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرْنَا مِنْهُمْ  
وَلَكِن لِّيَبْلُوآ بَعْضَكُمْ بِبَعْضٍ ۖ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن  
يُضِلَّ أَعْمَآ لَهُمْ ۝

سَيَهْدِيهِمْ وَيُضِلِّهِم بِالْهَمِّ ۝

وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝

8. O ye who believe! if you help *the cause of Allāh*, He will help you and will make your steps firm.

9. But *as for* those who disbelieve, perdition is their *lot*; and He will make their works vain.

10. That is because they hate what Allāh has revealed; so He has made their works futile.

11. Have they not travelled in the earth and seen what was the end of those who were before them? Allāh *utterly* destroyed them, and for the disbelievers there will be the like thereof.

12. That is because Allāh is the Protector of those who believe, and as for the disbelievers, there is no protector for them.

R. 2.

13. Verily, Allāh will make those who believe and do good works enter the Gardens underneath which rivers flow; while those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire will be their resort.

14. And how many a township, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper!

15. Is he then who stands upon a clear proof from his Lord like those to whom the evil of their deeds is made *to look* beautiful and who follow their evil inclinations?

16. A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink, and rivers of clarified honey. And in it will they have all *kinds of* fruit,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا  
اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٨﴾

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ  
أَعْمَالَهُمْ ﴿٩﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَخْبَطَ  
أَعْمَالَهُمْ ﴿١٠﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ  
كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ دَمَّرَ  
اللَّهُ عَلَيْهِمْ ۚ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴿١١﴾

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا  
وَاللَّهِ مَوْلَى الْكَافِرِينَ ﴿١٢﴾

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا  
وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۚ وَالَّذِينَ كَفَرُوا  
يَسْتَمْتِعُونَ بِمَا يَكْفُلُونَ كَمَا تَأْكُلُ  
الْأَنْعَامُ ۚ وَالنَّارُ مَثْوًى لَهُمْ ﴿١٣﴾

وَكَأَيِّنْ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً  
مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْتِكَ ۚ أَهْلُكُنَّهُمْ  
فَلَا نَاصِرَ لَهُمْ ﴿١٤﴾

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَنْ  
زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوهُ  
أَهْوَاءَهُمْ ﴿١٥﴾

مِثْلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ ۚ فِيهَا  
أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ ۚ وَأَنْهَارٌ مِّن  
لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۚ وَأَنْهَارٌ مِّن  
خَمْرٍ لَّذَّةٍ لِلشَّارِبِينَ ۚ وَأَنْهَارٌ مِّن  
عَسَلٍ مُّصَفًّى ۚ وَلَهُمْ فِيهَا مِنْ كُلِّ

and forgiveness from their Lord. Can *those who enjoy such bliss* be like those who abide in the Fire and who are given boiling water to drink so that it tears their bowels?

17. And among them are some who listen to thee till, when they go forth from thy presence, they say to those who have been given knowledge, 'What has he been talking about just now?' These are they whose hearts Allāh has sealed, and who follow their own evil inclinations.

18. But *as for* those who follow guidance, He adds to their guidance, and bestows on them their righteousness.

19. They wait not but for the Hour, that it should come upon them suddenly. The signs thereof have already come. But *of* what *avail* will their admonition be to them when it has *actually* come upon them?

20. Know, therefore, that there is no God other than Allāh, and ask forgiveness for thy frailties, and for believing men and believing women. And Allāh knows the place where you move about and the place where you stay.

R. 3.

21. And those who believe say, 'Why is not a Sūrah revealed?' But when a decisive Sūrah is revealed and fighting is mentioned therein, \*thou seest those in whose hearts is a disease looking towards thee with the look of one who is fainting on account of *approaching* death. So ruin seize them!

22. Obedience and a kind word *is better for them*. And when the matter is determined upon, it is good

\* 21. you will see those whose hearts are diseased looking at you with a look of one dazed by the shadow cast upon him by death. So ruin seize them!

الْغَمْرَاتِ وَمَغْفِرَةً مِّن رَّبِّهِمْ ۚ كَمَن هُوَ  
خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَوْثِيًّا  
فَقَطَّعَ أَمْعَاءَهُمْ ۚ ﴿١٧﴾

وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ ۚ حَتَّىٰ إِذَا  
خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا  
الْعِلْمَ مَاذَا قَالَ أُولَٰئِكَ الَّذِينَ  
طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا  
أَهْوَاءَهُمْ ۚ ﴿١٨﴾

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ  
اتَّسَعَتْ تَقْوَاهُمْ ۚ ﴿١٩﴾

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُمْ  
بَغْتَةً ۚ فَتَدْ أَشْرَاطُهَا ۚ فَإِن يَافَىٰ لَهُمْ  
إِذَا أَجَاءَ تُهْمٌ ذُكِّرُوا ۚ ﴿٢٠﴾

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ  
لِذَنبِكَ ۚ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ  
ۚ وَاللَّهُ يَخْلُمُ مَقَالِيدَهُمْ وَمَثْوَاهُمْ ۚ ﴿٢١﴾

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ  
سُورَةٌ ۚ فَإِذَا نُزِّلَتْ سُورَةٌ مَّحْكَمَةٌ وَ  
ذُكِّرَ فِيهَا الْقِتَالُ ۚ رَأَيْتَ الَّذِينَ فِي  
قُلُوبِهِمْ مَّرَضٌ يَّيْنُظُرُونَ إِلَيْكَ نَظَرَ  
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ۚ فَأُولَٰئِكَ  
لَهُمْ ۚ ﴿٢٢﴾

طَاعَةً وَقَوْلٌ مَّعْرُوفٌ ۚ فَإِذَا عَزَمَ  
الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ

for them if they were true to Allāh.

خَيْرًا لَهُمْ ۖ

23. Would you then, if you are placed in authority, create disorder in the land and sever your ties of kinship?

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا  
فِي الْأَرْضِ وَتَقَطِّعُوا أَرْحَامَكُمْ ۚ

24. It is these whom Allāh curses so that He makes them deaf and makes their eyes blind.

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ  
فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۚ

\* 25. Will they not, then, ponder over the Qur'ān, or is it that on the hearts are their locks?

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ  
أَفْقَالُهَا ۚ

26. Surely, those who turn their backs after guidance has become manifest to them, Satan has seduced them, and holds out to them false hopes.

إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن  
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ  
سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ ۚ

27. That is because they said to those who hate what Allāh has revealed, 'We will obey you in some matters;' and Allāh knows their secrets.

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا  
مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ  
الْأُمُورِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ۚ

28. But how *will they fare* when the angels will cause them to die, smiting their faces and their backs?

كَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ  
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۚ

29. This is because they followed that which displeased Allāh, and hated that which pleased Him. So He rendered their works vain.

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَشْخَطَ اللَّهَ  
وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ۚ

R. 4.

30. Do those in whose hearts is a disease suppose that Allāh will not bring to light their malice?

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ أَنْ  
لَنْ يُخْرِجَ اللَّهُ أَضْغَانَهُمْ ۚ

31. And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt surely recognize them by the tone of *their* speech. And Allāh knows your deeds.

وَلَوْ نَشَاءُ لَكَارَيْنُكُمْ فَلَعَرَفْتَهُمْ  
بِسِيمَتِهِمْ ۖ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ ۖ  
وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ۚ

\* 32. And We will surely try you until We distinguish those among you who strive *for the cause of God* and

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ  
مِنْكُمْ وَالصَّابِرِينَ ۖ وَنَبْلُوْا

\* 25. Will they not, then, ponder over the Qur'ān, or is it that upon *their* hearts are locks of **their own making?**

\* 32. And We will surely try you until We know the true strivers among you and the steady, and **by trial** We will bring out your real worth.

those who are steadfast. And We will make known the facts about you.

33. Those who disbelieve and hinder *men* from the way of Allāh and oppose the Messenger after guidance has become manifest to them, shall not harm Allāh in the least; and He will make their works fruitless.

34. O ye who believe! obey Allāh and obey the Messenger and let not your works go vain.

35. Verily, those who disbelieve and hinder *men* from the way of Allāh, and then die while they are disbelievers—Allāh certainly will not forgive them.

\*36. So be not slack and sue not for peace; for you will *certainly* have the upper hand. And Allāh is with you, and He will not deprive you of *the reward of* your actions.

37. The life of *this* world is but a sport and a pastime, and if you believe and be righteous, He will give you your rewards, and will not ask of you your possessions.

38. If He ask them of you, and press you, you would be niggardly, and He would bring to light your malice.

39. Behold, you are those who are called upon to spend in the way of Allāh; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And Allāh is Self-Sufficient, and it is you that are needy. And if you turn your backs, He will bring in your stead a people other than you, then they will not be like you.

أَخْبَارَكُمْ ۝

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۖ لَنْ يَضُرُّوا اللَّهَ شَيْئًا ۖ وَسَيُحِطُّ أَعْمَالَهُمْ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۝

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ ۚ وَ أَنْتُمْ الْأَعْلَوْنَ ۚ وَاللَّهُ مَعَكُمْ وَكَانَ يُبَيِّرُكُمْ أَعْمَالَكُمْ ۝

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ ۖ وَلَهُمْ دَرَانٌ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجُورَكُمْ وَ لَا يَسْأَلْكُمْ أَمْوَالَكُمْ ۝

إِنْ يَسْأَلْكُمْ فِي حُفُوكُمْ تَبَخَّلُوا وَ يُخْرِجْ أَضْغَانَكُمْ ۝

هَآأَنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۚ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَنْ نَفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَ أَنْتُمْ الْفُقَرَاءُ ۚ وَإِنْ تَتَوَلَّوْا يَسْتَبَدِلْ قَوْمًا غَيْرَكُمْ ۖ ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ ۝

\*36. Do not slacken lest you should sue for peace while you are bound to emerge victorious.



رَكُوعَاتُهَا

سُورَةُ الْفَاتِحَةِ مَدَنِيَّةٌ ٤٨

آيَاتُهَا ٣٠



## AL-FATHH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Verily, We have granted thee a clear victory,

3. That Allāh may cover up for thee thy shortcomings, past and future, and that He may complete His favour upon thee, and may guide thee on a right path;

4. And that Allāh may help thee with a mighty help.

5. He it is Who sent down tranquillity into the hearts of the believers that they might add faith to their faith—and to Allāh belong the hosts of the heavens and the earth, and Allāh is All-knowing, Wise—

6. That He may make the believing men and the believing women enter the Gardens beneath which streams flow, wherein they will abide, and *that* He may remove their evils from them—and that, in the sight of Allāh, is the supreme triumph—

7. And *that* He may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning

\* Allāh. On them *shall fall* an evil calamity; and the wrath of Allāh is upon them. And He has cursed them, and has prepared Hell for them. And that indeed is an evil destination.

8. And to Allāh belong the hosts of the heavens and the earth; and Allāh is Mighty, Wise.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝

لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ  
وَمَا تَأَخَّرَ وَيُتِمَّ نِعَمَتَهُ عَلَيْكَ وَ  
يَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ۝

وَيَنْصُرَكَ اللَّهُ تَصْرًا عَظِيمًا ۝

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ  
الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ  
إِيمَانِهِمْ وَ لِلَّهِ جُنُودُ السَّمَوَاتِ وَ  
الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

لِيُدْخِلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَ يُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ كَانَ ذَلِكَ  
عِنْدَ اللَّهِ قُورًا عَظِيمًا ۝

وَ يُعَذِّبُ الْمُنَافِقِينَ وَ الْمُنَافِقَتِ وَ  
الْمُشْرِكِينَ وَ الْمُشْرِكَاتِ الظَّالِمِينَ بِاللهِ  
ظَنَّ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَ  
غَضِبَ اللَّهُ عَلَيْهِمْ وَ كَعَنَهُمْ وَ  
أَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا ۝

وَ لِلَّهِ جُنُودُ السَّمَوَاتِ وَ الْأَرْضِ وَ كَانَ  
اللَّهُ عَزِيزًا حَكِيمًا ۝

\* 7. Against them will turn the wheel of misfortune, and the wrath of Allāh is upon them.

9. We have sent thee as a Witness and a bearer of glad tidings and a Warner,

10. That you should believe in Allāh and His Messenger, and may help him, and honour him, and *that* you may glorify Him morning and evening.

11. Verily, those who swear allegiance to thee indeed swear allegiance to Allāh. The hand of Allāh is over their hands. So whoever breaks *his oath*, breaks *it* to his own loss; and whoever fulfils the covenant that he has made with Allāh, He will surely give him a great reward.

R. 2.

12. Those of the desert Arabs, who were left behind, will say to thee, 'Our possessions and our families kept us occupied, so ask forgiveness for us.' They say with their tongues that which is not in their hearts. Say, 'Who can avail you aught against Allāh, if He intends you some harm, or if He intends you some benefit? Nay, Allāh is Well-Aware of what you do.

13. 'Nay, you thought that the Messenger and the believers would never come back to their families, and that was made *to appear* \*pleasing to your hearts, and you thought an evil thought, and you were a ruined people.'

14. And *as for* those who believe not in Allāh and His Messenger—We have surely prepared for the disbelievers a blazing fire.

15. And to Allāh belongs the kingdom of the heavens and the earth. He forgives whom He pleases, and punishes whom He pleases. And Allāh is Most Forgiving, Merciful.

إِنَّا أَرْسَلْنَاكَ شَahِدًا وَ مَبشِّرًا وَ نَذِيرًا ﴿٩﴾

لِتُؤْمِنُوا بِاللهِ وَ رَسُولِهِ وَ تُعَزِّزُوهُ وَ تُوقِرُوهُ وَ تُسَبِّحُوهُ بُكْرَةً وَ آصِيلاً ﴿١٠﴾

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللهَ يَدُ اللهِ فَوْقَ أَيْدِيهِمْ فَمَنْ تَكَثَّرَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ مَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١١﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَ أَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢﴾

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَ الْمُؤْمِنُونَ إِلَى أَهْلِيهِمْ أَبَدًا وَ ذَرَيْنَ ذَلِكَ فِي قُلُوبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ وَ كُنْتُمْ قَوْمًا بُورًا ﴿١٣﴾

وَ مَنْ لَّمْ يُؤْمِنْ بِاللهِ وَ رَسُولِهِ فَإِنَّا آَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٤﴾

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَ الْأَرْضِ وَ يُغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ وَ كَانَ اللهُ غَفُورًا رَحِيمًا ﴿١٥﴾

\* 13. and you **entertained** an evil thought, and you were a ruined people.'

16. Those *who had managed to be* left behind will say, when you go forth to the spoils that you may get them, 'Let us follow you.' They seek to change the decree of Allāh. Say, 'You shall not follow us. Thus has Allāh said beforehand.' Then they will say, 'Nay, but you envy us.' Not so, but they understand not except a little.

17. Say to the desert Arabs who were left behind, 'You shall be called *to fight* against a people of mighty valour; you shall fight them until they surrender. Then, if you obey, Allāh will give you a good reward, but if you turn your backs, as you turned your backs before, He will punish you with a painful punishment.'

18. There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, *if they go not forth for fight*. And whoso obeys Allāh and His Messenger, He will make him enter the Gardens beneath which streams flow; but whoso turns his back, him will He punish with a grievous punishment.

R. 3.

19. Surely, Allāh was well pleased with the believers when they were swearing allegiance to thee under the Tree, and He knew what was in their hearts, and He sent down tranquillity on them, and He rewarded them with a victory near at hand;

20. And great spoils that they will take. And Allāh is Mighty, Wise.

21. Allāh has promised you great spoils that you will take, and He has given you this in advance, and has restrained the hands of men from you, that it may be a Sign for the believers, and that He may guide

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَانِمَ لَيْتَا هَذِهِ أَتُنَادِيكُمْ بِإِذْنِ اللَّهِ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ ۚ فَسَيَقُولُونَ بَلَى تَحْسُدُونَنَا ۚ بَلْ كَانُوا لَا يَفْقَهُوْنَ إِلَّا قَلِيلًا ﴿١٦﴾

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعَاؤُنَ إِلَى قَوْمِ أُولَئِكَ لِشَرِّ ذُنُوبِهِمْ أَنَّهُمْ يُسْلِمُونَ ۚ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۚ وَإِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ﴿١٧﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۚ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ عَذَابًا أَلِيمًا ﴿١٨﴾

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا ﴿١٩﴾

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٢٠﴾

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ ۚ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ ۚ وَيَهْدِيَكُمْ صِرَاطًا



you on a right path.

22. And *He has promised you another victory*, which you have not yet been able to achieve, *but Allāh has surely compassed it*. And Allāh has power over all things.

23. And if those who disbelieve should fight you, they would certainly turn their backs; then they would find neither protector nor helper.

\*24. Such is the law of Allāh that has been *in operation* before; and thou shalt not find any change in the law of Allāh.

25. And He it is Who withheld their hands from you and your hands from them in the valley of Mecca, after He had given you victory over them. And Allāh sees all that you do.

26. It is they who disbelieved and hindered you from the Sacred Mosque and the offering which was prevented from reaching its place of sacrifice. And had it not been for believing men and believing women whom you knew not and whom you might have trampled down so that harm might have come to you on their account unknowingly, *He would have permitted you to fight, but He did not do so* that He might admit into His mercy whom He will. If they had been separated *from the disbelievers*, We would have surely punished those of them who disbelieved with a grievous punishment.

27. When those who disbelieved harboured in their hearts prideful indignation, the indignation of the Days of Ignorance, Allāh sent down His tranquillity on His Messenger

مُسْتَقِيمًا ﴿٢١﴾

وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ  
اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرًا ﴿٢٢﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا  
الْكَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا  
نَصِيرًا ﴿٢٣﴾

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَ  
لَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٤﴾

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ  
أَيْدِيَكُمْ عَنْهُمْ يَبْتَغُونَ مَكَّةَ مِنْ  
بُخْدَانٍ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ  
بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٥﴾

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ  
الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا  
أَنْ يَبْلُغَ مَحَلَّهُ ۚ وَلَوْ لَا رِجَالٌ  
مُّؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ  
تَعْلَمُوهُمْ أَنْ تَطَّعُوهُمْ فَتُصِيبَكُمْ  
مِّنْهُمْ مَّعَرَّةٌ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ  
اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا  
لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا  
أَلِيمًا ﴿٢٦﴾

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ  
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ  
اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ ۖ وَ عَلَىٰ

\*24. Such **has been the established practice** of Allāh that has been *in operation* before and **you shall not find any change in the established practice** of Allāh.

ء ا ا i u ا | th ث | h ح | kh خ | dh ذ | s ص ﴿609﴾ d ض | ط | ظ | ز | ط | ع | gh غ | q ق | ' ء

\* and on the believers, and made them cleave to the principle of righteousness, and they were better entitled to it and more worthy of it. And Allāh knows everything full well.

R. 4.

28. Surely has Allāh in truth fulfilled for His Messenger the Vision. You will certainly enter the Sacred Mosque, if Allāh will, in security, *some* having *their* heads shaven, and *others* having *their* hair cut short; *and* you will have no fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand.

29. He it is Who has sent His Messenger, with guidance and the Religion of truth, that He may make it prevail over *all other* religions. And sufficient is Allāh as a Witness.

\* 30. Muḥammad is the Messenger of Allāh. And those who are with him are hard against the disbelievers, tender among themselves. Thou seest them bowing *and* prostrating themselves *in Prayer*, seeking grace from Allāh and *His* pleasure. Their mark is upon their faces, being the traces of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes thick, and stands firm on its stem, delighting the sowers—that He may cause the disbelievers to burn with rage *at the sight* of them. Allāh has promised, unto those of them who believe and do good works, forgiveness and a great reward.

الْمُؤْمِنِينَ وَالزَّمَهُمْ كَلِمَةً التَّقْوَى  
وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ  
اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٨﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ  
لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ  
اللَّهُ أَمِينِينَ «مُحَلِّقِينَ رُءُوسَكُمْ وَ  
مُقَصِّرِينَ» لَا تَخَافُونَ ۚ فَعَلِمَ مَا لَمْ  
تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا  
قَرِيبًا ﴿٢٩﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى  
وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ  
كُلِّهِ ۚ وَكَفَى بِاللَّهِ شَهِيدًا ﴿٣٠﴾

مُحَمَّدٌ رَسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ  
أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ  
تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا  
مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي  
وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ  
مَثَلُهُمْ فِي التَّوْرَةِ ۖ وَكَذَٰلِكَ فِي  
الْإِنْجِيلِ ۚ نَشِ كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ  
فَاسْتَفَلَظَ ۖ فَاسْتَوَىٰ عَلَىٰ سَوَاقِهِ  
فُجِجَ الزُّرَّاءُ ۖ لِيُغِيظَ بِهِمُ الْكُفَّارَ ۚ  
وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا  
عَظِيمًا ﴿٣١﴾

\* 27. and made them cleave to the **word** of righteousness and they were better entitled to it and more worthy of it.

\* 30. Muḥammad is the Messenger of Allāh. And those who are with him are **firm** against the **non-believers**, tender among themselves.



٢ ركوعاتها

## سُورَةُ الْحُجُرَاتِ مَكِّيَّةٌ ٤٩

آياتها ١٩



### AL-HUJURĀT

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

\* 2. O ye who believe! be not forward in the presence of Allāh and His Messenger, but fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

3. O ye who believe! raise not your voices above the voice of the Prophet, and speak not aloud to him, as you speak aloud to one another, lest your works become vain while you perceive not.

\* 4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has purified for righteousness. For them is forgiveness and a great reward.

\* 5. Those who shout out to thee from without *thy private* apartments—most of them lack understanding.

6. And if they had waited patiently until thou came out to them, it would be better for them. But Allāh is Most Forgiving, Merciful.

7. O ye who believe! if an unrighteous person brings you any news, ascertain *the correctness of the report* fully, lest you harm a people in ignorance, and then become repentant for what you have done.

\* 2. O, Ye who believe! be not forward **with respect to Allāh** and His Messenger, but fear Allāh.

\* 4. Verily those who lower their voices in the presence of the Messenger of Allāh are the ones whose hearts Allāh has **made righteous through trials**.

\* 5. Surely those who start addressing you loudly while as yet at a distance from *your houses*—most of them lack understanding.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝۲

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ۝۳

إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝۴

إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝۵

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝۶

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ۝۷

8. And know that among you is the Messenger of Allāh; if he were to comply with your wishes in most of the matters, you would surely come to trouble; but Allāh has endeared the faith to you and has made it *look* beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful to you. Such indeed are those who follow the right course,

9. Through the grace and favour of Allāh. And Allāh is All-Knowing, Wise.

10. And if two parties of believers fight *against each other*, make peace between them; then if *after that* one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allāh. Then if it returns, make peace between them with equity, and act justly. Verily, Allāh loves the just.

11. Surely *all* believers are brothers. So make peace between brothers, and fear Allāh that mercy may be shown to you.

R. 2.

12. O ye who believe! let not one people deride *another* people, who may be better than they, nor let women deride *other* women, who *may be better than they*. And defame not your own people, nor call *one another* by nicknames. Bad indeed is evil reputation after *the profession of* belief; and those who repent not are the wrongdoers.

\* 13. O ye who believe! avoid most of suspicions; for suspicion in some cases is a sin. And spy not, nor

\* 12. Do not slander your own people, nor taunt each other with nicknames. It is bad indeed to earn foul reputation after *professing* the faith; and those who repent not are the wrongdoers.

\* 13. O ye who believe! Avoid too frequent indulgence in suspicion; for some suspicions are certainly sin.

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ  
لَئِيُطِيعَكُمْ فِي كَثِيرٍ مِّنَ الْأُمْرِ لَعَنَ اللَّهُ  
وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَ  
زَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ  
الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ  
هُمُ الرَّاشِدُونَ ﴿٨﴾

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ  
حَكِيمٌ ﴿٩﴾

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا  
فَأَصْلِحُوا بَيْنَهُمَا فَإِنُ بَغَتْ إِحْدَاهُمَا  
عَلَى الْأُخْرَىٰ فَكَفَا إِلَيَّ الْبَيْعَ وَتَمَٰيَنِي  
حَتَّىٰ تَفِيءَا إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ  
فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا  
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ  
أَخَوَيْكُمْ وَأَقْبُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ  
قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا  
نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا  
مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا  
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ  
الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ  
قَدْ لِيكَ هُمُ الظَّالِمُونَ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا  
مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا

back-bite one another. Would any of you like to eat the flesh of his brother who is dead? Certainly you would loathe it. And fear Allāh, surely, Allāh is Oft-Returning *with compassion and* is Merciful.

\* 14. O mankind, We have created you from a male and a female; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allāh, is he who is the most righteous among you. Surely, Allāh is All-knowing, All-Aware.

15. The Arabs of the desert say, 'We believe.' Say, 'You have not believed *yet*; but rather say, 'We have accepted Islām,' for the *true* belief has not yet entered into your hearts." But if you obey Allāh and His Messenger, He will not detract anything from your deeds Surely, Allāh is Most Forgiving, Merciful.

16. The believers are only those who *truly* believe in Allāh and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allāh. It is they who are truthful.

17. Say, 'Will you acquaint Allāh with your faith, while Allāh knows whatever is in the heavens and whatever is in the earth, and Allāh knows all things full well?'

18. They think they have done thee a favour by their embracing Islām.

\* Say, 'Deem not your embracing

\* 14. O mankind, We have created you from male and female; and We have made you into **clans and tribes** that you may recognize one another.

\* 18. Say, 'Do not show off your acceptance of Islām as a favour to me. It is you on the contrary, whom Allāh has favoured by guiding you to the true faith, if you are true *in your claim to be believers.*'

تَجَسَّسُوا وَلَا يَخْتَبِ بَعْضُكُم بَعْضًا  
أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ  
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
تَوَّابٌ رَحِيمٌ ﴿١٣﴾

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ  
وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا  
وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ  
وَرَسُولَهُ لَا يَلْعَنَكُمُ الْعَالَمُ شَيْئًا  
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٥﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ  
رَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ  
أُولَئِكَ هُمُ الصَّادِقُونَ ﴿١٦﴾

قُلْ أَتَعْلَمُونَ اللَّهَ يَدِينُكُمْ وَاللَّهُ  
يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧﴾

يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا  
عَلَيَّ إِسْلَامُكُمْ بِاللَّهِ يَمُنُّ عَلَيْكُمْ

Islām a favour unto me. On the contrary, Allāh has bestowed a favour upon you in that He has guided you to the *true* Faith, if you are truthful.’

19. Verily, Allāh knows the secrets of the heavens and the earth. And Allāh sees all that you do.

أَنْ هَذَا كُمْ لِلدِّيمَانِ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿١٨﴾

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ  
وَإِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٩﴾



رَكُوعَاتُهَا ٣



مَكِّيَّةٌ ٥٠



سُورَةٌ ١



أَيَاتُهَا ٤٦



سُورَةُ قَافٍ



سُورَةُ قَافٍ

## QĀF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Qāf.† By the glorious Qur'ān, thou art a Messenger of God.
3. But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, 'This is a strange thing!
4. 'What! when we are dead and have become dust, shall we be raised to life again? That is a return far from possible.'
5. We know how much the earth diminishes of them and with Us is a Book that preserves everything.
6. Nay, they rejected the truth when it came to them, and so they are in a state of confusion.
7. Have they not looked at the sky above them, how We have made it and adorned it, and there are no flaws in it?
8. And the earth—We have spread it out, and placed therein firm mountains; and We have made to grow therein every kind of beautiful species,
9. As a means of enlightenment and as a reminder to every servant that turns to God.
10. And We send down from the sky water which is full of blessings, and We produce therewith gardens and grain harvests,
11. And tall palm-trees, with spathes piled one above the other,

- يَسْأَلُكَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ ۝  
قَافٍ وَالْقُرْآنِ الْمَجِيدِ ۝  
بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ  
فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ۝  
إِذَا مَثَا وَكُنَّا تُرَابًا جَ ذَلِكْ رَجْعٌ  
بَعِيدٌ ۝  
قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ  
عِنْدَنَا كَتَبَ حَفِيفٌ ۝  
بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ  
فِي أَمْرٍ مَرِيعٍ ۝  
أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ  
بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ۝  
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ  
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝  
تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ ۝  
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا  
فَأَنْبَتْنَا بِهِ جَبْتٍ وَحَبَّ الْحَصِيدِ ۝  
وَالنَّخْلَ بَسَقَتِ لَهَا طَلْعٌ نَضِيدٌ ۝

† The Possessor of Power!

\* 2. Qāf. We present the Glorious Qur'ān as a witness to your truth.

12. As a provision for *Our* servants; and We quicken thereby a dead land. Even so shall be the Resurrection.

13. The people of Noah rejected *the truth* before them and *so did* the People of the Well,† and Thamūd,

14. And ‘Ād, and Pharaoh and the brethren of Lot,

15. And the Dwellers of the Wood,‡ and the people of Tubba‘.‡ All of them rejected the Messengers with the result that My threatened punishment befell them.

16. Have We then become weary with the first creation? Nay, but they are in confusion about the new creation.

R. 2.

\* 17. And assuredly, We have created man and We know what his *physical* self whispers *to him*, and We are nearer to him than *even his* jugular vein.

18. When the two Recording *angels* record *the deeds of men*, one sitting on the right and *the other* on the left,

19. He utters not a word but there is by him a guardian *angel* ready to record it.

20. And the stupor of death certainly comes. ‘This is what thou wast trying to run from.’

21. And the trumpet shall be blown: ‘This is the Day of Promise.’

22. And every soul shall come forth and along with it there will be an *angel* to drive and an *angel* to bear witness.

23. ‘Thou wast heedless of this; now We have removed from thee thy veil, and sharp is thy sight this day.’

† Ancient Arab tribes.

\* 17. And assuredly, We have created man and We are aware of what his ego whispers to him, and We are nearer to him than *even his* jugular vein.

رِّزْقًا لِلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلَدَةً  
مَيِّتَةً كَذَلِكَ الْخُرُوجُ ﴿١٢﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ  
الرِّيسِ وَتَمُودُ ﴿١٣﴾

وَعَادَ وَفِرْعَوْنَ وَإِخْوَانُ لُوطٍ ﴿١٤﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ  
كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٥﴾

أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي  
لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٦﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَحْلُمَا  
تَوْشِيحًا بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ  
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٧﴾

إِذْ يَتَلَفَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ  
عَنِ الشَّمَائِلِ قَعِيدٌ ﴿١٨﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ  
عَتِيدٌ ﴿١٩﴾

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ  
ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿٢٠﴾

وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٢١﴾

وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ  
وَشَهِيدٌ ﴿٢٢﴾

لَقَدْ كُنْتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا  
عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ  
حَرِيدٌ ﴿٢٣﴾



24. And his companion will say,  
'This is what I have *of the record*  
ready.

25. 'Cast ye twain into Hell every  
ungrateful enemy *of truth*,

26. 'Hinderer of good, transgressor,  
doubter,

27. 'Who sets up another God  
beside Allāh. So do ye twain cast  
him into the dreadful torment.'

28. His associate will say, 'O our  
Lord, I did not cause him to rebel; but  
he *himself* was too far gone in error.'

29. *God* will say, 'Quarrel not in My  
presence, I gave you the warning  
beforehand.

30. 'The sentence *passed* by Me  
cannot be changed, and I am not at  
all unjust to *My* servants.'

R. 3.

31. On that day We will say to Hell,  
'Art thou filled up?', and it will  
answer, 'Is there more?'

32. And Heaven will be brought  
near to the righteous, no longer  
remote.

33. 'This is what was promised to  
you—to everyone who always  
turned *to God* and was watchful *of*  
*his actions*,

34. 'Who feared the Gracious *God*  
in private and came *to Him* with a  
penitent heart.

35. 'Enter ye therein in peace. This  
is the Day of Eternity.'

36. They will have therein whatever  
they desire, and with Us is *a good*  
*deal* more.

37. And how many a generation who  
were greater than they in power  
have We destroyed before them! *But*  
*when the punishment came*, they  
went about the lands. Was there any  
place of refuge *for them*?

وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٢﴾

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٥﴾

مَنَّانٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٦﴾

إِلَٰذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ  
فَأَلْقِيَهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٧﴾

قَالَ قَرِينُهُ رَبَّنَا مَا أَطَعَيْتُهُ وَلَكِنْ  
كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٨﴾

قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ  
إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٩﴾

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ  
لِّلْعَالَمِينَ ﴿٣٠﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَ  
تَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣١﴾

وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ  
بَعِيدٍ ﴿٣٢﴾

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَذَىٰ حَافِيٍّ ﴿٣٣﴾

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ وَجَاءَ  
بِقَلْبٍ مُّنِيبٍ ﴿٣٤﴾

إِذْ خُلُوْهُمَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٥﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا  
مَزِيدٌ ﴿٣٦﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ  
أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ  
هَلْ مِنْ مَّجِيصٍ ﴿٣٧﴾

38. Therein, verily, is a reminder for him who has a heart, or who gives ear, and is attentive.

39. And verily, We created the heavens and the earth and all that is between them in six periods, and no weariness touched Us.

40. So bear with patience what they say, and glorify thy Lord with *His* praise, before the rising of the sun and before *its* setting;

41. And in *a part of* the night *also* do thou glorify Him, and after *prescribed* prostrations.

42. And listen! The day when the crier will cry from a place nearby,

\* 43. The day when they will hear the blast in truth; that will be the day of coming forth *from the graves*.

44. Verily, it is We Who give life and cause death, and to Us is the *final* return.

45. *On* the day when the earth will cleave asunder from over them *and they will come forth* hastening—that will be a gathering together, quite easy for Us.

46. We know best what they say; and thou hast not been *appointed* to compel them *in any way*. So admonish, by means of the Qur'ān, him who fears My warning.

\* 43. The Day when they will **certainly** hear the blast, that will be the day of coming forth *from the graves*.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ  
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٨﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا  
بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۚ وَمَا مَسَّنَا  
مِنْ لُغُوبٍ ﴿٣٩﴾

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ  
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ  
قَبْلَ الْغُرُوبِ ﴿٤٠﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُوَ وَأَذْكَارَ السُّجُودِ ﴿٤١﴾

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ  
مَكَانٍ قَرِيبٍ ﴿٤٢﴾

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ  
ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٣﴾

إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَآيَاتُنَا  
الْمُصِيفَةُ ﴿٤٤﴾

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا  
ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٥﴾

نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ  
عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ  
يَخَافُ وَعِثِدِ ﴿٤٦﴾



رُكُوعَاتُهَا ٣

# سُورَةُ الذَّرِّيَّاتِ مَكِّيَّةٌ ٥١

آيَاتُهَا ٦١



## AL-DHĀRIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By *the winds* that scatter *seeds* with a true scattering,
- \* 3. Then by *the clouds* that carry the load of *moisture*,
- \* 4. Then by *the rivers* that flow gently,
- \* 5. And then by *the angels* that finally administer and execute affairs,
6. Surely, that which you are promised is true;
7. And the Judgment will surely come to pass.
8. And by the heaven *full* of tracks,
- \* 9. Truly you are discordant in *your* utterances.
- \* 10. He *alone* is turned away from *the truth* who is *destined to be thus* turned away.
- \* 11. Cursed be the liars,
- \* 12. Who are heedless in the depth of *ignorance*.
13. They ask: 'When will be the Day of Judgment?'
14. *It will be* the day when they will be tormented at the Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

وَالذَّرِّيَّتِ ذَرًّا ۝١

فَالْحُمَلِ وَثَرًّا ۝٢

فَالْجَرِيَّتِ يُسْرًّا ۝٣

فَالْمَقْسَمِتِ أَمْرًا ۝٤

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝٥

وَإِنَّ الدِّينَ لَوَاقِعٌ ۝٦

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ۝٧

إِنَّكُمْ لَفِي قَوْلٍ مُّخْتَلِفٍ ۝٨

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ۝٩

قَتِيلَ الْخَرَّاصُونَ ۝١٠

الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ ۝١١

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۝١٢

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۝١٣

- \* 2. By the scatterers who scatter—a thorough scattering.
- \* 3. Then by those who carry heavy loads.
- \* 4. Then by those who move along effortlessly.
- \* 5. Then by those who distribute authority,
- \* 9. Verily, you hold different views.
- \* 10. Only he will be led away from the promised truth who is fit to be led away.
- \* 11. Cursed be the conjecturers,
- \* 12. Who are drowned deep in negligence.

\* 15. 'Taste ye your torment. This is what you would hasten.'

16. But surely the righteous will be in the midst of gardens and springs,

17. Receiving what their Lord will give them; for they used to do good before that.

18. They used to sleep but a little of the night;

19. And at the dawn of the day they sought forgiveness;

\* 20. And in their wealth was a share for one who asked for help and for one who could not.

21. And in the earth are Signs for those who have certainty of faith,

22. And *also* in your own selves. Will you not then see?

23. And in heaven is your sustenance, and *also* that which you are promised.

24. And by the Lord of the heaven and the earth, it is certainly the truth, even as *it is true that* you speak.

R. 2.

25. Has the story of Abraham's honoured guests reached thee?

26. When they entered upon him and said, 'Peace!' he said, 'Peace!' *They were* all strangers.

27. And he went quietly to his household, and brought a fatted calf,

28. And he placed it before them. He said, 'Will you not eat?'

\* 29. And he felt a fear on account of them. They said, 'Fear not.' And they gave him glad tidings of *the birth of* a son possessing knowledge.

\* 15. 'Taste ye *the consequence of* your mischief. This is what you were hastening towards.

\* 20. And in their wealth is a share **belonging to the beggar and the destitute.**

\* 29. **He grew apprehensive of them.** They said, 'Fear not.' And they gave him glad tidings of *the birth of a knowledgeable son.*

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ  
بِهِ تَسْتَعْجِلُونَ ﴿١٥﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٦﴾

أُخْرِيزُونَ مَا أَلَتْهُمْ رَبُّهُمْ ۖ وَرَبُّهُمْ  
كَأَنَّهُمْ قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٧﴾

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٨﴾

وَإِلَّا سَحَارٍ هُمْ يَسْتَغْفِرُونَ ﴿١٩﴾

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ ۖ وَالْمَحْرُومِ ﴿٢٠﴾

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢١﴾

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢٢﴾

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٣﴾

فَوَرَبِّ السَّمَاءِ ۖ وَالْأَرْضِ إِنَّهُ لَحَقٌّ  
بِشَيْءٍ مَّا أَنْتُمْ تَنْطِقُونَ ﴿٢٤﴾

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ  
ٱلْمُكْرَمِينَ ﴿٢٥﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۖ قَالَ  
سَلَامٌ ۚ قَوْمٌ مُّكْرَدُونَ ﴿٢٦﴾

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٧﴾

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٨﴾

فَأَوْجَسَ مِنْهُمْ خِيفَةً ۖ قَالُوا لَا تَخَفْ ۖ  
وَبَشِّرُوهُ بِنَلِيلٍ عَلَيْهِمُ ﴿٢٩﴾

30. Then his wife came forward crying and smote her face and said, 'A barren old woman!'

31. They said, 'Even so has thy Lord said. Surely, He is the Wise, the All-Knowing.'

32. *Abraham* said, 'Now what is your errand, O ye messengers?'

33. They said, 'We have been sent to a sinful people,

34. 'That we may send down upon them stones of clay,

35. 'Marked, with thy Lord, for those guilty of excesses.'

36. And We brought forth therefrom such of the believers as were there,

37. And We found not there except only one house of Muslims.

38. And We left therein a Sign for those who fear the painful punishment.

39. And *We left another Sign* in Moses when We sent him to Pharaoh with clear authority,

\*40. But he turned away from *Moses* in his *pride of power*, and said, 'A sorcerer, or a madman.'

41. So We seized him and his hosts and threw them into the sea; and he *himself* was to blame.

42. And *there was a Sign* in the tribe of 'Ād, when We sent against them the destructive wind.

43. It left nothing whatever that it visited, but made it like a rotten bone.

44. And *a Sign* there was in the tribe of Thamūd when it was said to them, 'Enjoy yourselves for a while.'

فَاقْبَلَتْ امْرَأَتُهُ فِي صَرَخٍ فَصَكَثَتْ  
وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٣٠﴾

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ  
الْعَلِيمُ الْعَلِيمُ ﴿٣١﴾

إِبْرَاهِيمَ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا  
الْمُرْسَلُونَ ﴿٣٢﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٣﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٤﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٥﴾

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٦﴾

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ  
الْمُسْلِمِينَ ﴿٣٧﴾

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ  
الْعَذَابَ الْآلِيمَ ﴿٣٨﴾

وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ  
بِسُلْطَنِ مُّؤَيَّدٍ ﴿٣٩﴾

فَقَتَلَىٰ بِرُكْنِهِ وَقَالَ سِحْرٌ أَوْ مَجْنُونٌ ﴿٤٠﴾

فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي  
الْيَمِّ وَهُوَ مُلِيمٌ ﴿٤١﴾

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ  
الْعَاقِمَةَ ﴿٤٢﴾

مَا تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِمْ إِلَّا جَعَلَتْهُ  
كَالزَّمِيمِ ﴿٤٣﴾

وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا هَٰهُنَا  
حِينَ ﴿٤٤﴾

\*40. He turned away **along with his chieftains** and said, 'A sorcerer, or a madman.'

45. But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;

46. And they were not able to rise again, nor could they defend themselves.

47. And *We destroyed* the people of Noah before *them*; they were a disobedient people.

R. 3.

\* 48. And We have built the heaven with *Our own* hands, and verily We have vast powers.

49. And the earth We have spread out, and *how* excellently do We prepare *things*!

50. And of everything have We created pairs, that you may reflect.

51. Flee ye therefore unto Allāh. Surely, I am a plain Warner unto you from Him.

52. And do not set up another God along with Allāh. Surely, I am a plain Warner unto you from Him.

53. Even so there came no Messenger to those before them, but they said, 'A sorcerer, or a mad-man!'

54. Have they made it a legacy to one another? Nay, they are *all* a rebellious people.

55. So turn away from them; and there will be no blame on thee.

\* 56. And keep on exhorting; for verily, exhortation benefits those who would believe.

57. And I have not created the Jinn and the men but that they may worship Me.

\* 48. And We have built the heaven with **might** and We continue to expand it indeed.

\* 56. And keep on exhorting; **certainly** exhortation benefits the believers.

فَتَوَّأَعْنَ أَمْرٍ رَبِّهِمْ فَأَخَذَتْهُمْ  
الصُّعُفَةُ وَهُمْ يَنْظُرُونَ ﴿٢٥﴾

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا  
مُنتَصِرِينَ ﴿٢٦﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا  
قَوْمًا فَاسِقِينَ ﴿٢٧﴾

وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا  
لَمُوسِعُونَ ﴿٢٨﴾

وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ  
الْمَا هَدُونَا ﴿٢٩﴾

وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ  
تَذَكَّرُونَ ﴿٣٠﴾

فَقِفْذَا إِلَى اللَّهِ إِنَّهُ لَكُم مِّنْ نَّذِيرٍ  
مُّبِينٍ ﴿٣١﴾

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنَّهُ  
لَكُم مِّنْ نَّذِيرٍ مُّبِينٍ ﴿٣٢﴾

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ  
رَّسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مُجُنُونٌ ﴿٣٣﴾

أَتَوَصَّوهُمْ بِبَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٤﴾

فَتَوَلَّ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٍ ﴿٣٥﴾

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٣٦﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا  
لِيَعْبُدُونِ ﴿٣٧﴾

58. I desire no sustenance from them, nor do I desire that they should feed Me.

59. Surely, it is Allāh Himself Who is the Great Sustainer, the Powerful, the Strong.

\* 60. And for those who do wrong there is a share *of comfort* like the share *enjoyed by* their fellows *of the earlier times*; so let them not ask Me to hasten on *the punishment*.

61. Woe, then, to those who disbelieve, because of that day of theirs which they have been promised!

\* 60. Surely, the fate of those who did wrong shall be like that of the people of their ilk; so let them not ask Me to hasten on *the punishment*.

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ  
أَنْ يُطْعَمُونِ ﴿٥٨﴾

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ  
الْمَتِينِ ﴿٥٩﴾

فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ  
ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴿٦٠﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ  
الَّذِي يُوعَدُونَ ﴿٦١﴾



رُكُوعَاتُهَا ٢

سُورَةُ الطُّورِ مَكِّيَّةٌ ٥٢

آيَاتُهَا ٥٠



## AL-ṬŪR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
2. By the Mount; وَالطُّورِ ۝
3. And *by* the Book inscribed وَكِتَابٍ مَّسْطُورٍ ۝
4. On parchment unfolded; فِي رَقٍ مَّنْشُورٍ ۝
5. And *by* the frequented House; وَالْبَيْتِ الْمَعْمُورِ ۝
6. And *by* the elevated Roof; وَالسَّقْفِ الْمَرْفُوعِ ۝
7. And *by* the swollen sea; وَالْبَحْرِ الْمَسْجُورِ ۝
8. The punishment of thy Lord shall certainly come to pass; إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝
9. There is none that can avert it. مَّا لَهُ مِنْ دَافِعٍ ۝
- \* 10. On the day when the heaven will heave *with awful* heaving, يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ۝
- \* 11. And the mountains will move, *with terrible* moving, وَتَسِيرُ الْجِبَالُ سَيْرًا ۝
12. Then woe that day to those who reject the truth, فَوَيْلٌ لِلَّذِينَ كَفَرُوا يَوْمَ يَوْمِئِذٍ ۝
13. Who sportingly indulge in idle talk. الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ۝
14. The day when they shall be thrust into the fire of Hell *with a violent* thrust. يَوْمَ يُدْعَوْنَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا ۝
15. 'This is the Fire which you treated as a lie. هَذِهِ النَّارُ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ۝
16. 'Is this then magic, or do you not see? أَفَسِحْرُ هَذَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ۝
17. 'Burn ye therein; and whether you show patience or you show *it* not, it will be the same for you. You are requited *only* for what you used to do.' اِصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ؕ إِنَّمَا تُجْزَوْنَ مَّا كُنْتُمْ تَعْمَلُونَ ۝

\* 10. On the day when the heaven will heave **with great commotion**.

\* 11. And the mountains will move **a great moving**,

ا ا i u | ث th | ح h | خ kh | ذ dh | ص s | ض d | ط t | ظ z | ع gh | ق q | ء



18. Verily, the righteous are in Gardens and in bliss,

19. Enjoying what their Lord has bestowed on them; and their Lord has saved them from the torment of the Fire.

\* 20. 'Eat and drink in happiness because of what you used to do,

21. 'Reclining on couches arranged in rows.' And We shall consort them with fair maidens having wide, beautiful eyes.

22. And those who believe and whose children follow them in faith—with them shall We join their children. And We will not diminish anything from *the reward of* their works. Every man stands pledged for what he has earned.

23. And We shall bestow upon them *an abundance of* fruit and meat such as they will wish for.

24. There they will pass from one to another a cup wherein is neither levity nor sin.

25. And there will wait upon them youths of their own, as though they were pearls well-preserved.

26. And they will turn to one another, asking mutual questions.

27. They will say, 'Before this, when *we were* among our family, we were very much afraid of *God's displeasure*;

28. 'But Allāh has been gracious unto us and has saved us from the torment of the burning blast.

29. 'We used to pray to Him before. Surely, He is the Beneficent, the Merciful.'

\* 20. 'Eat and drink joyfully, as a reward for what you used to do.

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٨﴾

فَاكِهِينَ بِمَا أَنَّهُمْ رَبُّهُمْ ۖ وَوَقَّاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٩﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٢٠﴾

مُتَّكِئِينَ عَلَى سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ﴿٢١﴾

وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَكْثَرُهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ ۚ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢٢﴾

وَأَمَدَدْنَاهُمْ بِمَا يَكْفِيهِمْ ۖ وَلَاحِمْ مِمَّا يَشْتَهُونَ ﴿٢٣﴾

يَتَنَزَّلُ عَنْهَا كَأَنَّهَا لَا لَغْوَ فِيهَا وَلَا تَأْثِيمٌ ﴿٢٤﴾

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكْنُونٌ ﴿٢٥﴾

وَاقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٦﴾

قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٧﴾

فَمَنَّ اللَّهُ عَلَيْنَا ۖ وَوَقَّانَا عَذَابَ السَّمُورِ ﴿٢٨﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۚ إِنَّهُ هُوَ الْبَرُّ وَهُوَ الرَّحِيمُ ﴿٢٩﴾



44. Have they a God other than Allāh? Exalted is Allāh above *all* that which they associate *with Him*!
- \* 45. And if they should see a piece of the cloud falling down, they would say, 'Clouds piled up.'
- \* 46. So leave them until they meet that day of theirs, on which they will be overtaken by a thunderbolt,
47. The day when their plotting will not avail them aught, nor shall they be helped.
48. And verily, for those who do wrong there is a punishment besides that. But most of them know not.
49. So wait patiently for the judgment of thy Lord; for assuredly thou art before Our eyes; and glorify thy Lord with *His* praise when thou risest up *from sleep*;
50. And for part of the night *also* do thou glorify Him and at the setting of the stars.
- \* 45. And if they see a piece of cloud descending, they say; *soon will follow* clouds layer upon layer.'
- \* 46. So leave them **alone** until they **confront** their *promised* day on which they will be **thunderstruck**.

أَمْ لَهُمْ آلَهُ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ﴿٣٧﴾

وَإِنْ يَرَوْا كِسْفًا مِنَ السَّمَاءِ سَاقِطًا  
يَقُولُوا سَحَابٌ مَرْكُومٌ ﴿٣٨﴾

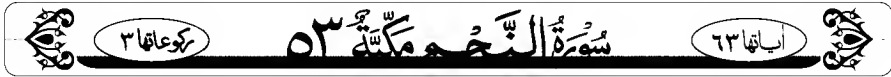
فَذَرْهُمْ حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي  
فِيهِ يُصْعَقُونَ ﴿٣٩﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَ  
لَا هُمْ يُنصَرُونَ ﴿٤٠﴾

وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ  
ذَلِكَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤١﴾

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا  
وَسِعْ بِحَمْدِ رَبِّكَ حِينٌ تَقُومُ ﴿٤٢﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٣﴾



## AL-NAJM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By the stemless plant when it falls,
3. Your companion has neither erred, nor has he gone astray,
4. Nor does he speak out of *his own* desire,
5. It is nothing but *pure* revelation *that has been* revealed by God.
6. The Lord of mighty powers has taught him,
- \* 7. The One Possessor of strength. So He manifested His ascendance *over everything*,
- \* 8. And *He revealed His Word* when he was on the uppermost horizon,
9. Then he drew nearer *to God*; then he came down *to mankind*,
10. So that he became, *as it were*, one chord to two bows or closer still.
11. Then He revealed to His servant that which He revealed.
- \* 12. The heart *of the Prophet* was not untrue to that which he saw.
13. Will you then dispute with him about what he saw?
14. And certainly, he saw Him a second time *also*,
15. Near the farthest Lote-tree,
16. Near which is the Garden of Eternal Abode.
17. *This was* when that which covers covered the Lote-tree.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 وَالنَّجْمِ إِذَا هَوَىٰ ۝  
 مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝  
 وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝  
 إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝  
 عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝  
 ذُو مِرَّةٍ ۖ فَاسْتَوَىٰ ۝  
 وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝  
 ثُمَّ دَنَا فَتَدَلَّىٰ ۝  
 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝  
 فَأَوْخَىٰ إِلَىٰ عَنَبِهِ مَا أَوْخَىٰ ۝  
 مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝  
 أَفَتُمَرُّونَ عَلَىٰ مَا يَرَىٰ ۝  
 وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝  
 عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝  
 عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝  
 إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝

- \* 2. By the **star** when it falls,
- \* 7. **Of Great Might. Who then settled upon His Throne,**
- \* 8. And *He revealed His Word* when He was **at the loftiest Horizon,**
- \* 12. The heart *of the Prophet* **lied not regarding what he saw.**

ا ا i u ا | th ث | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق | ' '

18. The eye deviated not, nor did *it* wander.

19. Surely, he saw the greatest of the Signs of his Lord.

20. Now tell *me* about Lātī and ‘Uzzāī,

21. And Manātī, the third one,  
another goddess!

22. 'What! for you the males and for Him the females!'

23. That indeed is an unfair division.

24. 'These are but names which you have named—you and your fathers—for which Allāh has sent down no authority.' They follow naught but conjecture and what their souls desire, while there has already come to them guidance from their Lord.

\*25. Can man have whatever he desires?

\*26. Nay, to Allāh belong the Hereafter and this *world*.

**R. 2.**

27. And how many an angel is there in the heavens, but their intercession shall be of no avail, except after Allāh has given permission to whomsoever He wills and pleases.

28. Those who believe not in the Hereafter name the angels with names of females;

29. But they have no knowledge thereof. They follow nothing but conjecture; and conjecture avails naught against truth.

30. So turn aside from him who turns away from Our remembrance, and seeks nothing but the life of this world.

† Favourite idols of the Quraish of Mecca.

**\* 25. Is there for man all that he desires?**

**\* 26. *Nay to Allāh belongs the end of everything* and all that precedes.**

a i u ا | th ث | h ح | kh خ | dh ذ | s ص 629 d ض | t ط | z ظ | ' ع | gh غ | q ق | ' ء

(See details of transliteration on page 'm').

\* 31. That is the utmost limit of their knowledge. Verily, thy Lord knows him best who strays from His way, and He knows him best who follows guidance.

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ  
أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ  
بِمَن اهْتَدَى ﴿٣١﴾

32. And to Allāh belongs whatever is in the heavens and whatever is in the earth, that He may requite those who do evil for what they have wrought, and that He may reward with what is best those who do good.

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ  
يَجْزِي الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا ۖ وَ  
يَجْزِي الَّذِينَ أَحْسَنُوا بِالْحُسْنٰى ﴿٣٢﴾

\* 33. Those who shun the grave sins and immoral actions except minor faults—verily, thy Lord is very liberal in forgiving. He knows you full well *from the time* when He created you from the earth, and when you were embryos in the bellies of your mothers. So ascribe not purity to yourselves. He knows him best who is *truly* righteous.

الَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْأَثْمِ  
وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ  
الْمَغْفِرَةِ ۖ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنشَأَكُم مِّنَ  
الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةُ فِي بُطُونِ  
أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوْا أَنْفُسَكُمْ ۖ هُوَ  
أَعْلَمُ بِمَن اتَّقٰى ﴿٣٣﴾

R. 3.

34. Dost thou see him who turns away,

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٣٤﴾

35. And gives a little, and does it grudgingly?

وَأَعْطٰى قَلِيْلًا وَكَرِهَ ۖ ﴿٣٥﴾

36. Has he the knowledge of the unseen so that he can see?

أَعِنْدَكَ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿٣٦﴾

37. Has he not been informed of what is in the Scriptures of Moses

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسٰى ﴿٣٧﴾

38. And of Abraham who fulfilled the commandments?—

وَأِبْرٰهِيْمَ الَّذِي وَفٰى ﴿٣٨﴾

39. That no bearer of burden shall bear the burden of another;

أَلَا تَرٰى وَادِرَةً وَّرَدًّا ۖ أَخْرٰى ﴿٣٩﴾

\* 40. And that man will have nothing but what he strives for;

وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعٰى ﴿٤٠﴾

\* 41. And that his striving shall soon be seen;

وَأَن سَعِيَّهٖ سَوْفَ يَرٰى ﴿٤١﴾

\* 31. That is the utmost **they have of knowledge**.

\* 33. Those who shun **major** sins and **indeencies** except for **minor slips**—verily, your Lord is **expansive in forgiveness**.

\* 40 **And there is nothing for man but the fruits of his endeavours**;

\* 41. And that his **endeavour** will soon be **acknowledged**;

42. Then will he be rewarded for it with the fullest reward;
43. And that to thy Lord do *all things* ultimately go;
44. And that it is He Who makes *men* laugh and makes *them* weep;
45. And that it is He Who causes death and gives life;
46. And that He creates the pairs, male and female,
47. From a sperm-drop when it is poured forth;
48. And that it is for Him to bring forth the second creation;
49. And that it is He Who enriches and grants wealth to *one's* satisfaction;
50. And that He is the Lord of Sirius;
51. And that He destroyed the first tribe of 'Ād,
52. And *the tribe of* Thamūd, and He spared not *any of them*,
53. And *He destroyed* the people of Noah before *them*—verily, they were most unjust and most rebellious—
- \* 54. And He overthrew the subverted cities of *the people of Lot*,
- \* 55. So that there covered them that which was to cover.
56. Which then, *O man*, of the bounties of thy Lord wilt thou dispute?
57. This is a Warner from among the *class of the* Warners of old.
58. *The Hour* that was to come has come nigh,
59. None but Allāh can avert it.

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ۝  
وَأَن إِلَىٰ رَبِّكَ الْأُمْتَلَىٰ ۝  
وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ۝  
وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝  
وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ  
الْأُنثَىٰ ۝  
مِنْ نُّطْقَةٍ إِذَا تُمْنَىٰ ۝  
وَأَن عَلَيْهِ النَّشَأَ الْأُخْرَىٰ ۝  
وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝  
وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ۝  
وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ۝  
وَتَمُودَ أَفْطَىٰ ۝  
وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ  
أَظْلَمَ وَأَطَىٰ ۝  
وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝  
فَغَشَّيْهَا مَا غَشَّىٰ ۝  
فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ۝  
هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ۝  
إِزْفَةً الْأَرْفَىٰ ۝  
لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝

\* 54. And He overthrew the subverted townships of *the people of Lot*.

\* 55. So covered them that which did cover them.

60. Do you then wonder at this announcement?

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٣٠﴾

61. And do you laugh, and weep not?

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٣١﴾

62. And will you remain proudly heedless?

وَأَنْتُمْ سَامِدُونَ ﴿٣٢﴾

63. So prostrate yourselves before Allāh, and worship *Him*.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْجُدُوا لِلَّهِ وَاعْبُدُوا<sup>الْجَمْعُ</sup> ﴿٣٣﴾





رَكْعَتَاهَا ٣

## سُورَةُ الْقَمَرِ مَكَّةَ ٥٤

آيَاتُهَا ٥٦



### AL-QAMAR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. The Hour has drawn nigh, and the moon is rent asunder.
3. And if they see a Sign, they turn away and say, 'A passing feat of magic.'
4. They reject *the truth* and follow their own fancies. But every decree of God shall certainly come to pass.
5. And there has already come to them the great news wherein is a warning—
6. Consummate wisdom; but the warnings profit them not.
7. Therefore turn thou away from them. The day when the Summoner will summon *them* to a disagreeable thing,
8. While their eyes will be cast down and they will come forth from *their* graves as though they were locusts scattered about,
9. Hastening towards the Summoner. The disbelievers will say, 'This is a hard day.'
10. The people of Noah rejected *the truth* before them; aye, they rejected Our servant and said, 'A madman and one who is spurned.'
11. He therefore prayed to his Lord saying, 'I am overcome, so *come* Thou to my help!'
12. Thereupon We opened the gates of heaven, with water pouring down;
13. And We caused the earth to burst forth with springs, so the *two* waters met for a purpose that was decreed.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
- إِذَا تَرَبَّتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ٢
- وَلَوْ يَرَوْهَا آيَةً يُعْرَضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ٣
- وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ٤
- وَلَقَدْ جَاءَهُمْ مِنَ الْآثَانِ مَا فِيهِ مُزْدَجَرٌ ٥
- حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ٦
- فَقُولْ عَنْهُمْ مَرِيضٌ يَدْعُمُ الدَّاعِ إِلَى شَيْءٍ نُّحْكِرُ ٧
- خُشَّاعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ٨
- مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ ٩
- كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ١٠
- فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ١١
- فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ ١٢
- وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ قُدِرَ ١٣

14. And We carried him upon that which was made of planks and nails.

15. It floated on under Our eyes: a reward for him who had been rejected.

16. And We left it as a Sign for the coming generations; but is there anyone who would receive admonition?

17. How terrible then was My punishment and My warning!

18. And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

19. The tribe of 'Ād rejected the truth. How terrible then was My punishment and My warning!

20. We sent against them a furious wind on a day of unending ill luck,

21. Tearing people away as though they were the trunks of uprooted palm-trees.

22. How terrible then was My punishment and My warning!

23. And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

R. 2.

24. The tribe of Thamūd also rejected the Warners.

25. And they said, 'What! a man, from among ourselves, a single individual! Shall we follow him?'

\* Then indeed we would be in manifest error, and would be mad.

26. 'Has the Reminder been revealed to him alone of all of us? Nay, he is a boastful liar.'

\* 25. Indeed then we shall be in grave error and afflicted with madness.

وَحَمَلْنَاهُ عَلَىٰ ذَاتِ الْأَوَّارِ وَدُسْرٍ ۚ [١٤]

تَجَرَّي بِأَعْيُنِنَا ۖ جَزَاءٌ لِّمَن كَانَ كُفِرًا [١٥]

وَلَقَدْ تَرَكْنَاهَا آيَةً ۚ فَهَلْ مِنْ مُّدَّ كَرٍ [١٦]

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ [١٧]

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّ كَرٍ [١٨]

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ [١٩]

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ [٢٠]

تَشْدِيدُ النَّاسِ ۖ كَانَتْهُمْ أَعْجَازُ نَخْلٍ مُّنْقَعِرٍ [٢١]

فَكَيْفَ كَانَ عَذَابِي وَنُذُرٍ [٢٢]

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّ كَرٍ [٢٣]

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ [٢٤]

فَقَالُوا أَبَشَرًا مِّمَّنَّا وَاحِدًا نَّتَّبِعُهُ ۗ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ [٢٥]

أَأُنْفِي الذِّكْرَ عَلَيْهِ مِنْ بَيْنِنَا بَلْ هُوَ كَذَّابٌ أَشِرٌّ [٢٦]

27. 'Tomorrow will they know who is the boastful liar!

سَيَعْلَمُونَ غَدًا مَنِ الْكَذَّابُ الْأَشِرُّ ﴿٢٧﴾

28. 'We will send the she-camel as a trial for them. So watch them, O *Ṣāliḥ*, and have patience.

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ  
فَارْتَبِعْهُمْ وَأَصْطَبِرْ ﴿٢٨﴾

\* 29. 'And tell them that the water is shared *only* between them, *but as for the she-camel* every drinking time may be attended *by her*.'

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ لِكُلِّ  
شَرْبٍ مُّحْتَضَرٌ ﴿٢٩﴾

\* 30. But they called their comrade, and he seized a sword and hamstrung *her*.

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٣٠﴾

31. How *terrible* then was My punishment and My warning!

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣١﴾

32. We sent against them a single blast, and they became like the dry stubble, trampled upon.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً  
فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣٢﴾

33. And indeed We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
مِنْ مُّدَّكِرٍ ﴿٣٣﴾

34. Lot's people *also* rejected the Warners.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٤﴾

35. We sent a storm of stones upon them except the family of Lot, whom We delivered by early dawn,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ  
نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٥﴾

36. As a favour from Us. Thus do We reward him who is grateful.

تَعَمَّةٌ مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ  
شَكَرَ ﴿٣٦﴾

37. And he indeed had warned them of Our punishment, but they doubted the warning.

وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا  
بِالنُّذُرِ ﴿٣٧﴾

38. And they *deceitfully* sought to turn him away from his guests. So We blinded their eyes, *and said*, 'Taste ye now My punishment and My warning.'

وَلَقَدْ رَاودُوهُ عَنْ صَیْفِهِ فَعَمَّسْنَا  
أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِي ﴿٣٨﴾

39. And there came upon them early in the morning a lasting punishment.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٩﴾

\* 29. 'And tell them that the water is shared between them, every drinking time **shall be observed**.'

\* 30. But they called their comrade, and he **poised himself to strike and hamstrung her**.

40. 'Now taste ye My punishment and My warning.'

41. And, indeed, We have made the Qur'ān easy to understand and to remember. But is there anyone who would receive admonition?

R. 3.

42. And surely to the people of Pharaoh *also* came Warners.

43. They rejected all Our Signs. So We seized them like the seizing of One Who is Mighty and Omnipotent.

44. Are your disbelievers better than those? Or have you an exemption in the Scriptures?

45. Do they say, 'We are a victorious host?'

46. The hosts shall soon be routed and will turn their backs *in flight*.

47. Aye, the Hour is their appointed time; and the Hour will be most calamitous and most bitter.

48. Surely, the guilty are in *manifest* error and gone mad.

49. On the day when they will be dragged into the Fire on their faces, and it will be said to them, 'Taste ye the touch of Hell.'

50. Verily, We have created everything in *due* measure.

51. And Our command is *carried out* by only one word, like the twinkling of an eye.

52. And indeed We have destroyed people *before you* who were like unto you. But is there anyone who would receive admonition?

53. And everything they have done is *recorded* in the Books.

54. And every matter, small and great, is written down.

55. Verily, the righteous will be in the midst of Gardens and streams,

56. In the seat of truth with an Omnipotent King.

فَذُوقُوا عَذَابِي وَنَذِيرِي ﴿٤٠﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٤١﴾

وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤٢﴾

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٍ مُقْتَدِرٍ ﴿٤٣﴾

أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٤﴾

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ﴿٤٥﴾

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ﴿٤٦﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذًى وَآمْرٌ ﴿٤٧﴾

لَئِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ﴿٤٨﴾

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِِهِمْ ذُوقُوا مَسَّ سَقَرَ ﴿٤٩﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٥٠﴾

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥١﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ فَهَلْ مِنْ مُدَكِّرٍ ﴿٥٢﴾

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ﴿٥٣﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُسْتَطَرٌّ ﴿٥٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٥﴾

فِي مَقْعَدٍ صَدِيقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ ﴿٥٦﴾



رُكُوعَاتُهَا ٣

سُورَةُ الرَّحْمَنِ مَكِّيَّةٌ ٥٥

آيَاتُهَا ٧٩



## AL-RAHMAN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. يَسْمِىَ اللّٰهُ الرَّحْمٰنِ الرَّحِيْمِ ١
2. *It is God*, the Gracious الرَّحْمٰنُ ٢
3. Who has taught the Qur'ān. عَلَّمَ الْقُرْآنَ ٣
4. He has created man. خَلَقَ الْاِنْسَانَ ٤
- \* 5. He has taught him plain speech. عَلَّمَهُ الْبَيَانَ ٥
6. The sun and the moon *run their courses* according to a fixed reckoning. الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ٦
7. And the stemless plants and the trees *humbly submit to His will*. وَالنَّجْمُ وَالشَّجَرُ يَسْجُدْنَ ٧
8. And the heaven He has raised high and set up a measure, وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ٨
9. That you may not transgress the measure. اَلَّا تَطْغَوْا فِي الْمِيزَانِ ٩
10. So weigh all things in justice and fall not short of the measure. وَاقْيُمُوا الْمِيزَانَ ١٠  
وَالْاَيْمَانُ سَوِيَّةٌ لَا تُخْسِرُوا الْمِيزَانَ ١١
11. And He has set the earth for *His* creatures; وَالْاَرْضَ وَضَعَهَا لِلْاِنْسَانِ ١٢
12. Therein are *all kinds of* fruit and palm-trees with sheaths, فِيهَا فَاكِهَةٌ ١٣  
وَالنَّخْلُ شَاكِرَاتٌ ١٤  
وَالْاَكْاَمِمْ ١٥
13. And grain with *its* husk and fragrant plants. وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ١٦
14. Which, then, of the favours of your Lord will you twain deny, *O men and Jinn*? فَبِآيِ الْاٰءِ رَبِّكُمَا تُكَذِّبْنَ ١٧
15. He created man from dry ringing clay *which is* like baked pottery. خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ١٨
16. And the Jinn He created from the flame of fire. وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ١٩
17. Which, then, of the favours of your Lord will you twain deny? فَبِآيِ الْاٰءِ رَبِّكُمَا تُكَذِّبْنَ ٢٠
- \* 5. He taught him **the skill of expression**.

18. The Lord of the two Easts and the Lord of the two Wests!
19. Which, then, of the favours of your Lord will you twain deny?
- \* 20. He has made the two bodies of water flow. They will *one day* meet.
21. Between them is *now* a barrier; they encroach not *one upon the other*.
22. Which, then, of the favours of your Lord will you twain deny?
23. There come out from them pearls and coral.
24. Which, then, of the favours of your Lord will you twain deny?
25. And His are the lofty ships reared aloft on the sea like mountains.

26. Which, then, of the favours of your Lord will you twain deny?

R. 2.

27. All that is on it (earth) will pass away.
28. And there will remain *only* the Person of thy Lord, Master of Glory and Honour.
29. Which, then, of the favours of your Lord will you twain deny?
30. Of Him do beg all that are in the heavens and the earth. Every day He *reveals Himself* in a different state.
31. Which, then, of the favours of your Lord will you twain deny?
- \* 32. Soon shall We attend to you, O ye two big groups!
33. Which, then, of the favours of your Lord will you twain deny?
34. O company of Jinn and men! if you have power to go beyond the confines of the heavens and the earth, then do go. But you cannot go save with authority.

\* 20. Verily, He will merge the two oceans, joining them together.

\* 32. Soon shall We attend to you, O ye two mighty powers!

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٨﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿١٩﴾

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿٢٠﴾

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢١﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٢﴾

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٣﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٤﴾

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ ﴿٢٥﴾  
كَالْأَغْلَامِ ۚ

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٦﴾

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٧﴾

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ ﴿٢٨﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٢٩﴾

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٣٠﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣١﴾

سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَيْنِ ﴿٣٢﴾

فِي أَيِّ آلاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٣﴾

لِمَعَشَرِ الْإِنِّ وَالْأَنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٤﴾

35. Which, then, of the favours of your Lord will you twain deny?

\* 36. There shall be sent against you a flame of fire, and smoke; and you shall not be able to help yourselves.

37. Which, then, of the favours of your Lord will you twain deny?

38. And when the heaven is rent asunder, and becomes red like red hide—

39. Which, then, of the favours of your Lord will you twain deny?—

40. On that day neither man nor Jinn will be asked about his sin.

41. Which, then, of the favours of your Lord will you twain deny?

42. The guilty will be known by their marks, and they will be seized by the forelocks and the feet.

43. Which, then, of the favours of your Lord will you twain deny?

44. This is the Hell which the guilty deny,

45. Between it and fierce boiling water will they go round.

46. Which, then, of the favours of your Lord will you twain deny?

R. 3.

\* 47. But for him who fears to stand before his Lord there are two Gardens—

48. Which, then, of the favours of your Lord will you twain deny?—

\* 49. Having many varieties of trees.

50. Which, then, of the favours of your Lord will you twain deny?

\* 36. There shall be sent against you a smokeless tongue of fire and a fireless column of smoke and you shall not be able to help one another.

\* 47. But for him who is awed by the lofty station of his Lord, there are two gardens.

\* 49. Both having many branches.

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِّن نَّارٍ وَدُحَّاسٌ فَلَا تَنْتَصِرُونَ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالتَّوَائِيصِ وَالْأَقْدَامِ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ۝

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ آتٍ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

دَوَاتَا أَفْنَانٍ ۝

فَيَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ۝

51. In both of them there are two fountains flowing *free*.

52. Which, then, of the favours of your Lord will you twain deny?

53. Therein will be every *kind* of fruit in pairs.

54. Which, then, of the favours of your Lord will you twain deny?

55. *They will recline on couches* above carpets, the linings of which will be of thick brocade. And the ripe fruit of the two Gardens will be within easy reach.

56. Which, then, of the favours of your Lord will you twain deny?

57. Therein will *also* be *chaste maidens* of modest gaze, whom neither man nor Jinn will have touched before them—

58. Which, then, of the favours of your Lord will you twain deny?—

59. As if they were rubies and small pearls.

60. Which, then, of the favours of your Lord will you twain deny?

61. The reward of goodness is nothing but goodness.

62. Which, then, of the favours of your Lord will you twain deny?

63. And besides these two, there are two *other* Gardens—

64. Which, then, of the favours of your Lord will you twain deny?—

65. Dark green with foliage.

66. Which, then, of the favours of your Lord will you twain deny?

67. Therein *also* will be two springs gushing forth with water.

68. Which, then, of the favours of your Lord will you twain deny?

69. In both of them there will be *all kinds* of fruit, and dates and pomegranates.

فِيهِمَا عَيْنَيْنِ تَجْرِينِ ﴿٥١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٢﴾

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٌ ﴿٥٣﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٤﴾

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَازِنُهَا مِنْ  
إِسْتَبْرَقٍ وَجَنَّاتٍ الْجَنَّتَيْنِ دَانِ ﴿٥٥﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٦﴾

فِيهِنَّ قُصُورٌ الطَّرَفُ ۖ لَمْ يَطْمِثْهُنَّ  
إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٥٨﴾

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٩﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٠﴾

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٢﴾

وَمِنْ دُونِهِمَا جَنَّتَيْنِ ﴿٦٣﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٤﴾

مُدْهَامَّتَيْنِ ﴿٦٥﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٦﴾

فِيهِمَا عَيْنَيْنِ تَصَاحَتَانِ ﴿٦٧﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٦٨﴾

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٩﴾



70. Which, then, of the favours of your Lord will you twain deny?

71. Therein will be *maidens*, good and beautiful—

72. Which, then, of the favours of your Lord will you twain deny?—

73. Fair maidens with lovely black eyes, well-guarded in pavilions—

74. Which, then, of the favours of your Lord will you twain deny?—

75. Whom neither man nor Jinn will have touched before them—

76. Which, then, of the favours of your Lord will you twain deny?—

77. Reclining on green cushions and beautiful carpets.

78. Which, then, of the favours of your Lord will you twain deny?

79. Blessed is the name of thy Lord, Master of Glory and Honour.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾

فِيهِنَّ خَيْرَاتٌ حَسَنَاتٌ ﴿٤١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٢﴾

حُورٌ مَّقْصُورَاتٌ فِي الْبُيُوتِ ﴿٤٣﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٤﴾

لَمْ يَطْمِئْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٤٥﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٦﴾

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرٍ ﴿٤٧﴾  
حَسَنَاتٍ ﴿٤٨﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٩﴾

يَعْلَمُ تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٥٠﴾



٣٠ عا قها

## سُورَةُ الْوَاقِعَةِ مَكَّةَ ٥٦

اياتها ٩٧



### AL-WĀQI'AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the Event comes to pass—
- \* 3. None can say that its coming to pass is a lie—
- \* 4. *Some* it will bring low, *others* it will exalt.
5. When the earth will be shaken with a terrible shaking,
6. And the mountains will be shattered—a complete shattering.
7. They shall *all* become like dust particles scattered about,
8. And you shall be *divided into* three groups:
- \* 9. *First*, those on the right hand—how *lucky* are those on the right hand!—
- \* 10. *Second*, those on the left hand—how *unlucky* are those on the left hand!—
11. *Third*, the foremost; they are the foremost;
12. They will have achieved nearness to God.
13. *They will be* in the Gardens of Bliss—
- \* 14. A large party from among the early Muslims,
- \* 15. And a few from the later ones,
16. *Seated* on couches inwrought with gold and jewels,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 إِذَا وَقَعَتِ الْوَاقِعَةُ ۝  
 لَيْسَ لِمَنْ لَوْفَعَتِهَا كَاذِبَةٌ ۝  
 خَافِضَةٌ رَّافِعَةٌ ۝  
 إِذَا رُجَّتِ الْأَرْضُ رَجًا ۝  
 وَبُسَّتِ الْجِبَالُ بَسًّا ۝  
 فَكَانَتْ هَبَاءً مُتْبِنًا ۝  
 وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝  
 فَأَصْحَابُ الْمَيْمَنَةِ ۝ مَا أَصْحَابُ  
 الْمَيْمَنَةِ ۝  
 وَآصْحَابُ الْمَشْأَمَةِ ۝ مَا أَصْحَابُ  
 الْمَشْأَمَةِ ۝  
 وَالسَّابِقُونَ السَّابِقُونَ ۝  
 أُولَئِكَ الْمُقَرَّبُونَ ۝  
 فِي جَنَّاتِ النَّعِيمِ ۝  
 ثَلَاثَةٌ مِّنَ الْأُولَىٰ ۝  
 وَقَلِيلٌ مِّنَ الْآخِرِينَ ۝  
 عَلَى سُرُرٍ مَّوْضُونَةٍ ۝

- \* 3. There is no denying its occurrence—
- \* 4. Lowering some and exalting others.
- \* 9. And the people of the right and what of the people of the right!
- \* 10. And the people of the left and what of those who are of the left!
- \* 14. A large party from among the earlier people,
- \* 15. And a smaller group from among the people of the latter days,

17. Reclining thereon facing each other.  
 18. There will wait on them youths, who will not age,  
 19. Carrying goblets and ewers and cups *filled* out of a flowing spring—  
 20. No headache will they get therefrom, nor will they be intoxicated—  
 21. And *carrying* such fruits as they choose,  
 22. And flesh of birds as they may desire.  
 23. And *there will be* fair maidens with wide, lovely eyes,  
 \* 24. Like pearls, well preserved,  
 25. As a reward for what they did.  
 26. They will not hear therein any vain or sinful talk,  
 27. Except *only* the word of *salutation*, 'Peace, peace.'  
 \* 28. And *as for* those on the right hand—how *lucky* are those on the right hand!—  
 29. *They* will be amidst thornless lote-trees,  
 30. And clustered bananas,  
 31. And extended shade,  
 32. And flowing water,  
 33. And abundant fruit,  
 34. Neither failing, nor forbidden,  
 35. And *they will have* noble spouses—

\* 24. Like pearls, **well concealed and protected**.

\* 28. **The people of the right and what of the people of the right!**

- مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٤﴾  
 يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّغَدِّدُونَ ﴿١٥﴾  
 بِأَكْوَابٍ وَ أَكْأَابٍ مُّزَكَّاتٍ مِنْ  
 مَّعِينٍ ﴿١٦﴾  
 لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ ﴿١٧﴾  
 وَ فَاكِهِمْ مِّمَّا يَتَخَيَّرونَ ﴿١٨﴾  
 وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿١٩﴾  
 وَ حُورٌ عِينٌ ﴿٢٠﴾  
 كَأَمْثَالِ اللُّؤْلُوءِ الْمَكْنُونِ ﴿٢١﴾  
 جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٢﴾  
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٣﴾  
 إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٤﴾  
 وَ أَصْحَابُ الْيَمِينِ ﴿٢٥﴾ مَا أَصْحَابُ الْيَمِينِ ﴿٢٦﴾  
 فِي سِدْرٍ مَّخْضُودٍ ﴿٢٧﴾  
 وَ طَلْحٍ مَّنْضُودٍ ﴿٢٨﴾  
 وَ ظِلٍّ مَّمْدُودٍ ﴿٢٩﴾  
 وَ مَاءٍ مَّسْكُوبٍ ﴿٣٠﴾  
 وَ فَاكِهِ كَثِيرٍ ﴿٣١﴾  
 لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٢﴾  
 وَ فُرُشٍ مَّرْفُوعَةٍ ﴿٣٣﴾

36. Verily, We have created them a  
good creation,

إِنَّا أَنشَأْنَهُمْ إِنشَاءً ۖ ﴿٣٦﴾

37. And made them virgins,

فَجَعَلْنَهُنَّ أَبْكَارًا ۖ ﴿٣٧﴾

38. Loving, of equal age

عُرُبًا أَتْرَابًا ۖ ﴿٣٨﴾

\* 39. With those on the right hand:

لَا أَصْحَابَ الْيَمِينِ ۖ ﴿٣٩﴾

R. 2.

40. A large party from among the  
early *Muslims*,

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۖ ﴿٤٠﴾

41. And a large party from the later  
ones.

وَأُثْلَّةٌ مِّنَ الْآخِرِينَ ۖ ﴿٤١﴾

\* 42. But *as for* those on the left  
hand—how *unlucky* are those on the  
left hand!—

وَأَصْحَابُ الشِّمَالِ ۖ مَا أَصْحَابُ  
الشِّمَالِ ۖ ﴿٤٢﴾

43. *They will be* in the midst of  
scorching winds and scalding water,

فِي سَمُومٍ وَحَمِيمٍ ۖ ﴿٤٣﴾

44. And under the shadow of black  
smoke,

وَذِلِّيلٍ مِّن يَّخْمُومٍ ۖ ﴿٤٤﴾

45. Neither cool nor of any good.

لَّا بَارِدٍ وَلَا كَرِيمٍ ۖ ﴿٤٥﴾

46. Before this they lived a life of  
ease and plenty

إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ۖ ﴿٤٦﴾

47. And used to persist in extreme  
sinfulness.

وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ  
الْعَظِيمِ ۖ ﴿٤٧﴾

48. And they were wont to say,  
'What! when we are dead and have  
become dust and bones, shall we  
indeed be raised again,

وَكَانُوا يَقُولُونَ ۖ إِذَا مِتْنَا وَكُنَّا  
تُرَابًا وَعِظًا مَّا إِنَّا لَمَبْعُوثُونَ ۖ ﴿٤٨﴾

49. 'And our fathers of yore too?'

أَوْ آبَاؤُنَا الْأَوَّلُونَ ۖ ﴿٤٩﴾

50. Say, 'Yes, the earlier ones and the  
later ones

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ۖ ﴿٥٠﴾

51. 'Will *all* be gathered together  
unto the fixed time of an appointed  
day.

لَمَجْمُوعُونَ ۖ إِلَىٰ مِيقَاتٍ يَّوْمٍ  
مَّعْلُومٍ ۖ ﴿٥١﴾

52. 'Then, O ye that have gone  
astray and have rejected *the truth*,

ثُمَّ رَأَيْتُكُمْ أَنِّيهَا الضَّالُّونَ  
الْمُكَذِّبُونَ ۖ ﴿٥٢﴾

53. 'You will surely eat of the tree of  
Zaqqūm,

لَا تَأْكُلُونَ مِنْ شَجَرٍ مِّنْ زَقْقُومٍ ۖ ﴿٥٣﴾

\* 39. For the people of the right.

\* 42. And the people belonging to the left and what of those who belong to the left!

54. 'And will fill *your* bellies therewith,
55. 'And will drink thereon of boiling water,
- \* 56. 'Drinking like the drinking of the camels that suffer from an insatiable thirst.'
57. This will be their entertainment on the Day of Judgment.
- \* 58. We have created you. Why, then, do you not accept *the truth*?
59. What think ye *of the sperm-drop* that you emit?
60. Is it you who have created it or are We the Creator?
61. We have ordained death for *all of* you; and We cannot be prevented
- \* 62. From bringing in your place others like you, and *from* developing you into a form which *at present* you know not.
63. And you have certainly known the first creation. Why, then, do you not reflect?
64. Do you see what you sow?
65. Is it you who grow it or are We the Grower?
- \* 66. If We *so* pleased, We could reduce it all to broken pieces, then you would keep lamenting:
67. 'We are ruined!
68. 'Nay, we are deprived *of everything*.'

\* 56. 'Drinking like an ever thirsty camel.'

\* 58. We have created you. Why, then, do you not acknowledge *it*?

\* 62. From changing your *present* forms and raising you into something of which you have no idea.

\* 66. Had We so wanted We could have turned it into chaff, then you would be left lamenting.







رُكُوعَاتُهَا ٤

سُورَةُ الْحَدِيدِ مَدَنِيَّةٌ ٥٧

آيَاتُهَا ٣



## AL-HADĪD

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and the earth glorifies Allāh; and He is the Mighty, the Wise.

3. His is the kingdom of the heavens and the earth; He gives life and He causes death; and He has power over all things.

4. He is the First and the Last, and the Manifest and the Hidden, and He knows all things full well.

5. He it is Who created the heavens and the earth in six periods, then He settled Himself on the Throne. He knows what enters the earth and what comes out of it, and what comes down from heaven and what goes up into it. And He is with you wheresoever you may be. And Allāh sees all that you do.

6. His is the kingdom of the heavens and the earth; and to Allāh are all affairs referred.

7. He causes the night to pass into the day and causes the day to pass into the night; and He knows full well all that is in the breasts.

8. Believe in Allāh and His Messenger, and spend *in the way of Allāh* out of that to which He has made you heirs. And those of you who believe and spend will have a great reward.

9. Why is it that you believe not in Allāh, while the Messenger calls you to believe in your Lord, and He has already taken a covenant from you, if indeed you are believers?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْعَكِيمُ ٢

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ ۚ يُحْيِي وَيُمِيتُ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٣

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٤

هُوَ الَّذِي خَلَقَ السَّمُوتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُبُ فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٥

لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ٦

يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِّجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ٧

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلَفِينَ فِيهِ ۚ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ٨

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ٩



10. He it is Who sends down clear Signs to His servant, that He may bring you out of every *kind of* darkness into the light. And verily, Allāh is Compassionate and Merciful to you.

11. And why is it that you spend not in the way of Allāh, while to Allāh belongs the heritage of the heavens and the earth? Those of you who spent and fought before the Victory are not equal to those who did so later. They are greater in rank than those who spent and fought afterwards. And to all has Allāh promised good. And Allāh is Well-Aware of what you do.

R. 2.

12. Who is he that will lend to Allāh a goodly loan? So He will increase it manifold for him, and he will have a generous reward.

13. And *think of* the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and it will be said to them, 'Glad tidings for you this day! Gardens through which streams flow, wherein you will abide. That is the supreme triumph.'

14. On the day when the hypocritical men and the hypocritical women will say to those who believe, 'Wait a while for us that we may take light from your light,' it will be said to them, 'Go ye back if you can, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be *all* mercy and in front, outside it, will be torment.

15. They will call out to them, saying, 'Were we not with you?' They will answer, 'Yea, but you led yourselves into temptation and you

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ  
بَيِّنَاتٍ لِّيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى  
النُّورِ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿١٠﴾

وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ  
وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ  
لَا يَسْتَوِي مَنكُم مَّنْ أَنفَقَ مِن قَبْلِ  
الْفَتْحِ وَقَاتَلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِّنَ  
الَّذِينَ أَنفَقُوا مِن بَعْدِ وَقَاتَلُوا وَكُلًّا  
وَعَدَ اللَّهُ الْخَشْيَةَ وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ ﴿١١﴾

مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا  
فِيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١٢﴾

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
يَسْعَى نُورُهُم بَيْنَ أَيْدِيهِمْ وَ  
بِأَيْمَانِهِمْ بِشَرِكُمْ الْيَوْمَ جَنَّاتٌ  
تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُوا تَنَا نَقْتَبِسْ مِن  
نُّورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا  
نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ  
بِاطْنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِن  
قَبْلِهِ الْعَذَابُ ﴿١٤﴾

يُنَادُوا لَهُمْ أَلَمْ نَكُن مَّعَكُمْ قَالُوا  
بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ  
تَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ

hesitated and doubted and your vain desires deceived you till the decree of Allāh came to pass. And the Deceiver deceived you in respect of Allāh.

16. 'So this day no ransom shall be accepted from you, nor from those who disbelieved. Your final abode is the Fire; that is your friend; and a very evil destination it is.'

17. Has not the time arrived for those who believe that their hearts should feel humbled at the remembrance of Allāh and at the truth which has come down to them, and that they should not become like those who were given the Book before them and the term was prolonged for them, but their hearts were hardened, and many of them are wicked?

\* 18. Know that Allāh is *now* quickening the earth after its death. We have made the Signs manifest to you, that you may understand.

19. *As to* the men that give alms, and the women that give alms, and those who lend to Allāh a goodly loan—it will be increased manifold for them, and theirs will *also* be an honourable reward—

20. And those who believe in Allāh and His Messengers *and* they are the Truthful and the Witnesses in the sight of their Lord, they will have their reward and their light. But *as for* those who disbelieve and reject Our Signs, these are the inmates of Hell.

R. 3.

21. Know that the life of this world is only a sport and a pastime, and an adornment, and *a source of* boasting among yourselves, and *of* rivalry in

\* 18. Know that Allāh quickens the earth after its death.

حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَكَم بَالِ اللَّهِ  
الْعَرُورُ ١٥

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ  
الَّذِينَ كَفَرُوا مَاؤُكُمْ النَّارُ هِيَ  
مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ١٦

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ  
قُلُوبُهُمْ لذكرِ اللَّهِ وَمَا نَزَلَ مِنَ  
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ  
مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ  
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ١٧

إِذْ عَلَّمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ  
مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ ١٨

إِنَّ الْمَصَدِّقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا  
اللَّهَ قَرْضًا حَسَنًا يُّضَاعَفُ لَهُمْ  
لَهُمْ أَجْرٌ كَرِيمٌ ١٩

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ  
هُمْ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ  
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ٢٠

إِذْ عَلَّمُوا أَنَّ الْحَيَاةَ الدُّنْيَا لَعِبٌ وَلَهُوَ  
وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ

multiplying riches and children. *This life* is like the rain the vegetation produced whereby rejoices the tillers. Then it dries up and thou seest it turn yellow; then it becomes broken pieces of straw. And in the Hereafter there is severe punishment, and *also* forgiveness from Allāh, and *His* pleasure. And the life of this world is nothing but *temporary* enjoyment of deceitful things.

- \* 22. Vie with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in Allāh and His Messenger. That is Allāh's grace; He bestows it upon whomsoever He pleases, and Allāh is the Lord of immense grace.

23. There befalls not any calamity either in the earth or in your *own* persons, but it is *recorded* in a Book before We bring it into being—surely, that is easy for Allāh—

24. That you may not grieve over what is lost to you nor exult because of that which He has given to you. And Allāh loves not any self-conceited boaster,

25. Such as are niggardly and *also* enjoin upon men to be niggardly. And whoso turns his back, then surely Allāh is Self-Sufficient, Worthy of all praise.

26. Verily, We sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and We sent down iron, wherein is *material* for violent warfare and

أَعَجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيمُ  
فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا  
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۚ وَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ  
الدُّنْيَا إِلَّا مَتَاعٌ الْخُرُورُ ﴿٢٢﴾

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ  
عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ ۚ  
أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ۚ  
ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٣﴾

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا  
فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَن  
تَبْرَأَ أَهْلُهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٤﴾

لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا  
تَفْرَحُوا بِمَا آتَاكُمْ ۚ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَلِلٍ فَخُورٍ ﴿٢٥﴾

وَالَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ ۚ وََمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ  
الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَ  
أَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ  
لِيَقُومَ النَّاسُ بِالْقِسْطِ ۚ وَأَنزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ

- \* 22. Vie with one another in seeking forgiveness from your Lord and for a **paradise, whose span is like the span of the heaven and the earth**; it has been prepared for those who believe in Allāh and His Messenger.

\* *many* benefits for mankind, and that Allāh may distinguish those who help Him and His Messengers without having seen *Him*. Surely, Allāh is Powerful, Mighty.

R. 4.

27. And We did send Noah and Abraham, and We placed among their seed prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

28. Then We caused Our Messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow *them*, and We gave him the Gospel. And We placed in the hearts of those who accepted him compassion and mercy. But monasticism which they invented for themselves—We did not prescribe it for them—for the seeking of Allāh's pleasure; but they did not observe it with due observance. Yet We gave those of them who believed their *due* reward, but many of them are rebellious.

29. O ye who believe! fear Allāh and believe in His Messenger; He will give you a double share of His mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness—and verily Allāh is Most Forgiving, Merciful—

30. That the People of the Book may not think that they (the Muslims) have no power to attain aught of the grace of Allāh; whereas grace is *entirely* in the hands of Allāh. He gives it to whomsoever He pleases. And Allāh is the Master of immense grace.

\* 26. and that Allāh may distinguish those who help Him and His Messengers, **albeit He remains unseen**. Surely, Allāh is Powerful, Mighty.

\* 28. **The monasticism which they innovated**—We did not prescribe it for them—for the sake of gaining Allāh's favour; but they did not practise it in accordance with its true spirit.

لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَ  
رُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿١٦﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَ  
جَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَ  
الْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَ كَثِيرٌ  
مِنْهُمْ فَسِقُونَ ﴿١٧﴾

ثُمَّ قَفَّيْنَا عَلَى آثَارِهِم بِرُسُلِنَا وَ  
قَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ  
الْإِنْجِيلَ ۖ وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ  
اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً ۖ وَرَهْبَانِيَّةً  
إِذْ بَتَدْعُوهَا مَا كَتَبْنَا عَلَيْهِمْ إِلَّا  
ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا  
حَقَّ رِعَايَتِهَا ۖ فَآتَيْنَا الَّذِينَ آمَنُوا  
مِنْهُمْ أَجْرَهُمْ وَ كَثِيرٌ مِنْهُمْ  
فَاسِقُونَ ﴿١٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ  
آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنَ  
رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ  
بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١٩﴾

لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ  
عَلَى شَيْءٍ مِّنْ فَضْلِ اللَّهِ ۚ وَ أَنَّ  
الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٠﴾



مَكِّيَّةٌ ٢

سُورَةُ الْمُجَادَلَةِ ٥٨

أَيَّاتُهَا ٢٣



## AL-MUJĀDALAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Allāh has indeed heard the speech of her who pleads with thee concerning her husband, and complains unto Allāh. And Allāh has heard your dialogue. Verily, Allāh is All-Hearing, All-Seeing.

3. Those among you who put away their wives by calling them mothers—they do not become their mothers; their mothers are only those who gave them birth; and they certainly utter words that are manifestly evil and untrue; but surely Allāh is the Effacer of sins, Most Forgiving.

4. As to those who call their wives mothers, and then would go back on what they have said, *the penalty for it* is the freeing of a slave before they touch each other. This is what you are admonished with. And Allāh is Well-Aware of what you do.

5. But whoso does not find *one*, he must fast for two successive months, before they touch each other. And whoso is not able to do so, should feed sixty poor people. This *is so*, that you may *truly* believe in Allāh and His Messenger. And these are the limits *prescribed* by Allāh; and for the disbelievers is a painful punishment.

6. Those who oppose Allāh and His Messenger will surely be abased even as those before them were abased; and We have already sent down clear Signs. And the disbelievers will have an humiliating punishment.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٢

الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنَّ أُمَّهَاتُهُمْ إِلَّا اللَّيْثُ وَلَكِنْ هُم مُّكْرَرٌ مِنَ الْقَوْلِ وَذُورَاهُمْ وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ٣

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَمَاسَا ذَٰلِكُمْ تَوْعَظُونَ بِهِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ٤

فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ أَنْ يَتَمَاسَا فَمَنْ لَمْ يَسْتَطِعْ فَاطْعَامُ سِتِّينَ مِسْكِينًا ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَذَٰلِكَ حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ٥

إِنَّ الَّذِينَ يُعَادُونَ اللَّهَ وَرَسُولَهُ كَسَبُوا سَاءَ مَا كَسَبَتِ الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتٍ بَيِّنَاتٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ٦

7. On the day when Allāh will raise them all together, He will inform them of what they did. Allāh has kept account of it, while they forgot it. And Allāh is Witness over all things.

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ  
بِمَا عَمِلُوا أَخَصُصَهُ اللَّهُ وَ نَسُوا ه  
ع وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٤

R. 2.

8. Dost thou not see that Allāh knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five, but He is their sixth, nor of less than that, nor of more, but He is with them where-soever they may be. Then on the Day of Resurrection He will inform them of what they did. Surely, Allāh knows all things full well.

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمُوتِ وَ  
مَا فِي الْأَرْضِ مَا يَكُونُ مِنْ ثَلَاثَةٍ  
إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ  
سَادِسُهُمْ وَلَا آدْنَى مِنْ ذَلِكَ وَ لَا  
أَكْثَرَ إِلَّا هُوَ مَعَهُمْ آيُنَ مَا كَانُوا ثُمَّ  
يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ ه  
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ٥

9. Hast thou not seen those who were forbidden to hold secret counsels and again return to what they were forbidden, and confer secretly for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting with which Allāh has not greeted thee; but among themselves they say, 'Why does not Allāh punish us for what we say?' Sufficient for them is Hell, wherein they will burn; and a most evil destination it is!

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ  
يَعُودُونَ بِمَا نُهُوا عَنْهُ وَيَتَنَجَّوْنَ  
بِالْأَثَرِ وَالْعُدْوَانِ وَ مَخْصِيَّتِ  
الرَّسُولِ وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا  
لَمْ يُحَيِّكَ بِهِ اللَّهُ ه وَيَقُولُونَ فِي  
أَنْفُسِهِمْ لَوْ لَا يُعَذِّبُنَا اللَّهُ بِمَا  
نَقُولُ ه حَسْبُكُمْ جَهَنَّمُ يَصْلَوْنَهَا ج  
فَئْسَ الْمَصِيرُ ٦

10. O ye who believe! when you confer together in secret, confer not for the commission of sin and transgression and disobedience to the Messenger, but confer for the attainment of virtue and righteousness, and fear Allāh unto Whom you shall all be gathered.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا  
تَتَنَاجَوْا بِالْأَثَرِ وَالْعُدْوَانِ وَ  
مَخْصِيَّتِ الرَّسُولِ وَ تَنَاجَوْا بِالْبِرِّ  
وَ التَّقْوَى وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ  
تُحْشَرُونَ ٧

11. Holding of secret counsels for evil purposes is only of Satan, that he may cause grief to those who believe; but it cannot harm them in the least, except by Allāh's leave. And in Allāh should the believers put their trust.

إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ  
الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارٍّ لَهُمْ شَيْئًا  
لَا يَأْذِنُ اللَّهُ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ٨

12. O ye who believe! when it is said to you, 'Make room!' in *your* assemblies, then do make room; Allāh will make ample room for you. And when it is said, 'Rise up!' then rise up; Allāh will raise those who believe from among you, and those to whom knowledge is given, to degrees of rank. And Allāh is Well-Aware of what you do.

\* 13. O ye who believe! when you consult the Messenger in private, give alms before your consultation. That is better for you and purer. But if you find not *anything to give*, then Allāh is Most Forgiving, Merciful.

\* 14. Are you afraid of giving alms before your consultation? So, when you do not do so and Allāh has been merciful to you, then observe Prayer and pay the Zakāt and obey Allāh and His Messenger. And Allāh is Well-Aware of what you do.

R. 3.

15. Hast thou not seen those who make friends with a people with whom Allāh is wroth? They are neither of you nor of them, and they swear to falsehood knowingly.

16. Allāh has prepared for them a severe punishment. Evil indeed is that which they used to do.

17. They have made their oaths a screen for *their misdeeds*, and they turn *men* away from the path of Allāh; for them, therefore, will be an humiliating punishment.

18. Neither their riches nor their children will avail them aught against Allāh. They are the inmates

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَظْهَرُ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٣﴾

أَشْفَقْتُمْ أَنْ تُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقْتُمْ فَإِذَا لَمْ تَفْعَلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٤﴾

أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَخْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ ﴿١٥﴾

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾

لَا تَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٧﴾

لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ

\* 13. O ye who believe! When you consult the Messenger in private, **present an offering before your consultation.**

\* 14. Are you afraid of giving **offerings before your consultation?** But if you do not and may Allāh forgive you, then it should be enough that you observe Prayer and pay the Zakāt and obey Allāh and His Messenger.

of the Fire wherein they will abide.

19. On the day when Allāh will raise them all together, they will swear to Him even as they swear to you, and they will think that they have something to stand upon. Now surely it is they who are the liars.

20. Satan has gained mastery over them, and has made them forget the remembrance of Allāh. They are Satan's party. Now surely it is Satan's party that are the losers.

21. Certainly those who oppose Allāh and His Messenger will be among the lowest.

22. Allāh has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allāh is Powerful, Mighty.

23. Thou wilt not find any people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allāh has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allāh is well pleased with them, and they are well pleased with Him. They are Allāh's party. Hearken ye O people! it is Allāh's party who will be successful.

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٨﴾

يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ  
كََمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ  
عَلَىٰ شَيْءٍ ؕ أَلَا أَنْتُمْ هُمُ الْكَاذِبُونَ ﴿١٩﴾

لَا تَسْتَوُوا عَلَيْهِمُ الشَّيْطَانُ فَأَنسَهُمُ  
ذِكْرَ اللَّهِ ؕ وَلَئِكَ جِزْبُ الشَّيْطَانِ ؕ  
أَلَا إِنَّ جِزْبَ الشَّيْطَانِ هُمُ  
الْخَسِرُونَ ﴿٢٠﴾

إِنَّ الَّذِينَ يُحَادِّثُونَ اللَّهَ وَرَسُولَهُ  
أُولَئِكَ فِي الْأَذَلِّينَ ﴿٢١﴾

كَتَبَ اللَّهُ لَا غَلِبَتْنَا أَنَا وَرُسُلُنَا  
اللَّهُ قَوِيٌّ عَزِيزٌ ﴿٢٢﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ  
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ  
أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَ  
آيَّدَهُم بِرُوحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا ؕ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ؕ أُولَئِكَ جِزْبُ اللَّهِ ؕ أَلَا إِنَّ  
جِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٣﴾





رُكُوعَاتُهَا ٣

سُورَةُ الْحَشْرِ مَكِّيَّةٌ ٥٩

آيَاتُهَا ٢٥



### AL-HASHR

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. All that is in the heavens and all that is in the earth glorifies Allāh; and He is the Mighty, the Wise.

3. He it is Who turned out the disbelievers among the People of the Book from their homes at *the time of* the first banishment. You did not think that they would go forth, and they thought that their fortresses would defend them against Allāh. But Allāh came upon them whence they did not expect, and cast terror into their hearts, so that they destroyed their houses with their own hands and the hands of the believers. So take a lesson, O ye who have eyes!

4. And had it not been that Allāh had decreed exile for them, He would have surely punished them *otherwise* in this world. And in the Hereafter they will certainly have the punishment of the Fire.

5. That is because they opposed Allāh and His Messenger; and whoso opposes Allāh—then surely Allāh is Severe in retribution.

6. Whatever palm-trees you cut down or left standing on their roots, it was by Allāh's leave, and that He might disgrace the transgressors.

7. And whatever Allāh has given to His Messenger as spoils from them, you urged neither horse nor camel \* for that; but Allāh grants power to

\* 7. but Allāh grants power to His **Messengers** over whomever He pleases.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

سَبَّحَ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ٢

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ مَتَاعِنُهُمْ خُصُوفُهُمْ مِنْ اللَّهِ فَآتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوهَا ۚ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِ الْمُؤْمِنِينَ ۚ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ٣

وَلَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ٤

ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ ۚ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ٥

مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ ٦

وَمَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَئِنْ اللَّهُ يُسَلِّطْ رُسُلَهُ عَلَى مَنْ

His Messenger over whomsoever He pleases; and Allāh has power over all things.

8. Whatever Allāh has given to His Messenger as spoils from the people of the towns is for Allāh and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, that it may not circulate *only* among those of you who are rich. And whatsoever the Messenger gives you, take it; and whatsoever he forbids you, abstain from *that*. And fear Allāh; surely, Allāh is Severe in retribution.

9. *These spoils are* for the poor Refugees who have been driven out from their homes and their possessions while seeking grace from Allāh and *His* pleasure, and helping Allāh and His Messenger. These it is who are true *in their faith*.

10. And those who had established *their home in this city* before them and *had accepted* faith, love those who came to them for refuge, and find not in their breasts any desire for that which is given them (Refugees)\*, but prefer *the Refugees* to themselves, even though poverty be their *own lot*. And whoso is rid of the covetousness of his own soul—it is these who will be successful.

11. And *the spoils are also* for those who came after them. They say, 'Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful.'

يَسْأَلُهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ  
فِلَيْهِ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۚ كَيْ لَا  
يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ  
وَمَا أَتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا  
نَهَاكُمْ عَنْهُ فَانْتَهُوا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ  
اللَّهَ شَدِيدُ الْعِقَابِ ۝

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا  
مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ  
قَضًا مِنَ اللَّهِ وَرِضْوَانًا ۚ  
يَنْصَرُونَ لِلَّهِ وَرَسُولِهِ ۚ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ۝

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَرْثَ مِنْ  
قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَ  
لَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا  
أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ  
كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يَتَّقِ اللَّهَ  
شَرَّ نَفْسٍ قَدْ وَلَّىٰكَ هُمُ  
الْمُفْلِحُونَ ۝

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ  
رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا  
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا  
لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ  
رَحِيمٌ ۝

\* 10. but prefer **others to themselves** even though poverty be their own lot.

R. 2.

12. Hast thou not seen those who are hypocrites? They say to their brethren who disbelieve among the People of the Book, 'If you are turned out, we will surely go out with you, and we will never obey anyone against you: and if you are fought against, we will certainly help you.' But Allāh bears witness that surely they are liars.

13. If they are turned out, they will never go out with them; and if they are fought against they will never help them. And even if they help them, they will assuredly turn *their* backs; and then they shall not be helped.

14. Of a truth, they have greater fear of you in their hearts than of Allāh. That is because they are a people who are devoid of *all* reason.

15. They will not fight you in a body except in fortified towns or from behind walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.

16. *Their case is like the case of* those who have, a short time before them, tasted the evil consequences of their doings. And for them is a painful punishment.

17. *It is like that of* Satan, when he says to man, 'Disbelieve;' but when he disbelieves, he says, 'I have nothing to do with thee; I fear Allāh, the Lord of the worlds.'

18. And the end of both will be that they will both be in the Fire, abiding therein. Such is the reward of the wrongdoers.

أَلَمْ تَرَ إِلَى الَّذِينَ تَكَفَّوْا يَقُولُونَ  
لَا خُورَ أَيْنَهُمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ  
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا  
أَبَدًا ۚ وَإِنْ قُوَّتُمْ لَنَنْصُرَنَّكُمْ ۚ وَاللَّهُ  
يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ  
وَلَئِنْ قُوَّتُوا لَا يَنْصُرُوهُمْ وَلَا يَنْصُرُونَ  
وَهُمْ لَيَوَلُّونَ إِلَّا ذُبَابًا نَصَرًا ۚ  
يُنْصَرُونَ ﴿١٣﴾

لَا تَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ  
اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٤﴾

لَا يَفْقَهُونَكُمْ جَمِيعًا إِلَّا فِي قَرَى  
مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ  
بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَ  
قُلُوبُهُمْ شَتَّى ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿١٥﴾

كَصَلَّيَ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاقُوا  
وَبَالَ أَمْرِهِمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾

كَصَلَّ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ  
اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ  
مِّنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٧﴾

فَكَانَ عَاقِبَتَهُمَا أَنَّهُمَا فِي النَّارِ  
خَالِدَيْنِ فِيهَا ۚ وَذَٰلِكَ جَزَاُ  
الظَّالِمِينَ ﴿١٨﴾

R. 3.

19. O ye who believe! fear Allāh; and let *every* soul look to what it sends forth for the morrow. And fear Allāh; verily Allāh is Well-Aware of what you do.

\*20. And be not like those who forgot Allāh, and whom He has *consequently* caused to forget their own souls. It is they that are the rebellious.

21. The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that will triumph.

22. If We had sent down this Qur'ān on a mountain, thou wouldst certainly have seen it humbled and rent asunder for fear of Allāh. And these are similitudes that We set forth for mankind that they may reflect.

\*23. He is Allāh, and there is no God beside Him, the Knower of the unseen and the seen. He is the Gracious, the Merciful.

\*24. He is Allāh, and there is no God beside Him, the Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is Allāh *far* above that which they associate *with Him*.

25. He is Allāh, the Creator, the Maker, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifies Him, and He is the Mighty, the Wise.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ  
نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٩﴾

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ  
فَأَنسَاهُمْ أَنفُسُهُمْ ۖ أُولَٰئِكَ هُمُ  
الْفَاسِقُونَ ﴿٢٠﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ  
الْجَنَّةِ ۖ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢١﴾

لَوْ أَنزَلْنَاهُ هَذَا الْقُرْآنَ عَلَى جَبَلٍ  
لَّرَأَيْنَاهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ  
اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ  
لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَلِيمُ  
الْغَيْبِ وَ الشَّهَادَةِ ۚ هُوَ الرَّحْمَنُ  
الرَّحِيمُ ﴿٢٣﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ  
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ  
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ  
عَمَّا يُشْرِكُونَ ﴿٢٤﴾

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ  
الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي  
السَّمٰوٰتِ وَ الْأَرْضِ ۚ وَ هُوَ الْعَزِيزُ  
الْحَكِيمُ ﴿٢٥﴾

\*20. And be not like those who forgot Allāh, so He made them forget themselves.

\*23. He is Allāh, there is none worthy of worship except Him,

\*24. He is Allāh, there is none worthy of worship except Him,



رُكُوعَاتُهَا ٢

سُورَةُ الْمُتَمِّتَةِ مَدَنِيَّةٌ ٦٠

آيَاتُهَا ١٤



### AL-MUMTAHINAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. O ye who believe! take not My enemy and your enemy for friends, offering them love, while they disbelieve in the truth which has come to you *and* drive out the Messenger and yourselves *from your homes merely* because you believe in Allāh, your Lord. If you go forth, to strive in My cause and seek My pleasure, *take them not for friends*, sending them *messages of* love in secret, while I know best what you conceal and what you reveal. And whoever of you does so, has, surely, lost the right path.

\*3. If they get the upper hand of you, they show themselves to be your *active* enemies, and will stretch forth their hands and their tongues towards you with *evil intent*; and they ardently desire that you should become disbelievers.

4. Neither your ties of kindred nor your children will avail you aught on the Day of Resurrection. He will decide between you. And Allāh sees all that you do.

5. There is a good model for you in Abraham and those with him, when they said to their people, 'We have nothing to do with you and with that which you worship beside Allāh. We disbelieve all that you *believe*. There has arisen enmity and hatred between us and you for ever, until you believe in Allāh alone'—with the exception of *this* saying of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا  
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ  
إِلَيْهِمْ بِالْمُودَّةِ وَقَدْ كَفَرُوا بِمَا  
جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ  
وَأَيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ  
إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي  
وَأَبْتَغَاءَ مَرْضَاتِي تُسْرِخُونَ إِلَيْهِمْ  
بِالْمُودَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا  
أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ

سَوَاءَ السَّبِيلِ ۝

إِنْ يَشْقُقُواكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَ  
يُبْسِطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ  
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝

لَنْ تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا  
أَوْلَادُكُمْ يَوْمَ الْقِيَمَةِ يَفْصِلُ  
بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝  
قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي  
إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا  
لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمَا  
تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَ  
بَدَأَ بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ  
أَبَدًا حَتَّى تُوْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا  
قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَا تُشْفِرَنَّ لَكَ

\*3. Only if they gain ascendancy over you will they emerge as open enemies to you,

ء ا ق q غ gh ع ' ظ ط ؤ ا ض د 661 ص ذ dh خ kh ح h ث th ا i u |

(See details of transliteration on page 'm').



knows best their faith. Then, if you find them *true* believers, send them not back to the disbelievers. These *women* are not lawful for them, nor are they lawful for these *women*. But give *their disbelieving husbands* what they have spent *on them*. And it is no sin for you to marry them, when you have given them their dowries. And hold not to *your* matrimonial ties with the disbelieving women; but demand *the return* of that which you have spent; and let *the disbelievers* demand that which they have spent. That is the judgment of Allāh. He judges between you. And Allāh is All-Knowing, Wise.

12. And if any of your wives goes away from you to the disbelievers, then when you retaliate *and get some spoils from the disbelievers*, give to those believers whose wives have gone away the like of that which they had spent *on their wives*. And fear Allāh in Whom you believe.

13. O Prophet! when believing women come to thee, taking the oath of allegiance *at thy hands* that they will not associate anything with Allāh, and that they will not steal, and will not commit adultery, nor kill their children, nor bring forth a scandalous charge which they themselves have deliberately forged, nor disobey thee in what is right, then accept their allegiance and ask Allāh to forgive them. Verily, Allāh is Most Forgiving, Merciful.

14. O ye who believe! make not friends of a people with whom Allāh is wroth; they have indeed despaired of the Hereafter just as have the disbelievers despaired of those who are in the graves.

اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِمْ ۚ فَاِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ اِلَى الْكُفَّارِ لَآ هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۚ وَاَتُوهُنَّ مَّا اَنْفَقُوْا وَلَا جُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوهُنَّ اِذَا اتَيْتُمُوهُنَّ اُجُوْرَهُنَّ ۚ وَلَا تُمْسِكُوْا بِعَصَمِ الْكُوفِرِ وَسَلُّوْا مَّا اَنْفَقْتُمْ وَلَيْسَ لَكُمْ اَنْفِقُوْا ذٰلِكُمْ حُكْمُ اللّٰهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٢﴾

وَ اِنْ فَاتَكُمْ شَيْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَاتُوا الَّذِيْنَ ذَهَبَتْ اَزْوَاجُهُمْ مِّثْلَ مَّا اَنْفَقُوْا وَ اتَّقُوا اللّٰهَ الَّذِيْ اَنْتُمْ بِهٖ مُّؤْمِنُوْنَ ﴿١٣﴾

يٰۤاَيُّهَا النَّبِيُّ اِذَا جَآءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلٰٓى اَنْ لَا يُشْرِكْنَ بِاللّٰهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِيْنَ وَلَا يَقْتُلْنَ اَوْ لَا دِهْنَ وَلَا يَأْتِيْنَ بِبُهْتَانٍ يَفْتَرِيْنَهُ بَيْنَ اَيْدِيْهِمْ وَلَا اُجُلِيْهِمْ وَلَا يَعْصِيْنَكَ فِيْ مَعْرُوْفٍ فَبَايِعْهُنَّ وَاسْتَغْفِرْ لَهُنَّ اللّٰهُ ۚ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسُ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿١٥﴾



رُكُوعَاتُهَا ٢

سُورَةُ الصَّفِّ مَدَنِيَّةٌ ٦١

آيَاتُهَا ١٥



### AL-ŞAFF

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; and He is the Mighty, the Wise.
3. O ye who believe! why do you say what you do not do?
4. Most hateful is it in the sight of Allāh that you say what you do not do.
5. Verily, Allāh loves those who fight in His cause arrayed in *solid* ranks, as though they were a *strong* structure cemented with *molten* lead.
- \* 6. And *remember* when Moses said to his people, 'O my people, why do you vex and slander me and you know that I am Allāh's Messenger unto you?' So when they deviated from the right course, Allāh caused their hearts to deviate, for Allāh guides not the rebellious people.
7. And *remember* when Jesus, son of Mary, said, 'O children of Israel, surely I am Allāh's Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Messenger who will come after me. His name will be Ahmad.' And when he came to them with clear proofs, they said, 'This is clear enchantment.'
8. But who could do greater wrong than one who forges the lie against Allāh while he is called to Islām? Allāh guides not the wrongdoing people.

- يَسْوَأَلِلُّوا الرِّحْمٰنَ الرَّحِيْمَ ۝۱
- سَبَّحَ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيْمُ ۝۲
- يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ۝۳
- كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ۝۴
- اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهِ صَفًّا كَاَنَّهُُمْ بُنْيَاقٌ مَّرْصُوعٌ ۝۵
- وَإِذْ قَالَ مُوسٰى لِقَوْمِهِ يُقُوْمِ لِمَ تُوَدُّوْنِنِىْ وَكَدْ تَعْلَمُوْنَ اَنِىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ فَلَمَّا زَاغُوْا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝۶
- وَإِذْ قَالَ عِيسٰى ابْنُ مَرْيَمَ يٰبَنِيْ اِسْرٰءِيْلَ اِنِّىْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيِّ مِنَ التَّوْرَةِ وَ مُبَشِّرًا بِرَسُوْلِ يَّآئِيْ مِنْ بَعْدِىْ اِسْمُهُ اَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝۷
- وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكُذْبَ وَهُوَ يُدْعٰى اِلَى الْاِسْلَامِ ۚ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝۸

\* 6. And *remember* when Moses said to his people, 'O my people, why do you **hurt** me and you know that I am Allāh's Messenger to you?'

ء ا | ق | q | غ | gh | ع | | ظ | ز | ط | ت | ض | د 664 ص | س | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u |



9. They desire to extinguish the light of Allāh with *the breath* of their mouths, but Allāh will perfect His light, even if the disbelievers hate it.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ  
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ  
الْكَافِرُونَ ﴿٩﴾

10. He it is Who has sent His Messenger with the guidance and the Religion of truth, that He may cause it to prevail over all religions, even if those who associate partners with God hate it.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ  
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ  
الْمُشْرِكُونَ ﴿١٠﴾

R. 2.

11. O ye who believe! shall I point out to you a bargain that will save you from a painful punishment?

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى  
تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ ﴿١١﴾

12. That you believe in Allāh and His Messenger, and strive in the cause of Allāh with your wealth and your persons. That is better for you, if you did but know.

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ  
فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٢﴾

13. He will forgive you your sins, and make you enter the Gardens through which streams flow, and pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph.

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٍ  
طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ  
الْعَظِيمُ ﴿١٣﴾

14. And *He will bestow* another favour which you love: help from Allāh and a near victory. So give glad tidings to the believers.

وَأُخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ  
قَرِيبٌ وَبَشِيرِ الْمُؤْمِنِينَ ﴿١٤﴾

15. O ye who believe! be helpers of Allāh, as said Jesus, son of Mary, to *his* disciples, 'Who are my helpers in the cause of Allāh.' The disciples said, 'We are helpers of Allāh.' So a party of the children of Israel believed, while a party disbelieved.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ  
كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِحَوَارِيِّينَ  
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ  
نَحْنُ أَنْصَارُ اللَّهِ فَأَمَدَتْ طَائِفَةٌ مِنْ  
بَنِي إِسْرَءِيلَ وَكَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا  
الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا

\* Then We gave power to those who believed against their enemy, and they became victorious.

ظَاهِرِينَ ﴿١٥﴾

\* 15. Then We **helped** those who believed against their enemy, and they became victorious.



رُكُوعَاتُهَا ٢

سُورَةُ الْجُمُعَةِ مَكِّيَّةٌ ٦٢

آيَاتُهَا ١٢



### AL-JUMU'AH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh, the Sovereign, the Holy, the Mighty, the Wise.

3. He it is Who has raised among the Unlettered *people* a Messenger from among themselves who recites unto them His Signs, and purifies them, and teaches them the Book and wisdom, although they had been, before, in manifest misguidance;

4. And *among* others from among them who have not yet joined them. He is the Mighty, the Wise.

5. That is Allāh's grace; He bestows it on whom He pleases; and Allāh is the Master of immense grace.

6. The likeness of those who were made to bear the *law of* Torah, but would not bear it, is as the likeness of an ass carrying *a load of* books. Evil is the likeness of the people who reject the Signs of Allāh. And Allāh guides not the wrongdoing people.

7. Say, 'O ye who are Jews, if you think you are the friends of Allāh to the exclusion of *all* other people, then wish for Death, if *indeed* you are truthful.'

8. But they will never wish for it, because of that which their hands have sent on *before them*. And Allāh knows full well those who do wrong.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ  
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ۝

وَأَخْرَجَ مِنْهُمْ لِقَاءَ يَلْحَقُوا بِهِمْ  
وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ۝

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ  
يَحْمِلُوهَا كَمَثَلِ الْجَمَارِ يَحْمِلُ أَثْقَالًا  
يُحْسِنُ مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ  
اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝

قُلْ يَا أَيُّهَا الَّذِينَ هَادَوْا إِنْ زَعَمْتُمْ  
أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ  
فَتَمَنُّوا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ۝

وَلَا يَتَمَنَّوْنَ أَبَدًا بِمَا قَدَّمَتْ  
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ۝

9. Say, 'The Death from which you flee will surely meet you. Then will you be returned unto Him Who knows the unseen and the seen, and He will inform you of what you had been doing.'

R. 2.

10. O ye who believe! when the call is made for Prayer on Friday, hasten to the remembrance of Allāh, and leave off *all* business. That is better for you, if you only knew.

11. And when the Prayer is finished, then disperse in the land and seek of Allāh's grace, and remember Allāh much, that you may prosper.

12. But when they see some merchandise or some amusement, they break up for it, and leave thee standing. Say, 'That which is with Allāh is better than amusement and merchandise, and Allāh is the Best Provider.'

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ  
فَاتَهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا  
كُنْتُمْ تَعْمَلُونَ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ  
فَمِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ  
اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ  
إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي  
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَإِذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ  
تُفْلِحُونَ ﴿٣﴾

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا  
انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ  
خَيْرٌ مِنَ اللَّهِوِ مِنَ التِّجَارَةِ ۚ وَاللَّهُ  
خَيْرُ الرَّزَاقِينَ ﴿٤﴾



رُكُوعَاتُهَا ٢

سُورَةُ الْمُنَافِقِينَ مَكِّيَّةٌ ٦٣

آيَاتُهَا ١٢



### AL-MUNAFIQŪN

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. When the hypocrites come to thee, they say, 'We bear witness that thou art indeed the Messenger of Allāh.' And Allāh knows that thou art indeed His Messenger, but Allāh bears witness that the hypocrites are surely liars.

3. They have made their oaths a shield; thus they turn *men* away from the way of Allāh. Evil surely is that which they have been doing.

4. That is because they *first* believed, then disbelieved. So a seal was set upon their hearts and *consequently* they understand not.

\* 5. And when thou seest them, their figures please thee; and if they speak, thou listenest to their speech. *They are* as though they were *blocks of wood* propped up. They think that every cry is against them. They are the enemy, so beware of them. Allāh's curse be upon them! How are they being turned away!

6. And when it is said to them, 'Come, that the Messenger of Allāh may ask forgiveness for you,' they turn their heads aside, and thou seest them keeping back while they are full of pride.

7. It is equal to them whether thou ask forgiveness for them or ask not forgiveness for them, Allāh will never forgive them. Surely Allāh guides not the rebellious people.

\* 5. And when **you** see them, their figures please **you**; and if they speak, **you** listen to their speech, *whereas they are like dry twigs* propped up. They fear every calamity to befall them.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ  
إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ  
إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ  
الْمُنَافِقِينَ لَكَاذِبُونَ ۝۲

لَاتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا  
عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا  
كَانُوا يَعْمَلُونَ ۝۳

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ  
عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ۝۴

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ  
يَقُولُوا اتَّبَعْنَا لِقَوْلِهِمْ كَأَنَّهم خَشَبٌ  
مُسْتَدَدٌ يُخْسَبُونَ كُلَّ صَيْحَةٍ  
عَلَيْهِمْ هُمْ الْكَافِرُونَ فَاحْذَرُهُمْ فَاتَلَاهُمُ  
اللَّهُ زَلَّاتِ يَوْمَ تَكُونُ ۝۵

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ  
رَسُولُ اللَّهِ لَوْؤَالَهُمْ وَسُوءَ مَا  
يَصْدُقُونَ وَهُمْ مُسْتَكْبِرُونَ ۝۶

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ  
تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝۷

\* 8. They it is who say, 'Spend not on those who are with the Messenger of Allāh that they may disperse *and leave him*;' while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

9. They say, 'If we return to Medina, the one most honourable will surely drive out therefrom the one most mean;' while *true* honour belongs to Allāh and to His Messenger and the believers; but the hypocrites know not.

R. 2.

10. O ye who believe! let not your wealth and your children divert you from the remembrance of Allāh. And whoever does so—it is they who are the losers.

11. And spend out of that with which We have provided you before death comes upon one of you and he says, 'My Lord! if only Thou wouldst grant me respite for a little while, then I would give alms and be among the righteous.'

12. And Allāh will not grant respite to a soul when its appointed time has come; and Allāh is Well-Aware of what you do.

\* 8. They it is who say, 'Spend not on those who are with the Messenger of Allāh **until they disperse deserting him**;' while to Allāh belong the treasures of the heavens and the earth; but the hypocrites understand not.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ  
عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُّوا وَلِلَّهِ  
خَزَائِنُ السَّمَوَاتِ وَ الْأَرْضِ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٨﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ  
لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ  
وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ  
ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٠﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ  
يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا  
أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ ۖ فَأَصَّدَّقِ  
وَ أَكُنْ مِنَ الصَّاحِينَ ﴿١١﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا  
ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢﴾



رُكُوعَاتُهَا ٢

سُورَةُ التَّغَايُنِ مَدَنِيَّةٌ ٦٤

آيَاتُهَا ١٩



### AL-TAGHĀBUN

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Whatever is in the heavens and whatever is in the earth glorifies Allāh; His is the kingdom and His the praise, and He has power over all things.

\* 3. It is He Who has created you, but *some* of you are disbelievers and *some* of you are believers; and Allāh sees what you do.

\* 4. He created the heavens and the earth with truth, and He shaped you and made your shapes beautiful, and to Him is the *ultimate* return.

5. He knows whatever is in the heavens and the earth, and He knows what you conceal and what you disclose; and Allāh knows full well *all* that is in the breasts.

6. Has not the news reached you of those who disbelieved before? So they tasted the evil consequences of their conduct, and they had a painful punishment.

\* 7. That was because their Messengers came to them with manifest Signs, but they said, 'Shall mortals guide us?' So they disbelieved and turned away, but Allāh had never any need *of them*; and Allāh is Self-Sufficient, Worthy of all praise.

8. Those who disbelieve assert that they will not be raised up. Say, 'Yea, by my Lord, you shall surely be

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

يُسَبِّحُ لِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ  
لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ  
شَيْءٍ قَدِيرٌ ٢

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ  
مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ٣

خَلَقَ السَّمُوتِ وَالْأَرْضَ بِالْحَقِّ وَ  
صَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ  
الْمَصِيرُ ٤

يَعْلَمُ مَا فِي السَّمُوتِ وَالْأَرْضِ وَيَعْلَمُ مَا  
تُسْرُونَ وَمَا تُخْلِنُونَ وَاللَّهُ عَلِيمٌ  
بِذَاتِ الصُّدُورِ ٥

أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ  
قَبْلُ فَقَدِ اقْتُوا وَبَالَ أَمْرِهِمْ وَلَهُمْ  
عَذَابٌ أَلِيمٌ ٦

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ  
يَاذُبْنَ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا  
فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ  
غَنِيٌّ حَمِيدٌ ٧

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ  
بَلَى وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا

\* 3. It is He who has created you, **then some of you become disbelievers and some of you become believers**. And Allāh sees what you do.

\* 4. He created the heavens and the earth with truth, and **He fashioned you and made your shapes excellent**, and to Him is the *ultimate* return.

\* 7. That was because their Messengers came to them with manifest Signs, but they said, 'Shall **humans** guide us?'

raised up; then shall you surely be informed of what you did. And that is easy for Allāh.'

9. Believe, therefore, in Allāh and His Messenger, and in the Light which We have sent down. And Allāh is Well-Aware of all that you do.

10. The day when He shall gather you, on the Day of Gathering, that will be the day of mutual loss *and gain*. And whoso believes in Allāh and does good deeds—He will remove from them the evil *consequences* of their deeds and He will make them enter Gardens through which streams flow, to abide therein for ever. That is the supreme triumph.

11. But *as to* those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is!

#### R. 2.

12. There befalls not any affliction but by the leave of Allāh. And whosoever believes in Allāh—He guides his heart *aright*. And Allāh knows all things full well.

13. And obey Allāh and obey the Messenger. But if you turn away, then Our Messenger is responsible only for the clear conveying *of the Message*.

14. Allāh! there is no God but He; so in Allāh let the believers put their trust.

15. O ye who believe! surely among your wives and your children are *some that are really* your enemies, so beware of them. And if you overlook and forgive and pardon, then surely, Allāh is Most Forgiving, Merciful.

عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ۝۸

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورَ الَّذِي  
أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝۹

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ  
التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ  
صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝۱۰

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا  
ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا  
مُصِيبِينَ ۝۱۱

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ  
وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ  
يُخْلِ شَيْءٌ عَلَيْهِمْ ۝۱۲

وَاطِيعُوا اللَّهَ وَاطِيعُوا الرَّسُولَ  
تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ  
الْمُبِينُ ۝۱۳

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ ۝۱۴

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ  
وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ  
تَعَفَّوْا وَتَضَفَّحُوا وَتَغَفَّرُوا فَإِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ۝۱۵

16. Verily, your wealth and your children are a trial; but with Allāh is an immense reward.

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ  
عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٦﴾

17. So fear Allāh as best you can, and listen, and obey, and spend *in His cause*; it will be good for \* yourselves. And whoso is rid of the covetousness of his own soul—it is such who shall be successful.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَ  
أَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ  
مَنْ يُؤْتِكُمْ شَيْءٌ مِنْ نَفْسِهِ فَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ ﴿١٧﴾

18. If you lend to Allāh a good loan, He will multiply it for you, and will forgive you; and Allāh is Most Appreciating, Forbearing,

إِنْ تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُمْضِعْهُ  
لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٨﴾

19. The Knower of the unseen and the seen, the Mighty, the Wise.

عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٩﴾

\* 17. And whoso is **saved from his own covetousness**—it is these who shall be successful.





رُكُوعَاتُهَا ٢

سُورَةُ الطَّلَاقِ مَدَنِيَّةٌ ٦٥

آيَاتُهَا ١٣



## AL-ṬALĀQ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

\*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh. Turn them not out of their houses, nor should they *themselves* leave unless they commit an act which is manifestly foul. And these are the limits *set* by Allāh; and whoso transgresses the limits of Allāh, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter Allāh will bring something new to pass.

3. Then, when they are about to reach their *prescribed* term, keep them with kindness, or put them away with kindness, and call to witness two just persons from among you; and bear *true* witness for Allāh. This is by which is admonished he who believes in Allāh and the Last Day. And he who fears Allāh—He will make for him a way out,

4. And will provide for him from where he expects not. And he who puts his trust in Allāh—He is sufficient for him. Verily, Allāh will accomplish His purpose. For everything has Allāh appointed a measure.

5. And if you are in doubt *as to* such of your women as despair of monthly courses, then *know that* the prescribed period for them is three months, and *the same is for* such as have not had their monthly courses

\*2. O Prophet! when you divorce women, divorce them for the *prescribed* period, and reckon the period; and fear Allāh, **your Lord**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِحَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُخْدِثُ بَعْدَ ذَلِكَ أَمْرًا ۝

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ مِنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

وَالَّذِينَ يَرِثُنَ مِنَ الْمُحْضِرِينَ مِنْ نِسَائِكُمْ إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّذِينَ لَا يَحْمِلُونَ أَوْلَادًا لَأَحْمَالُ أَجَلُهُنَّ

yet. And as for those who are with child, their period shall be until they \*are delivered of their burden. And whoso fears Allāh, He will provide facilities for him in his affair.

6. That is the command of Allāh which He has revealed to you. And whoso fears Allāh—He will remove the evil *consequences* of his deeds and will enlarge his reward.

7. Lodge them *during the prescribed period* in the houses wherein you dwell, according to *the best of your means*; and harass them not that you may create hardships for them. And if they be with child, spend on them until they are delivered of their burden. And if they give suck *to the child* for you, give \*them their recompense, and consult with one another in kindness; but if you meet with difficulty from each other, then another woman shall suckle *the child* for him (the father).

8. Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what Allāh has given him. Allāh burdens not any soul beyond that which He has given it. Allāh will soon bring about ease after hardship.

R. 2.

9. How many a city rebelled against the command of its Lord and His Messengers, and We called it to severe account, and punished it with dire punishment!

10. So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

\* 5. And whoso fears Allāh, **He will facilitate his affairs for him.**

\* 7. and **decide your affairs by mutual consultation with fairness**; but if you meet with difficulty from each other, then another woman shall suckle *the child* for him (the father).

أَنْ يَضَعْنَ حَمْلَهُنَّ ۖ وَمَنْ يَتَّقِ اللَّهَ  
يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝

ذَلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْكُمْ ۚ وَمَنْ يَتَّقِ  
اللَّهَ يُكْفِرْ عَنْهُ سَيِّئَاتِهِ ۖ وَيُعْظِمْ لَهُ  
أَجْرًا ۝

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ  
وُجُوهِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا  
عَلَيْهِنَّ ۚ وَلَا كُنَّ أُولَاتٍ حَمِلٍ  
فَأَنفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ  
حَمْلَهُنَّ ۚ فَإِنْ أَرْضَعْنَ لَكُمْ فَاتُّوهُنَّ  
أُجُورَهُنَّ ۚ وَأَتِمُّوا بَيْنَكُمْ بِمَعْرُوفٍ ۚ  
وَأِنْ تَعَاَسَرْتُمْ فَمَشْطَرِضٌ لَهُ أُخْرَى ۝

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ ۚ وَمَنْ قُدِرَ  
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ ۚ  
لَا يَكْرِهْ اللَّهُ نَفْسًا إِلَّا مِمَّا انْتَهَىٰ سِيَئَتُهُ  
فَعَلَّ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

وَكَايْنٍ مِّنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا  
وَرُسُلِهِ فَحَا سَبَّهْنَهَا حَسَابًا شَدِيدًا ۖ  
وَعَذَّبْنَهَا عَذَابًا ثَكْرًا ۝

فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ  
أَمْرِهَا خُسْرًا ۝

11. Allāh has prepared for them a severe punishment; so fear Allāh, O ye men of understanding, who have believed. Allāh has indeed sent down to you a Reminder—

12. A Messenger, who recites unto you the clear Signs of Allāh, that he may bring those who believe and do good deeds out of every *kind of* darkness into light. And whoso believes in Allāh and does good deeds—He will make him enter Gardens, through which rivers flow, to abide therein for ever. Allāh has indeed made excellent provision for him.

13. Allāh is He Who created seven heavens, and of the earth the like thereof. The *divine* command comes down in their midst, that you may know that Allāh has power over all things, and that Allāh encompasses all things in *His* knowledge.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِيَ الْأَلْبَابِ ۚ الَّذِينَ آمَنُوا ۗ إِنَّ قَدْ أَنْزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ۝

رَسُولًا يَتْلُو عَلَيْكُمْ آيَاتِ اللَّهِ مُبَيِّنَاتٍ لِيُخْرِجَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا ۝

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ ۖ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۚ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝



رُكُوعَاتُهَا ٢

## سُورَةُ التَّحْرِيمِ مَكِّيَّةٌ ٦٦

آيَاتُهَا ١٣



### AL-TAHRĪM

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. O Prophet! why dost thou forbid thyself that which Allāh has made lawful to thee, seeking the pleasure of thy wives? And Allāh is Most Forgiving, Merciful.
- \* 3. Allāh has indeed allowed to you the dissolution of your oaths, and Allāh is your Friend; and He is All-Knowing, Wise.
4. And when the Prophet confided a matter unto one of his wives and she then divulged it, and Allāh informed him of it, he made known to her part thereof, and avoided mentioning part of it. And when he informed her of it, she said, 'Who has informed thee of it?' He said, 'The All-Knowing, the All-Aware God has informed me.'

5. Now if you two turn unto Allāh repentant, it will be better for you, and your hearts are already so inclined. But if you back up each other against him, surely Allāh is his Helper and Gabriel and the righteous among the believers; and furthermore, all other angels too are his helpers.

6. It may be that, if he divorce you, his Lord will give him instead wives better than you—resigned, believing, obedient, always turning to God, devout in worship, given to fasting, both widows and virgins.

7. O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones, over

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ  
لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۗ  
وَاللَّهُ مَوْلَاكُمْ ۖ وَهُوَ الْعَلِيمُ الْحَكِيمُ

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ  
حَدِيثًا ۖ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ  
عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ  
بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ  
أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ  
الْخَبِيرُ

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ  
قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ  
هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ  
وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ تُبَدِّلَهُ  
أَزْوَاجًا خَيْرًا مِنْكَ مُسْلِمَاتٍ مُؤْمِنَاتٍ  
قَانِتَاتٍ تِيبْتِ غِيبَاتٍ سِخِّتِ قِيبَاتٍ  
وَأَبْكَارًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا أَنْفُسَكُمْ وَ  
أَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَ

\* 3. Allāh has indeed made incumbent upon you the dissolution of your vows, concerning the aforementioned, and Allāh is your Guardian; and He is All-Knowing, Wise.

which are appointed angels, stern and severe, who disobey not Allāh in what He commands them and do as they are commanded.

8. O ye who disbelieve! make no excuses this day. You are requited for what you did.

R. 2.

9. O ye who believe! turn to Allāh in sincere repentance. It may be that your Lord will remove the evil consequences of your deeds and make you enter Gardens through which rivers flow, on the day when Allāh will not abase the Prophet nor those who have believed with him. Their light will run before them and on their right hands. They will say, 'Our Lord, perfect our light for us and forgive us; surely Thou hast power over all things.'

10. O Prophet! strive hard against the disbelievers and the hypocrites; \*and be strict against them. Their home is Hell, and an evil destination it is!

11. Allāh sets forth for those who disbelieve the example of the wife of Noah and the wife of Lot. They were under two righteous servants of Ours, but they acted unfaithfully towards them. So they availed them naught against Allāh, and it was said to them, 'Enter the Fire, ye twain, along with those who enter.'

12. And Allāh sets forth for those who believe the example of the wife of Pharaoh when she said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrongdoing people;'

\* 10. Their resort is Hell, and an evil destination it is!

الْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ  
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ  
مَا يُؤْمَرُونَ ﴿٤﴾

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَذِرُوا الْيَوْمَ  
إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً  
تَصُوحًا عَلَىٰ رَبِّكُمْ أَن يَكْفِرَ عَنْكُمْ  
سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ ۚ يَوْمَ لَا يُخْزِي اللَّهُ  
النَّبِيَّ ۖ وَالَّذِينَ آمَنُوا مَعَهُ ۚ نُورُهُمْ  
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَ  
اغْفِرْ لَنَا ۖ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ  
الْمُنَافِقِينَ ۖ وَاعْلِظْ عَلَيْهِمْ ۚ وَمَا أُولَٰئِكَ  
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٧﴾

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ  
نُوحٍ وَامْرَأَتَ لُوطٍ ۚ كَانَتَا تَحْتَ عَبْدَيْنِ  
مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَهُمَا ۚ فَلَمْ  
يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا  
النَّارَ مَعَ الدَّٰخِلِينَ ﴿٨﴾

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ  
فِرْعَوْنَ ۖ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ  
بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَ  
عَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٩﴾

13. And *the example of Mary*, the daughter of ‘Imrān, who guarded her private parts—so We breathed into him of Our Spirit—and she fulfilled *in her person* the words of her Lord and His Books and was one of the obedient.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ  
فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ  
بِكَلِمَاتِ رَبِّهَا وَكُتِبَ مِنْ  
الْقَنَاتِينَ ﴿١٣﴾



رُكُوعَاتُهَا ٢

سُورَةُ الْمُلْكِ مَكِّيَّةٌ ٦٧

آيَاتُهَا ٣١



## AL-MULK

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Blessed is He in Whose hand is the kingdom, and He has power over all things;
3. Who has created death and life that He might try you—which of you is best in deeds; and He is the Mighty, the Most Forgiving.
4. Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again: Seest thou any flaw?
- \* 5. Aye, look again, and yet again, thy sight will *only* return unto thee confused and fatigued.
6. And verily, We have adorned the lowest heaven with lamps, and We have made them for driving away satans, and We have prepared for them the punishment of the blazing Fire.
7. And for those who disbelieve in their Lord there is the punishment of Hell, and an evil resort it is!
8. When they are cast therein, they will hear it roaring as it boils up.
9. It would almost burst with fury. Whenever a host of disbelievers is cast into it the wardens thereof will ask them, 'Did no Warner come to you?'
10. They will say, "Yea, verily, a Warner did come to us, but we treated *him* as a liar, and we said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ  
 هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
 الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
 أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ  
 الْغَفُورُ  
 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا  
 تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ  
 فَإِجِمْ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ  
 ثُمَّ انْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ  
 إِلَيْكَ الْبَصَرُ خَاوِسًا وَهُوَ حَسِيرٌ  
 وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ  
 وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا  
 لَهُمْ عَذَابَ السَّعِيرِ  
 وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ  
 جَهَنَّمَ وَبِئْسَ الْمَصِيرُ  
 إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ  
 تَفُورٌ  
 تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا  
 فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ  
 نَذِيرٌ  
 قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا  
 وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِلَّا إِنْ أَنْتُمْ

\* 5. Aye, look again, and yet again, your sight will *only* return to you frustrated and fatigued.

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | gh غ | ع | ا | ز | ط | ا | ض | د 679

(See details of transliteration on page 'm').

‘Allāh has not revealed anything; you are but in great error.’”

11. And they will say, ‘If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire.’

\* 12. Then will they confess their sins; but far away are the inmates of the blazing Fire *from God’s mercy*.

\* 13. Verily, those who fear their Lord in secret—for them is forgiveness and a great reward.

14. And whether you conceal what you say or make it public, He knows full well what is in *your* breasts.

15. Does He Who has created *you* not know *it*? He is the Knower of all subtleties, the All-Aware.

R. 2.

16. He it is Who has made the earth even and smooth for you; so traverse through its sides, and eat of His provision. And unto Him will be the resurrection.

17. Do you feel secure from Him Who is in the heaven that He will not cause the earth to sink with you when lo! it begins to shake?

18. Do you feel secure from Him Who is in the heaven that He will not send against you a sandstorm? Then will you know how *terrible* was My warning.

19. And indeed those before them also treated *My Messengers* as liars; then how *grievous* was My punishment!

20. Have they not seen the birds above them, spreading out their wings without moving *them* and then drawing *them* in to swoop down upon the prey? None withholds

لَا فِي ضَلَالٍ كَثِيرٍ ﴿١٠﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١١﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١٢﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٣﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٤﴾

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٥﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٦﴾

أَمْ أَمْنُتُمْ مِّنَ السَّمَاءِ أَنْ يُخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٧﴾

أَمْ أَمْنُتُمْ مِّنَ السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نُذَكِّرُكُمْ ﴿١٨﴾

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٩﴾

أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفْتٍ وَمِنْهُ يَفْقِضْنَ وَمَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ ۚ

\* 12. Then will they confess their sins; but **damnation** be for the inmates of the Fire.

\* 13. Verily, those who fear their Lord **while He is hidden from them**—for them is forgiveness and a great reward.



them but the Gracious God. Verily He sees all things.

21. Or who is he that can be an army for you to help you against the Gracious God? The disbelievers are only in deception.

22. Or who is he that will provide for you, if He should withhold His provision? Nay, but they obstinately persist in rebellion and aversion.

23. What! is he who walks grovelling upon his face better guided or he who walks upright on the straight path?

24. Say, 'He it is Who brought you into being, and made for you ears and eyes and hearts; but little thanks do you give.'

25. Say, 'He it is Who multiplied you in the earth, and unto Him will you be gathered.'

26. And they say, 'When will this promise come to pass, if indeed you are truthful?'

27. Say, 'The knowledge of it is with Allāh, and I am only a plain Warner.'

28. But when they see it near, the faces of those who disbelieve will become grief-stricken, and it will be said, 'This is what you used to ask for.'

29. Say, 'Tell me, if Allāh should destroy me and those who are with me, or have mercy on us, who will protect the disbelievers from a painful punishment?'

30. Say, 'He is the Gracious God; in Him have we believed and in Him have we put our trust. And you will soon know who is in manifest error.'

\* 31. Say, 'Tell me, if all your water were to disappear in the earth, who then will bring you clear flowing water?'

لَهُ كُلُّ شَيْءٍ بَصِيرٌ ﴿٢٠﴾

أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَّكُمْ  
يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ  
الْكَافِرِينَ إِلَّا فِي غُرُورٍ ﴿٢١﴾

أَمَّنْ هَذَا الَّذِي يَزِدُّكُمْ إِنْ أَمْسَكَ  
رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢٢﴾

أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى  
أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢٣﴾

قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ  
السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا  
تَشْكُرُونَ ﴿٢٤﴾

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ  
تُحْشَرُونَ ﴿٢٥﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٢٦﴾

قُلْ إِنَّمَا الْحُكْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا  
نَذِيرٌ مُبِينٌ ﴿٢٧﴾

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ  
كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ  
تَدْعُونَ ﴿٢٨﴾

قُلْ أَدْرَيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعِيَ  
أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ  
عَذَابٍ أَلِيمٍ ﴿٢٩﴾

قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا  
فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٣٠﴾

قُلْ أَدْرَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ  
يَأْتِيكُمْ بِمَاءٍ مَرِيٍّ ﴿٣١﴾

\* 31. Say, 'Tell me, if all your water sinks into a deep recess, who then will bring you clear flowing water?'



رُكُوعَاتُهَا ٢

# سُورَةُ الْقَلَمِ مَكِّيَّةٌ ٦٨

آيَاتُهَا ٥٣



## AL-QALAM

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. By the inkstand and *by* the pen and *by* that which they write,

3. Thou art not, by the grace of thy Lord, a madman.

4. And for thee, most surely, there is an unending reward.

5. And thou dost surely possess high moral excellences.

6. And thou wilt soon see and they too will see

7. Which of you is afflicted *with madness*.

8. Surely, thy Lord knows best those who go astray from His way, and He knows best those who follow guidance.

9. So comply not with the wishes of those who reject *the truth*.

10. They wish that thou shouldst be pliant so that they may *also* be pliant.

11. And yield not to any mean swearer,

12. Backbiter, one who goes about slandering,

13. Forbiddor of good, transgressor, sinful,

14. Ill-mannered and, in addition to that, of doubtful birth.

15. This is because he possesses riches and children.

16. When Our Signs are recited unto him, he says, 'Stories of the ancients!'

17. We will brand him on the snout.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ٢

مَا أَنْتَ بِزَنْعَمَةٍ رَّبِّكَ بِمَجْنُونٍ ٣

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ٤

وَلَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ٥

فَسَتُبْصِرُ وَيُبْصِرُونَ ٦

بِأَيْتِكُمُ الْفُتُونُ ٧

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ٨

فَلَا تُطِعِ الْمُكَذِّبِينَ ٩

وَذُذْ ذَا لَوْ تَذَهْنُ فَيَذْهَبُونَ ١٠

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ ١١

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ ١٢

مَنَّانٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ١٣

عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ ١٤

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ١٥

إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٦

سَنَسْنِمُهُ عَلَى الْخُرْطُومِ ١٧

18. We will surely try them as We tried the owners of the garden when they vowed that they would certainly pluck *all* its fruit in the morning,

19. And they made no exception *and did not say*, 'If God please.'

20. Then a visitation from thy Lord visited it while they were asleep;

21. And the morning found it like a garden cut down overnight.

22. So they called to one another at the break of dawn,

\* 23. Saying, 'Go forth early in the morning to your field, if you would gather the fruit.'

24. And they set out, talking to one another in low tones,

\* 25. Saying, 'Let no poor man today enter it against you.'

\* 26. And they went forth early in the morning, determined to *achieve* their purpose.

27. But when they saw it, they said, 'Surely, we have lost *our way*!

28. 'Nay, we have been deprived of everything.'

29. The best among them said, "Did I not say to you, 'Why do you not glorify God?'"

30. Now they said, 'Glory be to our Lord. Surely, we have been wrongdoers.'

31. Then some of them turned to the others, reproaching one another.

\* 32. They said, 'Woe to us! We were indeed rebellious *against God*.

\* 23. *Saying*, 'Go forth early in the morning to your field, if you are to reap the harvest.'

\* 25. *Saying*, 'Let no poor man enter therein today against your interest.'

\* 26. *And they set out early in the morning with full might*.

\* 32. They said, 'Woe to us! *Verily, we were transgressors indeed*.

إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ  
الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا  
مُصْرِحِينَ ﴿١٨﴾

وَلَا يَسْتَشْنُونَ ﴿١٩﴾

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ  
نَائِمُونَ ﴿٢٠﴾

فَأَصْبَحَتْ كَالصَّرِيرِ ﴿٢١﴾

فَتَنَادَوْا مُصْبِحِينَ ﴿٢٢﴾

أَيْنَ اعْبُدُوا عَلَى حَزْبِكُمْ إِن كُنْتُمْ  
صَارِمِينَ ﴿٢٣﴾

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٤﴾

أَنْ لَا يَدْخُلْنَهَا الْيَوْمَ عَلَيْكُمْ  
مُسْكِينٌ ﴿٢٥﴾

وَعَدُوا عَلَى حَزْبٍ قَادِرِينَ ﴿٢٦﴾

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٧﴾

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٨﴾

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَّكُمْ لَوْ لَا  
تُسَبِّحُونَ ﴿٢٩﴾

قَالُوا سُبْحَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٠﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْهُونَ ﴿٣١﴾

قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣٢﴾

33. 'Maybe our Lord will give us instead *a better garden* than this; we do humbly entreat our Lord.'

عَسَىٰ رَبُّنَا أَن يُبَدِّلَ لَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٣﴾

34. Such is the punishment *of this world*. And surely the punishment of the Hereafter is greater. Did they but know!

كَذَٰلِكَ الْعَذَابُ ۚ وَلَٰعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٤﴾

R. 2.

35. For the righteous, indeed, there are Gardens of Bliss with their Lord.

إِنَّا لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ ﴿٣٥﴾

36. Shall We then treat those who submit *to Us* as *We treat* the guilty?

أَفَنَجْزِلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٦﴾

37. What is the matter with you? How judge ye!

مَا لَكُمْ وَهَٰذَا كَيْفَ تَحْكُمُونَ ﴿٣٧﴾

38. Have you a Book wherein you read,

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٨﴾

39. That you shall surely have in it whatever you choose?

إِنَّا لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٩﴾

40. Or have you any covenant binding on Us till the Day of Resurrection that you shall surely have all that you order?

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٤٠﴾

41. Ask them which of them will vouch for that.

فَسَأَلُهُمْ أَيُّهُمْ بِذَٰلِكَ زَعِيمٌ ﴿٤١﴾

42. Or have they any 'partners' of God? Let them, then, produce *those* 'partners' of theirs, if they speak the truth.

أَمْ لَهُمْ شُرَكَاءُ ۖ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿٤٢﴾

43. On the day when the truth shall be laid bare and they will be called upon to prostrate themselves, they will not be able *to do so*;

يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٣﴾

44. Their eyes will be cast down, *and* humiliation will cover them; and they were indeed called upon to prostrate themselves when they were safe and sound, *but they obeyed not*.

خَآشِعَةً أَبْصَارُهُمْ تَرْهُقُهُمْ ذُلَّةٌ وَهُمْ لَوْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٤﴾

45. So leave Me *alone* with those who reject this word *of Ours*. We shall draw them *near to destruction* step by step from whence they know not.

فَذَرْنِي وَمَن يُكَذِّبْ بِهَٰذَا الْحَدِيثِ ۚ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٥﴾

46. And I give them respite; for My plan is strong.

47. Dost thou ask a reward of them that they are *as if* being weighed down with a *heavy* tax?

48. Is the unseen with them so that they write *it* down?

49. So be thou steadfast in *carrying out* the command of thy Lord, and be not like the Man of the Fish when he called *to his Lord* and he was full of grief.

50. Had not a favour from his Lord reached him, he would have surely been cast upon a bare tract of land, while he would have been blamed *by his people*.

51. But his Lord chose him and made him *one* of the righteous.

52. And those who disbelieve would fain dislodge thee *from thy God-given station* with their *angry* looks when they hear the Reminder; and they say, 'He is certainly mad.'

\* 53. Nay, it is naught but *a source of* honour for all the worlds.

\* 53. Nay, it is naught **but a reminder** for all the worlds.

وَأُمِّي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٣٦﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٣٧﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٣٨﴾

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٣٩﴾

لَوْ لَا أَنْ تَدْرِكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٠﴾

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٤١﴾

وَإِنَّ يَكْفَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٤٢﴾

بَلَيْسَ ذَاكَ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٤٣﴾



رَكْعَتَاهَا ٢

سُورَةُ الْحَاقَّةِ مَكِّيَّةٌ ٦٩

آيَاتُهَا ٥٣



## AL-HĀQQAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. The Inevitable!

الْحَاقَّةُ ٢

3. What is the Inevitable?

مَا الْحَاقَّةُ ٣

4. And what should make thee know what the Inevitable is?

وَمَا آذَرُكَ مَا الْحَاقَّةُ ٤

\* 5. The tribe of Thamūd and the tribe of 'Ād treated as a lie the sudden calamity.

كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ٥

6. Then, as for Thamūd, they were destroyed with a violent blast.

فَإِذَا ثَمُودُ فَاهْرِكُوا بِالطَّاغِيَةِ ٦

7. And as for 'Ād, they were destroyed by a fierce roaring wind,

وَأَمَّا عَادٌ فَاهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٧

8. Which He caused to blow against them for seven nights and eight days consecutively, so that thou mightest have seen the people therein lying prostrate, as though they were trunks of palm-trees fallen down.

سَجَّهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا ۖ فَتَرَى الْقَوْمَ فِيهَا صَرْعَى ۖ كَأَنَّهُمْ أَعْجَارٌ نَثَلَ ضَرْبُهَا ٨

9. Dost thou see any remnant of them?

فَهَلْ تَرَى لَهُم مِّن بَاقِيَةٍ ٩

10. And Pharaoh, and those who were before him, and the overthrown cities persistently committed sins.

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ١٠

\* 11. And they disobeyed the Messenger of their Lord, therefore He seized them—a severe seizing.

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ١١

12. Verily, when the waters rose high, We bore you in the boat,

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ١٢

\* 5. The tribe of Thamud and the tribe of 'Ād refused to believe in the shattering calamity.

**Note:** This in fact is taken from the Quranic expression itself wherein *al-qāri'ah* (الْقَارِعَةُ) has been expressed as (يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ، وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ) (101:5, 6, Al-Qāri'ah). The day when mankind will be like scattered moths, and the mountains will be like carded wool.

So it is not an ordinary shatter but refers to a gigantic calamity such as produced by H-bombs and neutron bombs etc. The magnitude of the explosion mentioned is such as could pulverise mountains.

\* 11. And they disobeyed the Messenger of their Lord, therefore He seized them with an ever-tightening grip.

13. That We might make it a reminder for you, and that retaining ears might retain it.

14. And when a single blast is sounded on the trumpet,

15. And the earth and the mountains are heaved up and then crushed in a single crash,

16. On that day will the *great* Event come to pass.

17. And the heaven will cleave asunder, and it will become frail that day.

\* 18. And the angels will be *standing* on the sides thereof, and above them on that day eight *angels* will bear the throne of thy Lord.

19. On that day you will be presented *before God*; and none of your secrets will remain hidden.

20. Then, as for him who is given his record in his right hand, he will say, 'Come, read my record.'

21. 'Surely, I knew that I would meet my reckoning.'

22. So he will have a delightful life,

23. In a lofty Garden,

24. Whereof clusters of fruit will be within easy reach.

25. 'Eat and drink joyfully because of the *good* deeds you did in days gone by.'

26. But as for him who is given his record in his left hand, he will say, 'O would that I had not been given my record!

27. 'Nor known what my reckoning was!

\* 28. 'O would that *death* had made an end of *me*!

\* 18. And the Angels will be *standing* on the sides thereof, and above them on that day the eight *angels* will bear the throne of *your* Lord.

\* 28. 'How I wish that *judgement* were a decree for me to perish!

لَنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ  
وَإَعْيَةٌ ۝۱۳

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝۱۴

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً  
وَاحِدَةً ۝۱۵

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝۱۶

وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۝۱۷

وَالْمَلَائِكَةُ عَلَىٰ أَزْجَائِهَا ۖ وَيَحْمِلُ عَرْشَ  
رَبِّكَ ثَمَانِيَةَ يَوْمَئِذٍ ثَمَانِيَةٌ ۝۱۸

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ۝۱۹

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ  
هَآؤُمُ اقْرَءُوا كِتَابِيهِ ۝۲۰

إِنِّي ظَنَنْتُ أَنِّي مُلْقٍ حِسَابِيهِ ۝۲۱

فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝۲۲

فِي جَنَّةٍ عَالِيَةٍ ۝۲۳

تَطُوفُهَا دَانِيَةٌ ۝۲۴

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي  
الْأَيَّامِ الْخَالِيَةِ ۝۲۵

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ ۖ فَيَقُولُ  
يَلَيْتَنِي لَمْ أُوتَ كِتَابِيهِ ۝۲۶

وَلَمْ آدْرِ مَا حِسَابِيهِ ۝۲۷

يَلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝۲۸

29. 'My wealth has been of no avail to me.

مَا أَغْنَىٰ عَنِّي مَالِيهِ ﴿٦٩﴾

30. 'My power has perished from me.'

هَلَكَ عَنِّي سُلْطَانِيهِ ﴿٧٠﴾

31. 'Seize him and fetter him,

خُذُوهُ فَغُلُّوهُ ﴿٧١﴾

32. 'Then cast him into Hell.

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٧٢﴾

33. 'Then put him into a chain the length of which is seventy cubits;

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٧٣﴾

34. 'Verily, he did not believe in Allāh, the Great,

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٧٤﴾

35. 'And he did not urge the feeding of the poor.

وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٧٥﴾

36. 'No friend, therefore, has he here this day;

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٧٦﴾

\* 37. 'Nor any food save blood mixed with water,

وَلَا طَعَامٌ إِلَّا مِنْ غَسِيلٍ ﴿٧٧﴾

38. 'Which none but the sinners eat.'

لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٧٨﴾

R. 2.

39. But nay, I swear by all that you see,

فَلَا أَقْسَمُ بِمَا تُبْصِرُونَ ﴿٧٩﴾

40. And by all that you see not,

وَمَا لَا تُبْصِرُونَ ﴿٨٠﴾

41. That it is surely the word brought by a noble Messenger;

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٨١﴾

42. And it is not the word of a poet; little is it that you believe!

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٨٢﴾

43. Nor is it the word of a sooth-sayer; little is it that you heed!

وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٨٣﴾

44. *It is* a revelation from the Lord of the worlds.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٤﴾

\* 45. And if he had forged *and attributed* any sayings to Us,

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٨٥﴾

46. We would surely have seized him by the right hand,

لَا خَذَنَّا مِنْهُ يَمِينٍ ﴿٨٦﴾

\* 47. And then surely We would have severed his life-artery,

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٨٧﴾

\* 37. 'Nor any food **save the washing of wounds**,

\* 45. And if he had **falsely attributed even a trivial statement** to Us,

\* 47. And then surely We would have severed his **jugular vein**.



\*48. And not one of you could have held *Us* off from him.

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٣٨﴾

49. And verily it is a reminder for the righteous.

وَإِنَّهُ لَتَذِكْرٌ لِّلْمُتَّقِينَ ﴿٣٩﴾

50. And, surely, We know that there are some among you who reject *Our Signs*.

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٠﴾

51. And, verily, it will be a *source of* regret for the disbelievers.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٤١﴾

52. And surely, it is the true certainty.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٤٢﴾

53. So glorify the name of thy Lord, the Great.

هَٰٓذَا فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٤٣﴾

\* 48. And none of you could shield him *from Us*.



رُكُوعَاتُهَا ٢

سُورَةُ الْمَعَارِجِ مَكِّيَّةٌ ٧٠

آيَاتُهَا ٤



### AL-MA'ARIJ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. An inquirer inquires concerning the punishment about to fall

3. Upon the disbelievers, which none can repel.

4. *It is* from Allāh, Lord of *great* ascents.

5. The angels and the Spirit ascend to Him in a day the measure of which is fifty thousand years.

6. So be patient with admirable patience.

7. They see it to be far off,

8. But We see it to be nigh.

9. The day when the heaven will become like molten copper,

10. And the mountains will become like flakes of wool,

11. And a friend will not inquire after a friend.

12. They will be placed in sight of one another, and the guilty one would fain ransom himself from the punishment of that day by *offering* his children,

13. And his wife and his brother,

14. And his kinsfolk who sheltered him,

15. And *by offering all* those who are on the earth, if *only* thus he might save himself.

16. But no! surely it is a flame of Fire,

17. Stripping off the skin *even* to the extremities *of the body*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ٢

لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ٣

مِّنَ اللَّهِ ذِي الْمَعَارِجِ ٤

تَخْرُجُ الْمَلَائِكَةُ وَالرُّوحُ رَائِيهِ فِي يَوْمٍ  
كَانَ وَقْدُ أَرْدَةِ خَمْسِينَ أَلْفَ سَنَةٍ ٥

فَاصْبِرْ صَبْرًا جَمِيلًا ٦

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ٧

وَنَرَاهُ قَرِيبًا ٨

يَوْمَ تَكُونُ السَّمَاءُ كَالذَّهَبِ ٩

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ١٠

وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ١١

يُبْصِرُ وَيَصْرُخُ فِي يَوْمِ ذُنُوبِهِ الْمُجْرِمُ لَوْ يَفْتَدِي  
مِنْ عَذَابِ يَوْمِئِذٍ بَنِيهِ ١٢

وَصَاحِبَتِهِ وَأَخِيهِ ١٣

وَفَصِيلَتِهِ الَّتِي تُهْوَى ١٤

وَمَن فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ١٥

كَلَّا إِنَّهَا لَنَارٌ ١٦

نَزَّاعَةً لِّلشَّوَى ١٧

18. It will call him who turned his back and retreated  
 19. And hoarded *wealth*, and withheld *it*.  
 20. Verily, man is born impatient and miserly.  
 21. When evil touches him, he is full of lamentation,  
 22. But when good falls to his *lot*, he is niggardly.  
 23. But not those who pray.  
 24. Those who are constant in their Prayer,  
 25. And those in whose wealth there is a recognized right  
 \* 26. For one who asks for *help* and for one who does not.  
 27. And those who believe the Day of Judgment to be a reality,  
 28. And those who are fearful of the punishment of their Lord—  
 \* 29. Verily the punishment of their Lord is not *a thing* to feel secure from—  
 30. And those who guard their private parts—  
 31. Except from their wives and from those whom their right hands possess; such indeed are not to blame;  
 32. But those who seek to go beyond that, it is these who are transgressors—  
 33. And those who are watchful of their trusts and their covenants,  
 34. And those who are upright in their testimonies,

تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى ۝۱۸

وَجَمَعَ قَاوُعِي ۝۱۹

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝۲۰

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝۲۱

وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝۲۲

إِلَّا الْمُصَلِّينَ ۝۲۳

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝۲۴

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّا لَوْ لَهُمْ ۝۲۵

لِلسَّائِلِ وَالْمَحْرُومِ ۝۲۶

وَالَّذِينَ يُصَدِّقُونَ بَيُّوتَ الَّذِينَ ۝۲۷

وَالَّذِينَ هُمْ مِّنْ عَذَابِ رَبِّهِمْ ۝۲۸

مُشْفِقُونَ ۝۲۹

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝۳۰

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۝۳۱

إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۝۳۲

فَإِنَّهُمْ غَيْرُ مَنُومِينَ ۝۳۳

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ ۝۳۴

الْعَادُونَ ۝۳۵

وَالَّذِينَ هُمْ لِأَمْتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝۳۶

وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝۳۷

\* 26. For the beggar and the destitute who begs not.

\* 29. Verily the punishment of their Lord is unsparing.

\*35. And those who are strict in the observance of their Prayer.

36. These will be in the Gardens, duly honoured.

R. 2.

37. But what is the matter with those who disbelieve, that they come hastening towards thee,

38. From the right hand and from the left, in different parties?

39. Does every man among them hope to enter the Garden of Bliss?

40. Never! We have created them of that which they know.

41. But nay! I swear by the Lord of the easts and of the wests, that We have the power

42. To bring in their place others better than they, and We cannot be frustrated in *Our plans*.

43. So leave them alone to indulge in idle talk and play until they meet that day of theirs which they are promised,

\*44. The day when they will come forth from their graves hastening, as though they were racing to a target,

45. *With* their eyes cast down; and disgrace will cover them. Such is the day which they are promised.

\*35. And those who **stand guard over their prayers**.

\*44. The day when they **would emerge** from their graves **rushing forth** as if they were **hastening towards their targets**,

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٥﴾

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٦﴾

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٧﴾

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزَّتَيْنِ ﴿٣٨﴾

أَيُطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٩﴾

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٤٠﴾

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّا لَقَادِرُونَ ﴿٤١﴾

عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ ۖ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٢﴾

فَذَرْهُمْ يُخَاوِضُوا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٣﴾

يَوْمَ يُخْرِجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا ۖ كَأَنَّهُمْ إِلَىٰ نُصَبٍ يُوَفُّونَ ﴿٤٤﴾

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةٌ ۖ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٥﴾



٢٩ آياتها

سُورَةُ نُوحٍ مَكِّيَّةٌ ٧١

٢٩ آياتها



## NŪḤ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. We sent Noah to his people, *saying*, 'Warn thy people before there comes upon them a grievous punishment.'
3. He said, 'O my people! surely I am a plain Warner unto you,
4. 'That you serve Allāh and fear Him and obey me.
5. 'He will forgive you your sins and grant you respite till an appointed time. Verily the time appointed by Allāh cannot be put back when it comes, if only you knew!'
6. He said, "My Lord, I have called my people night and day,
7. "But my calling *them* has only made them flee *from me* all the more.
8. "And every time I called them that Thou mightest forgive them, they put their fingers into their ears, \*and covered up their hearts, and persisted *in their iniquity*, and were disdainfully proud.
- \* 9. "Then, I called them *to righteousness* openly.
10. "Then I preached to them in public, and *also* spoke to them in private.
- \* 11. "And I said, 'Seek forgiveness of your Lord; for He is the Great Forgiver.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝  
 قَالَ يَقُولُونَ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ۝  
 أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ۝  
 يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجْكُمْ إِلَىٰ أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ ۝  
 قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝  
 فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ۝  
 وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَخْشَنُوا شَيْبًا لَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا ۝  
 ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ۝  
 ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝  
 فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝

- \* 8. and wrapped their garments around them and persisted in their iniquity, and behaved with exceeding arrogance.
- \* 9. 'Then I invited them to your path openly.
- \* 11. 'And I said, 'Seek forgiveness of your Lord; for He is exceedingly Forgiving.

12. 'He will send down rain for you in abundance,

13. 'And He will strengthen you with wealth and *with* children, and He will give you gardens and He will give you rivers.

\* 14. 'What is the matter with you that you expect not wisdom and staidness from Allāh?

\* 15. 'And He has created you in *different* forms and *different* conditions.

\* 16. 'Have you not seen how Allāh has created seven heavens in *perfect* harmony,

17. 'And has placed the moon therein as a light, and made the sun as a lamp?

\* 18. 'And Allāh has caused you to grow as a *good* growth from the earth,

\* 19. 'Then will He cause you to return thereto, and He will bring you forth *a new* bringing forth.

20. 'And Allāh has made the earth for you a wide expanse

21. 'That you may traverse the open ways thereof.'"

R. 2.

22. Noah said, "My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his ruin.

23. "And they have planned a mighty plan.

24. "And they say *to one another*, 'Forsake not your gods *under any circumstances*. And forsake neither Wadd†, nor Suwā'†, nor Yaghūth† and Ya'ūq† and Nasr†.'

\* 14. 'What is the matter with you **that you do not** ascribe dignity to Allāh.

\* 15. 'And **certainly** He has created you **in stages**.

\* 16. 'Have you not **observed** how Allāh has created seven heavens **tier upon tier**?

\* 18. 'And Allāh has **raised you from the earth like the raising of vegetation**.

\* 19. 'Then will He **return you therein** and bring you forth **in a special way**.

† Idols of pagan Arabs.

يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٢﴾

وَيُمْدِدْكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٣﴾

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٤﴾

وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٥﴾

أَلَمْ تَرَ أَكَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٦﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٧﴾

وَاللَّهُ أَثْبَتَكُمْ مِنَ الْأَرْضِ نباتًا ﴿١٨﴾

ثُمَّ يُعِيدْكُمْ فِيهَا وَيُخْرِجْكُمْ إِخْرَاجًا ﴿١٩﴾

وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿٢٠﴾

لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢١﴾

قَالَ نُوحٌ رَبِّ ارْتَحِمْ عَصَوِيَّ وَاتَّبِعُوا مَنْ لَمْ يَزِدْهُ مَالَهُ وَوَلَدَهُ إِلَّا خَسَارًا ﴿٢٢﴾

وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٢٣﴾

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٢٤﴾

25. "And they have led many astray; so increase Thou not the wrongdoers but in error."

26. Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against Allāh.

\*27. And Noah said, 'My Lord, leave not in the land a single one of the disbelievers;

28. 'For, if Thou dost leave them, they will *only* lead astray Thy servants and will not give birth but to a sinner *and* a disbeliever.

29. 'My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.'

\*27. And Noah said, 'My Lord leave not in the land a single one of the disbelievers **as dwellers therein**;

وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٥﴾

مِمَّا خَطِيئَتُهُمْ أُعْرِقُوا فَأُدْخِلُوا نَارًا ۚ فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ﴿٢٦﴾

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٧﴾

إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا ۚ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ﴿٢٩﴾



رُكُوعَاتُهَا ٢

## سُورَةُ الْجِنِّ مَكِّيَّةٌ ٧٢

آيَاتُهَا ٢٩



### AL-JINN

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Say, "It has been revealed to me that a company of the Jinn listened, and they said: 'Truly we have heard a Qur'ān that is wonderful,

3. 'It guides to the right way; so we have believed in it, and we will not associate any one with our Lord.

4. 'And *we believe* that the majesty of our Lord is exalted. He has taken neither wife nor son unto Himself.

5. 'And *it is true* that the foolish amongst us used to utter extravagant lies concerning Allāh.

6. 'And we thought that men and Jinn would never speak a lie concerning Allāh.

7. 'And indeed some men from among the common folk used to seek the protection of some men from among the Jinn, and they *thus* increased *the latter in* their pride;

8. 'And indeed they thought, even as you think, that Allāh would never raise any *Messenger*.

9. 'And we sought to reach heaven, but we found it filled with strong guards and shooting stars.

10. 'And we used to sit on some of its seats to listen. But whoso listens now, finds a shooting star in ambush for him.

11. 'And we know not whether evil is intended for those who are in the earth or whether their Lord intends *something* good for them.

12. 'And some of us are righteous and some of us are otherwise; and we are sects holding different views.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۝۲

يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ، وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ۝۳

وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝۴

وَأَنَّهُ كَانَ يَفْقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝۵

وَأَنَّا ظَنَنَّا أَن لَّنْ تَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا ۝۶

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۝۷

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۝۸

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرًا سَّاطِعًا وَشُهُبًا ۝۹

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ، فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ۝۱۰

وَأَنَّا لَا تَدْرِي أَرِئِدَ إِيمَنُ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۝۱۱

وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَلِكَ، كُنَّا طَرِيقًا قَدَدًا ۝۱۲



13. 'And we know that we cannot frustrate *the plan of* Allāh in the earth, nor can we escape Him by flight.

14. 'And when we heard the *call to* guidance, we believed in it. And he who believes in his Lord has no fear of loss or injustice.

15. 'And some of us submit *to God* and some of us have deviated *from the right course*.'" And those who submit *to God*—it is these who seek the right course.

16. And as for those who deviate *from the right course*, they are the fuel of Hell.

17. And if they keep to the *right* path, We shall certainly provide them with abundant water to drink,

18. That We may try them thereby. And whoso turns away from the remembrance of his Lord—He will push him into an overwhelmingly severe punishment.

19. And *all* places of worship belong to Allāh; so call not on any one beside Allāh.

20. And when the Servant of Allāh stands up praying to Him, they crowd upon him, well nigh suffocating him.

R. 2.

21. Say, 'I pray to my Lord only, and I associate no one with Him.'

22. Say, 'I have no power to do you either harm or good.'

23. Say, 'Surely none can protect me against Allāh, nor can I find any place of refuge beside Him.

24. 'My responsibility is only to convey *the revelation* from Allāh, and His Messages.' And for those who disobey Allāh and His

وَأَنَّا ظَنَنَّا أَن لَّن نَّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نَّعْجِزَهُ هَرَبًا ﴿١٣﴾

وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٤﴾

وَأَتَا مَنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٥﴾

وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٦﴾

وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَّاءً غَدَقًا ﴿١٧﴾

لِنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٨﴾

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٩﴾

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ﴿٢٠﴾

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢١﴾

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٢﴾

قُلْ إِنِّي لَن يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَن أَجِدَ مِن دُونِهِ مُلْتَحَدًا ﴿٢٣﴾

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَن يَخُصِ اللَّهُ وَرَسُولُهُ فَإِنَّ لَهُ تَارِجَهُم خَالِدِينَ

Messenger there is the fire of Hell, wherein they will abide for a long, long period.

25. *They will continue to disbelieve until they see that which they are promised, and soon they will know who is weaker in helpers and fewer in numbers.*

26. Say, 'I know not whether that which you are promised is nigh or whether my Lord has fixed for it a distant term.'

\* 27. *He is the Knower of the unseen; and He reveals not His secrets to any one,*

\* 28. *Except to him whom He chooses, namely a Messenger of His. And then He causes an escort of guarding angels to go before him and behind him,*

29. *That He may know that they (His Messengers) have delivered the Messages of their Lord. And He encompasses all that is with them and He keeps count of all things.*

\* 27. *He is the Knower of the unseen, and He does not grant anyone ascendancy over His domain of the unseen.*

\* 28. *Except him whom He chooses as His Messenger. And in front of him and at the back of him march angels as sentinels.*

فِيهَا أَبَدًا ۖ

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ  
مَنْ أَضْعَفُ نَاصِرًا ۖ وَ أَقَلُّ عَدَدًا ۝

قُلْ إِن أَدْرِيٓٓٓ أَقْرَبُٓ مَا تُوعَدُونَ أَمْ  
يَجْعَلُ لَهُ رَبِّيٓ أَمَدًا ۝

عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۝

إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ  
مِنْ بَيْنِ يَدَيْهِ وَيَخْلُفُهُ رَصَدًا ۝

لِّيَعْلَمَٓٓٓ أَن قَدْ أَبْلَغُوا رِسَالَتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَخْطَىٰ كُلُّ شَيْءٍ  
عَدَدًا ۝



رُكُوعَاتُهَا ٢

سُورَةُ الْمُزَازِمِلِ مَكِّيَّةٌ ٧٣

آيَاتُهَا ٢١



### AL-MUZZAMMIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. O thou who art bearing *a heavy responsibility*,
3. Stand up *in Prayer* at night except a small portion thereof—
4. Half of it, or make it a little less than that
5. Or make it a little more than that—and recite the Qur'ān slowly and thoughtfully.
6. Verily, We are charging thee with a weighty Word.
7. Verily, getting up at night is the most potent means of subduing *the self* and most effective in respect of words *of prayer*.
8. Thou hast indeed, during the day, a long *chain* of engagements.
9. So remember the name of thy Lord, and devote *thyself* to Him with full devotion.
10. *He is the* Lord of the East and the West; there is no God but He; so take Him as *thy* Guardian.
11. And bear patiently all that they say; and part with them in a decent manner.
12. And leave Me alone with those who reject *the truth*, possessors of ease and plenty; and give them a little respite.
13. Surely, with Us are *heavy* fetters and a *raging* fire,
14. And food that chokes, and a painful punishment—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
يَا أَيُّهَا الْمُزَّمِّلُ ﴿٢﴾  
قُمِ اللَّيْلَ إِلَّا قَلِيلًا ﴿٣﴾  
نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٤﴾  
أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾  
إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾  
إِنَّ تَكْشِفَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا ﴿٧﴾  
إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٨﴾  
وَإِذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٩﴾  
رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١٠﴾  
وَاصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ﴿١١﴾  
وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهْلُهمْ قَلِيلًا ﴿١٢﴾  
إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ﴿١٣﴾  
وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾

\* 2. O you who has wrapped *himself* in a robe.

15. On the day when the earth and the mountains shall quake, and the mountains will become like crumbling sandhills.

16. Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.

17. But Pharaoh disobeyed the Messenger, so We seized him with a terrible seizing.

\*18. How will you then, if you disbelieve, guard yourselves against a day which will turn children grey-headed?

19. *On that day* the heaven will be rent asunder *and* His promise will be fulfilled.

20. This, surely, is a reminder. So let him, who will, take a way unto his Lord.

R. 2.

21. Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allāh determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'ān as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allāh's bounty, and others who may fight in the cause of Allāh. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakāt, and lend to Allāh a goodly loan. And whatever good you send on before you for your souls, you will find it with Allāh. It *will be* better and greater in reward. And seek forgiveness of Allāh. Surely, Allāh is Most For-giving, Merciful.

\* 18. How will you then, if you disbelieve, guard yourselves against a day which will **turn the children's hair grey**.

يَوْمَ تَزْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ  
الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٥﴾

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَهِدَ عَلَيْكُمْ  
كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٦﴾

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ  
أَخْذًا أَوْبِيلًا ﴿١٧﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا  
يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٨﴾

وَالسَّمَاءُ مَنفُطِرٌ بِهِ يَكُنْ وَعْدُهُ  
مَفْعُولًا ﴿١٩﴾

إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ  
رَبِّهِ سَبِيلًا ﴿٢٠﴾

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ  
الَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَتَهُ مِنَ  
الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ الْآيِلَ ۚ  
الْغَهَارُ عَلَيْهِ أَنْ لَّنْ نُحْصِيَهُ فَنُتَابِ  
عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ  
عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَ  
أَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ  
مِنْ فَضْلِ اللَّهِ ۚ وَأَخْرُونَ يُقَاتِلُونَ فِي  
سَبِيلِ اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَ  
آتُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَءُوا  
اللَّهُ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا  
لَا تُفْسِدُوا مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ  
خَيْرٌ وَأَعْظَمُ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّهِ مَا لَمْ  
يَغْفِرْ اللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١﴾



18. I shall soon inflict on him an overwhelming hardship.

سَأَذِيقُهُ صَعُودًا ۝١٨

19. Lo! he reflected and calculated!

إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٩

20. Ruin seize him! how he calculated!

فَقُتِلَ كَيْفَ قَدَّرَ ۝٢٠

21. Ruin seize him again! how he calculated!

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ۝٢١

22. Then he looked,

ثُمَّ نَظَرَ ۝٢٢

23. Then he frowned and scowled,

ثُمَّ عَبَسَ وَبَسَرَ ۝٢٣

24. Then he turned away and was disdainful,

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۝٢٤

25. And said, 'This is nothing but magic handed down;

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۝٢٥

26. 'This is nothing but the word of man.'

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۝٢٦

\* 27. Soon shall I cast him into the fire of Hell.

سَأُضِلِّيهِ سَفَرًا ۝٢٧

\* 28. And what makes thee know what Hell-fire is?

وَمَا أَدْرَاكَ مَا سَقَرٌ ۝٢٨

\* 29. It spares not and it leaves naught.

لَا تُبْقِي وَلَا تَذَرُ ۝٢٩

\* 30. It scorches the face.

لَوَّاحَةٌ لِلْبَشَرِ ۝٣٠

31. Over it are nineteen *angels*.

عَلَيْهَا تِسْعَةَ عَشَرَ ۝٣١

32. And none but angels have We made wardens of the Fire. And We have not fixed their number except as a trial for those who disbelieve, so that those who have been given the Book may attain to certainty, and those who believe may increase in faith, and those who have been given the Book as well as the believers may not doubt, and that those in whose hearts is disease and the disbelievers may say, 'What does Allāh mean by such an illustration?' Thus does Allāh adjudge

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۚ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِّلَّذِينَ كَفَرُوا ۚ لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذٰلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۚ وَمَا

\* 27. Soon shall I cast him into 'Saqar'.

\* 28. And what can make you know what 'Saqar' is?

\* 29. It spares not and leaves nothing.

\* 30. It scorches the skin.

astray whom He pleases and guide whom He pleases. And none knows the hosts of thy Lord but He. And this is nothing but a Reminder for man.

R. 2.

33. Nay, by the moon,

34. And by the night when it retreats,

35. And by the dawn when it shines forth,

36. Verily, it is one of the greatest calamities.

37. A warning to man,

38. To him among you who wishes to advance or hang back.

39. Every soul is pledged for what it has earned;

40. Except those on the right hand.

41. They will be in Gardens asking one another

42. Concerning the guilty ones.

\*43. 'What has brought you into the Fire of Hell?'

44. They will say, 'We were not of those who offered Prayers,

45. 'Nor did we feed the poor.

46. 'And we indulged in objectionable talk with those who indulge therein.

47. 'And we used to deny the Day of Judgment,

48. 'Until death overtook us.'

49. So the intercession of intercessors will not avail them.

50. Now what is the matter with them that they are turning away from the exhortation,

يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا  
ذِكْرَىٰ لِلْبَشَرِ ﴿٣٣﴾

كَلَّا وَالْقَمَرِ ﴿٣٣﴾

وَالَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾

وَالصُّبْحِ إِذَا أَصْفَرُ ﴿٣٥﴾

إِنَّهَا لَا تَخَذِي الْكِبَرِ ﴿٣٦﴾

نَذِيرًا لِلْبَشَرِ ﴿٣٧﴾

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٨﴾

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٩﴾

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٤٠﴾

فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿٤١﴾

عَنِ الْمُجْرِمِينَ ﴿٤٢﴾

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٣﴾

قَالُوا أَلَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٤﴾

وَلَمْ نَكُ نَطْعِمُ الْمِسْكِينَ ﴿٤٥﴾

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٦﴾

وَكُنَّا نَكْذِبُ رُبِّيَوْمَ الدِّينِ ﴿٤٧﴾

حَتَّىٰ آتَيْنَا الْيَقِينَ ﴿٤٨﴾

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٩﴾

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٥٠﴾

\*43. 'What has brought you into 'Saqar'?

51. As if they were frightened asses

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿٥١﴾

52. Fleeing from a lion?

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿٥٢﴾

53. Nay, every man among them desires to have open sheets of revelation given to him.

بَلْ يَرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى  
صُحُفًا مِّنْشَرَّةٍ ﴿٥٣﴾

54. Never! verily they fear not the Hereafter.

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ﴿٥٤﴾

55. Never! verily this is an exhortation.

كَلَّا إِنَّهُ تَذَكُّرَةٌ ﴿٥٥﴾

56. Let him, then, who will, remember it.

فَمَنْ شَاءَ ذَكَّرْهُ ﴿٥٦﴾

57. And they will not remember unless Allāh so please. He *alone* is worthy to be feared and He *alone* is worthy to forgive.

وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ  
ٱلَّذِى يَهْدِى ٱلْأَهْلَ ٱلتَّقْوَىٰ وَٱلْأَهْلَ ٱلْمُغْفِرَةَ ﴿٥٧﴾





رُكُوعَاتُهَا ٢

## سُورَةُ الْقِيَامَةِ مَكِّيَّةٌ ٧٥

آيَاتُهَا ٤١



### AL-QIYĀMAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Nay! I call to witness the Day of Resurrection.
- \* 3. And I do call to witness the self-accusing soul, *that the Day of Judgment is a certainty.*
4. Does man think that We shall not assemble his bones?
5. Yea, We have the power to restore his very finger-tips.
- \* 6. But man desires to continue to send forth evil deeds in front of him.
7. He asks, 'When will be the Day of Resurrection?'
8. When the eye is dazzled,
9. And the moon is eclipsed,
10. And the sun and the moon are brought together,
11. On that day man will say, 'Whither to escape?'
12. Nay! There is no refuge!
13. With thy Lord *alone* will be the place of rest that day.
14. That day will man be informed of that which he has sent forward and left behind.
- \* 15. Nay, man is a witness against himself;
16. Even though he puts forward his excuses.
17. Move not thy tongue with this *revelation* that thou mayest hasten to preserve it.

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١  
لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ٢  
وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ٣  
أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعَهُ ٤  
عَظْمًا ٥  
بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ ٦  
بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ٧  
يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَمَةِ ٨  
فَإِذَا بَرِقَ الْبَصَرُ ٩  
وَحُشِفَ الْقَمَرُ ١٠  
وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ١١  
يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ١٢  
كَلَّا لَا وَزَرَ ١٣  
إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ١٤  
يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ ١٥  
وَأَخَّرَ ١٦  
بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ١٧  
وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ١٨  
لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ١٩

\* 3. And I call to witness **the oft-blaming conscience.**

\* 6. But man desires to continue to **sin as he proceeds.**

\* 15. Nay, man is **fully aware of his own self.**

ا ا i u | ث th | ح h | خ kh | ذ dh | ص s | ض d | ط t | ظ z | ع ' | غ gh | ق q | ء ' |

(See details of transliteration on page 'm').

18. Surely upon Us *rests* its collection and its recital.

19. So when We recite it, then follow thou its recital.

20. Then upon Us *rests* the expounding thereof.

\* 21. Nay, but you love the present life;

\* 22. And you neglect the Hereafter.

23. Some faces on that day will be bright,

24. Looking *eagerly* towards their Lord;

25. And some faces on that day will be dismal,

26. Thinking that a back-breaking calamity is about to befall them.

27. Aye! when *the soul of the dying man* comes up to the throat,

28. And it is said, 'Who is the wizard to *save him*?'

29. And he is sure that it is the *hour* of parting;

30. And one shank rubs against another shank *in agony*;

31. Unto thy Lord that day will be the driving.

R. 2.

32. For he neither accepted *the truth*, nor offered Prayers;

33. But he rejected *the truth* and turned his back;

34. Then he went to his kinsfolk, strutting along.

35. 'Woe unto thee! and woe again!

36. 'Then woe unto thee! and woe again!'

\* 37. Does man think that he is to be left to *himself* uncontrolled?

\* 21. Nay, but you love **that which is near at hand**.

\* 22. And **disregard** the Hereafter.

\* 37. Does man think that he **will be left free to wander**?

ا ا i u | ث th | ح h | خ kh | ذ dh | ص s | ض d | ط t | ظ z | ع ' | غ gh | ق q | ع ' |

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٨﴾

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٩﴾

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿٢٠﴾

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢١﴾

وَتَذَرُونَ الْآخِرَةَ ﴿٢٢﴾

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٣﴾

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٤﴾

وُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿٢٥﴾

تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٦﴾

كَلَّا إِذَا بَلَغَتِ الشَّرَافَةَ ﴿٢٧﴾

وَقِيلَ مَنْ رَاقٍ ﴿٢٨﴾

وَوَظَنَ أَنََّّهُ الْمُرَادُ ﴿٢٩﴾

وَالْتَفَتِ السَّاقِ بِالسَّاقِ ﴿٣٠﴾

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣١﴾

فَلَا صَدَقَ وَلَا وُفِيَ ﴿٣٢﴾

وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٣﴾

ثُمَّ دَهَبَ إِلَىٰ أَهْلِهِ يَمْتَطِي ﴿٣٤﴾

أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٥﴾

ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٦﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ ﴿٣٧﴾

سُدًى ﴿٣٨﴾

38. Was he not a drop of fluid,  
emitted forth?

أَلَمْ يَكُنْ نُطْفَةً مِّن مَّيِّ يُمْنَىٰ ۖ ﴿٣٨﴾

39. Then he became a clot, then He  
shaped and perfected *him*.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۖ ﴿٣٩﴾

40. Then He made of him a pair, the  
male and female.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ  
الْأُنثَىٰ ۖ ﴿٤٠﴾

41. Has not such a One the power to  
raise the dead to life?

أَلَيْسَ ذَلِكَ بِقْدِرٍ عَلَىٰ أَن يُحْيِيَ  
الْمَوْتَىٰ ۚ ﴿٤١﴾



رُكُوعَاتُهَا ٢

سُورَةُ الدَّهْرِ مَكِّيَّةٌ ٧٦

آيَاتُهَا ٣٢



### AL-DAHR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. There has certainly come upon man a period of time when he was not a thing spoken of.
- \*3. We have created man from a mingled sperm-drop that We might try him; so We made him hearing, seeing.
4. We have shown him the Way, whether he be grateful or ungrateful.
5. Verily, We have prepared for the disbelievers chains and iron-collars and a blazing Fire.
6. But the virtuous drink of a cup, tempered with camphor—
7. A spring wherefrom the servants of Allāh drink. They make it gush forth—a forceful gushing forth.
8. They fulfil *their* vow, and fear a day the evil of which is widespread.
9. And they feed, for love of Him, the poor, the orphan, and the prisoner,
10. *Saying*, ‘We feed you for Allāh’s pleasure *only*. We desire no reward nor thanks from you.
11. ‘Verily, we fear from our Lord a frowning and distressful day.’

12. So Allāh will save them from the evil of that day, and will grant them cheerfulness and happiness.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ  
لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝  
إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ  
أَمْشَاجٍ ۖ نَّبْتَلِيهِ ۖ فَجَعَلْنَاهُ سَمِيعًا  
بَصِيرًا ۝  
إِنَّا هَدَيْنَاهُ السَّبِيلَ ۖ إِنَّمَا شَاكَرَ وَإِنَّمَا  
كَفُورًا ۝  
إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا  
وَسَعِيرًا ۝  
لَآ أَكْبَرُ إِلَّا يَشْرَبُونَ ۖ مَن كَانَ  
مِرْكَجُهَا كَأُفُورًا ۝  
عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا  
تَفْجِيرًا ۝  
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ  
شَرُّهُ مُسْتَطِيرًا ۝  
وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مَشْكِينًا  
وَيَتِيمًا وَأَسِيرًا ۝  
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ  
مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝  
إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا  
قَمْطَرِيرًا ۝  
فَوَقَّعْنَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ ۖ وَ  
لَقَّحْنَاهُمْ نَصْرَةً وَرُزْقًا ۝

\* 3. We created man from a mingled sperm-drop which We cause to pass through trials; then We turned him into a hearing, seeing being.

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق |

13. And He will reward them, for their steadfastness, with a Garden and a raiment of silk,

14. Reclining therein upon couches, they will find there neither excessive heat nor excessive cold.

15. And its shades will be close over them, and its clustered fruits will be brought within easy reach.

16. And vessels of silver will be passed round among them, and also goblets of glass,

\* 17. *Bright as glass but made of silver*, which they will measure according to *their own* measure.

18. And therein will they be given to drink a cup tempered with ginger,

19. *From* a spring therein named Salsabīl.

20. And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

21. And when thou seest thou wilt see there a bliss and a great kingdom.

\* 22. On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.

23. 'This is your reward, and your labour has been appreciated.'

R. 2.

24. Surely, We have revealed unto thee the Qur'ān piecemeal.

25. So wait patiently for the judgment of thy Lord, and yield not to any one among them *who is* sinful or ungrateful.

\* 17. **Glass of silver which they fashioned with outstanding skill.**

\* 22. On them will be garments of fine green silk and brocade. And they will be **decked with** bracelets of silver.

وَجَزَّيْنَهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝۱۳

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝۱۴

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝۱۵

وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۝۱۶

قَوَارِيرَآ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝۱۷

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝۱۸

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۝۱۹

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ۝۲۰ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا ۝۲۱

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝۲۲

عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَرِشَاتٌ زُرَّةٌ وَحُلُوفٌ أَسَودَ مِنْ فِضَّةٍ ۝۲۳ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝۲۴

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَّشْكُورًا ۝۲۵

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ۝۲۶

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ۝۲۷

26. And remember the name of thy Lord morning and evening.

27. And during the night prostrate thyself before Him, and extol His glory for *a long part of the night*.

28. Verily, these *people* love the present life, and they neglect the hard day *that is* before them.

29. We have created them and strengthened their make; and when We will, We can replace them by others like them.

30. Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

\* 31. And you exercise your will because Allāh has *so* willed. Verily, Allāh is All-Knowing, Wise.

32. He causes whom He pleases to enter His mercy, and for the wrongdoers He has prepared a painful punishment.

\* 31. And you **cannot** exercise your desires except when Allāh so wills.

وَإِذْ كَرَّاسَمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٣١﴾

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٣٢﴾

إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٣٣﴾

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَ إِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا ﴿٣٤﴾

إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٣٥﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٦﴾

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣٧﴾



# AL-MURSALĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By *the angels* who are sent forth with goodness,
- \* 3. *And* then they push on with a forceful pushing,
- \* 4. And by *the forces* that spread *the truth*, a good spreading,
- \* 5. *And* then they distinguish fully *between good and evil*.
- \* 6. Then they carry the exhortation *far and wide*
- \* 7. To excuse *some* and warn *others*.
8. Verily, that which you are promised must come to pass.
9. So when the stars are made to lose *their* light,
10. And when the heaven is rent asunder,
11. And when the mountains are blown away,
12. And when the Messengers are made to appear at the appointed time—
13. For what day has the time *of these happenings* been appointed?
14. For the Day of Decision.
15. And what should make thee know what the Day of Decision is!—
16. Woe on that day unto those who reject *the truth*!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَالْمُرْسَلَاتِ عُرْفًا  
 فَالْحَصِيفَتِ عَصْفًا  
 وَالتُّشْرُوتِ نَشْرًا  
 فَالْفِرْقَتِ فَرْقًا  
 فَالْمُلْقِيَتِ ذِكْرًا  
 عُذْرًا أَوْ نُذْرًا  
 إِنَّمَا تُوعَدُونَ لَوَاقِعًا  
 فَإِذَا النُّجُومُ طُمِسَتْ  
 وَإِذَا السَّمَاءُ فُرِجَتْ  
 وَإِذَا الْجِبَالُ نُسِفَتْ  
 وَإِذَا الرُّسُلُ أُقِيتَتْ  
 لِأَيِّ يَوْمٍ أُجِّلَتْ  
 لِيَوْمِ الْفَصْلِ  
 وَمَا أَذْرَكَ مَا يَوْمُ الْفَصْلِ  
 وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

- \* 2. By *those which* are sent off gently,
- \* 3. *Then* gather speed and blow swiftly,
- \* 4. *And* by *those who* spread a thorough spreading,
- \* 5. *And* then they make clear distinctions,
- \* 6. *And* by *those who* deliver the Reminder,
- \* 7. Absolving themselves of responsibility or by way of warning,

ا i u | th ث | h ح | kh خ | dh ذ | ص s | ض d | ط | ظ | ع | gh غ | q | ' | ء

17. Did We not destroy the earlier peoples?  
 18. We will now cause the later ones to follow them.  
 19. Thus do We deal with the guilty.  
 20. Woe on that day unto those who reject *the truth*!  
 21. Did We not create you from an insignificant fluid,  
 22. And We placed it in a safe place,  
 23. For a known measure *of time*?  
 24. Thus did We measure, and how excellently do We measure!  
 25. Woe on that day unto those who reject *the truth*!  
 26. Have We not made the earth so as to hold  
 27. The living and the dead?  
 28. And We placed thereon high mountains, and gave you sweet water to drink.  
 29. Woe on that day unto those who reject *the truth*!  
 30. 'Now move on towards that which you treated as a lie,  
 31. 'Aye, move on towards a shadow which has three sections,  
 32. 'Neither affording shade, nor protecting from the flame.'  
 \* 33. It throws up sparks like *huge* castles,  
 \* 34. As if they were camels of dim colour.  
 35. Woe on that day unto those who reject *the truth*!  
 36. This is a day when they shall not *be able to speak*;

\* 33. It throws up flames like castles,

\* 34. As if it were made up of many copper-coloured camels.

أَلَمْ نُهْلِكِ الْأَوَّلِينَ ﴿١٧﴾

ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٨﴾

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٠﴾

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَّهِينٍ ﴿٢١﴾

فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢٢﴾

إِلَى قَدَرٍ مَعْلُومٍ ﴿٢٣﴾

فَقَدَرْنَا ۖ فَنَقَعَهُ الْقَدَرُونَ ﴿٢٤﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٥﴾

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٦﴾

أَحْيَاءَ وَآمَوَاتًا ﴿٢٧﴾

وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فَرَاتًا ﴿٢٨﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٩﴾

إِن طَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٣٠﴾

إِن طَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣١﴾

لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِ ﴿٣٢﴾

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٣﴾

كَأَنَّهُ جُمُلَتٌ صُفْرًا ﴿٣٤﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٥﴾

هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٦﴾



37. Nor shall they be permitted to offer excuses.

38. Woe on that day unto those who reject *the truth*!

39. 'This is the Day of Decision; We have gathered you and all the earlier peoples together.

40. 'If now you have any stratagem, use it against Me.'

41. Woe on that day unto those who reject *the truth*!

R. 2.

42. The righteous will be in *the midst of* shades and springs,

43. And fruits, such as they will desire.

44. 'Eat and drink pleasantly as a reward for what you did.'

45. Thus surely do We reward those who do good.

46. Woe on that day unto those who reject *the truth*!

47. 'Eat and enjoy yourselves a little while *in this world*, O rejectors of *truth*; surely you are the guilty ones.'

48. Woe on that day unto those who reject *the truth*!

49. And when it is said unto them, 'Bow down,' they do not bow down.

50. Woe on that day unto those who reject *the truth*!

51. In which word then, after this, will they believe?

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٢٧﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

هَذَا يَوْمُ الْقُضْلِ جَمَعْنَكُمْ وَالْأَوَّلِينَ ﴿٢٩﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٠﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣١﴾

إِنَّ الْمُتَّقِينَ فِي ظِلِّ وَعُيُونٍ ﴿٣٢﴾

وَفَوَاكِهَ مِمَّا يَشْتَهُونَ ﴿٣٣﴾

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٤﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٣٥﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٦﴾

كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ مُّجْرِمُونَ ﴿٣٧﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٨﴾

وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَزَكُّوْنَ ﴿٣٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٤١﴾



رُكُوعَاتُهَا ٢

سُورَةُ النَّابِئَةِ ٧٨

آيَاتُهَا ٤١



### AL-NABĀ'

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. About what do they question one another?
- \* 3. About the great Event,
4. Concerning which they differ.
5. Nay, soon they will come to know.
6. Nay, *We say it* again, they will soon come to know.
7. Have We not made the earth a bed,
8. And the mountains as pegs?
9. And We have created you in pairs,
10. And We have made your sleep for rest,
11. And We have made the night as a covering,
- \* 12. And We have made the day for the activities of life.
13. And We have built over you seven strong *heavens*;
14. And We have made *the sun* a bright lamp.
15. And We send down from the dripping clouds water pouring forth abundantly,
16. That We may bring forth thereby grain and vegetation,
17. And gardens of luxuriant growth.
18. Surely, the Day of Decision has an appointed time:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 عَمَّ يَتَسَاءَلُونَ ۝  
 عَنِ النَّبِإِ الْعَظِيمِ ۝  
 الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ۝  
 كَلَّا سَيَعْلَمُونَ ۝  
 ثُمَّ كَلَّا سَيَعْلَمُونَ ۝  
 أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ۝  
 وَالْجِبَالَ أَوْتَادًا ۝  
 وَخَلَقْنَكُمْ أَزْوَاجًا ۝  
 وَجَعَلْنَا بَيْنَكُمْ سُبُلًا ۝  
 وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝  
 وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝  
 وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا ۝  
 وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝  
 وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝  
 لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝  
 وَجَنَّاتٍ أَلْفَافًا ۝  
 إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۝

\* 3. About the **news of great import**,

\* 12. And We have made the day for the **sake of sustenance**.

\* 19. The day when the trumpet will be blown; and you will come in large groups;

20. And the heaven shall be opened and shall become *all* doors;

21. And the mountains shall be made to move and shall become *as if they were* a mirage.

22. Surely Hell lies in ambush,

23. A home for the rebellious,

24. Who will tarry therein for ages.

\* 25. They will taste therein neither sleep nor drink,

\* 26. Save boiling water and a stinking fluid—

\* 27. A meet requital.

28. Verily, they feared not the reckoning,

29. And rejected Our Signs totally.

30. And every thing have We recorded in a Book.

31. 'Taste ye therefore *the punishment*: We will give you no increase except in torment.'

R. 2.

32. Verily, for the righteous is a triumph:

33. Walled gardens and grape-vines,

34. And young maidens of equal age,

35. And overflowing cups.

36. Therein they will hear no idle talk nor lying:

37. A recompense from thy Lord—a gift in proportion *to their works*—

\* 19. The day when the trumpet will be blown; and you will come **horde after horde**.

\* 25. They will taste therein neither **cool nor a drink of any kind**,

\* 26. **Except water boiling hot or freezing cold**.

\* 27. A **befitting** requital.

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ  
أَفْوَاجًا ۝

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۝

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۝

لِلطَّغْيِينِ مَا بَاءَ ۝

لِيُثْبِتِينَ فِيهَا أَحْقَابًا ۝

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۝

إِلَّا حَمِيمًا وَغَسَّاقًا ۝

جَزَاءً وَكَفًّا ۝

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝

وَكَذَّبُوا بِآيَاتِنَا كَذًّا ۝

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۝

إِنَّ لِلْمُتَّقِينَ مَفَازًا ۝

حَدَائِقَ وَأَعْنَابًا ۝

وَكَوَاعِبَ أَتْرَابًا ۝

وَكَأْسًا دِهَاقًا ۝

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا جِدْبًا ۝

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ۝

38. Lord of the heavens and the earth and all that is between them,  
\*the Gracious. They shall not have the power to address Him.

رَّبِّ السَّمُوتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا  
الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٨﴾

39. On the day when the Spirit and the angels will stand in rows, they shall not speak, except he whom the Gracious *God* will permit and who will speak only what is right.

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا  
لَّا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ  
وَقَالَ صَوَابًا ﴿٣٩﴾

40. That day is sure to come. So let him, who will, seek recourse unto his Lord.

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ  
إِلَىٰ رَبِّهِ مَآبًا ﴿٤٠﴾

41. Verily, We have warned you of a punishment which is near at hand: a day when man will see what his hands have sent on before, and the disbeliever will say, 'Would that I were mere dust!'

إِنَّا أَنذَرْنَكُمْ عَذَابًا قَرِيبًا يَوْمَ  
يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ  
الْكَفُورُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤١﴾

\* 38. They will possess no right to address Him.



رُكُوعَاتُهَا ٢

## سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ ٧٩

آيَاتُهَا ٤٧



### AL-NĀZĪ'ĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By those beings who draw *people to true faith* vigorously,
- \* 3. And *by* those who tie *their* knots firmly,
- \* 4. And *by* those who glide along swiftly,
- \* 5. Then they *advance* and greatly excel *others*,
- \* 6. Then they manage the affair *entrusted to them*.
7. *This will happen* on the day when the quaking *earth* shall quake,
8. And a second *quaking* shall follow it.
9. On that day hearts will tremble,
10. And their eyes will be cast down—
11. They say, 'Shall we *really* be restored to our former state?
12. 'What! even when we are rotten bones?'
13. They say, 'Then that indeed would be a losing return.'
14. It will only be a single cry,
15. And behold! they will *all come out* in the open.
16. Has the story of Moses reached thee?

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 وَالنَّازِعَاتِ غَرْقًا ۝  
 وَالتَّشْيِطِ نَشْطًا ۝  
 وَالسَّيِّحَاتِ سَبْحًا ۝  
 فَالسَّيِّغَاتِ سَبْقًا ۝  
 فَالْمُدَبِّرَاتِ أَمْرًا ۝  
 يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝  
 تَتْبَعُهَا الرَّادِفَةُ ۝  
 قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ۝  
 أَبْصَارُهَا خَاشِعَةٌ ۝  
 يَقُولُونَ ءِإِنَّا لَمَرْدُودُونَ فِي الْحَاكِمَةِ ۝  
 ءِإِذَا كُنَّا عِظَامًا تَخِرَّةً ۝  
 قَالُوا اتْلُكَ إِذَا كَرَّةً خَاسِرَةً ۝  
 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝  
 فَإِذَا هُمْ بِالسَّاهِرَةِ ۝  
 هَلْ أَتَاكَ حَدِيثُ مُوسَى ۝

- \* 2. By those **who** move submerged and drag and pull with the purpose of sinking,
- \* 3. And *by* those who **move** swiftly across countries,
- \* 4. And *by* those who **swiftly** travel long distances over the surface of oceans,
- \* 5. And *by* those who **vie** with each other for supremacy,
- \* 6. And *by* those who **plan** and execute their task well,

17. When his Lord called him in the holy Valley of Ṭuwā, saying,

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ  
طُوًى ۚ

18. "Go thou to Pharaoh; he has rebelled.

إِذْ هَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۚ

19. "And say to him, 'Wouldst thou like to be purified?

فَقُلْ هَلْ لَكَ إِلَىٰ أَنْ تَزْخَىٰ ۚ

20. 'And I will guide thee to thy Lord so that thou mayest fear Him.'"

وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۚ

21. So he showed him the great Sign,

فَأَرَاهُ الْآيَةَ الْكُبْرَىٰ ۚ

22. But he rejected him and disobeyed.

فَكَذَّبَ وَعَصَىٰ ۚ

23. Then he turned away from Moses, striving against him.

ثُمَّ أَدْبَرَ يَسْعَىٰ ۚ

24. And he gathered his people and proclaimed,

فَحَشَرَ فَنَادَىٰ ۚ

25. Saying, 'I am your Lord, the most high.'

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۚ

26. So Allāh seized him for the punishment of the Hereafter and the present world.

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ۚ

27. Therein surely is a lesson for him who fears.

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنْ يَخْشَىٰ ۚ

R. 2.

28. Are you harder to create or the heaven that He has built?

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۚ

29. He has raised the height thereof and made it perfect.

رَفَعَ سَمَكَهَا فَسَوَّاهَا ۚ

30. And He has made its night dark, and has brought forth the morn thereof;

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۚ

31. And the earth, along with it, He spread forth.

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ۚ

32. He produced therefrom its water and its pasture,

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۚ

33. And the mountains, He made them firm.

وَالْجِبَالَ أَرْسَاهَا ۚ

34. All this is a provision for you and for your cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۚ

35. But when the great disaster comes,

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَىٰ ۚ

36. The day when man will call to mind *all* that he strove for,

يَوْمَ يَنْذَكُرُ الْإِنْسَانُ مَا سَعَىٰ ﴿٣٦﴾

37. And Hell will be made manifest to him who sees.

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٧﴾

38. Then, as for him who rebels,

فَأَمَّا مَنْ طَغَىٰ ﴿٣٨﴾

39. And who chooses the life of this world,

وَأَشْرَ الْحَيَاةِ الدُّنْيَا ﴿٣٩﴾

40. The Fire of Hell shall surely be *his* home.

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٤٠﴾

41. But as for him who fears to stand before his Lord, and restrains his soul from evil desires,

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ ﴿٤١﴾

42. The Garden shall surely be *his* home.

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤٢﴾

43. They ask thee concerning the Hour: 'When will it come?'

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسُهَا ﴿٤٣﴾

44. But what hast thou to do with the mentioning thereof?

فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٤﴾

45. The ultimate knowledge of it *rests* with thy Lord.

إِلَىٰ رَبِّكَ مُنْتَهَىٰهَا ﴿٤٥﴾

46. Thou art only a Warner unto him who fears it.

إِنَّمَا أَنْتَ مُنْذِرُ مَنِ يَخْشَاهَا ﴿٤٦﴾

47. On the day when they see it, *they will feel* as if they had not tarried *in the world* but an evening or a morn thereof.

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى ﴿٤٧﴾



## ‘ABASA

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

2. He frowned and turned aside,

عَبَسَ وَتَوَلَّى ۝

3. Because there came to him the blind man.

أَنْ جَاءَهُ الْأَعْمَى ۝

4. And what makes thee know that he may be seeking to purify himself,

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ۝

5. Or he may take heed and the Reminder may benefit him?

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝

6. As for him who is disdainfully indifferent.

أَمَّا مَنْ اسْتَعْصَى ۝

7. Unto him thou dost pay attention,

فَأَنْتَ لَهُ تَصَدَّى ۝

8. Though thou art not responsible if he does not become purified.

وَمَا عَلَيْكَ أَلَّا يَزَكِّيَ ۝

9. But he who comes to thee hastening,

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ۝

10. And he fears God,

وَهُوَ يَخْشَى ۝

11. Him dost thou neglect.

فَأَنْتَ عَنْهُ تَلَهَّى ۝

12. Nay! surely it is a Reminder—

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝

13. So let him who desires pay heed to it—

فَمَنْ شَاءَ ذَكَّرْهُ ۝

14. On honoured sheets.

فِي صُحُفٍ مُّكَرَّمَةٍ ۝

15. Exalted, purified,

مَرْفُوعَةٍ مُّطَهَّرَةٍ ۝

16. In the hands of writers,

بِأَيْدِي سَفَرَةٍ ۝

17. Noble and virtuous.

كِرَامٍ بَرَرَةٍ ۝

18. Ruin seize the man! how ungrateful he is!

قَتِلْ الْإِنْسَانَ مَا أَكْفَرَهُ ۝

19. Of what does He create him?

مِنْ آيٍ شَيْءٍ خَلَقَهُ ۝

20. Of a sperm-drop! He creates him and proportions him;

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۝



21. Then He makes the Way easy for him,

ثُمَّ السَّيْلَ يَسِّرُهُ ۝

22. Then He causes him to die and assigns a grave to him;

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۝

23. Then, when He pleases, He will raise him up again.

ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝

24. Nay! he has not yet done what He commanded him *to do*.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ۝

25. Now let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝

26. How We pour down water in abundance,

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ۝

27. Then We cleave the earth—a proper cleaving—

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝

28. Then We cause to grow therein grain,

فَأَنْبَثْنَا فِيهَا حَبًّا ۝

29. And grapes and vegetables,

وَعِنَبًا وَقَضْبًا ۝

30. And the olive and the date-palm.

وَزَيْتُونًا وَتَخْلًا ۝

31. And walled gardens thickly planted,

وَحَدَائِقَ غُلْبًا ۝

32. And fruits and herbage,

وَفَاكِهَةً وَأَبًّا ۝

33. Provision for you and your cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

34. But when the deafening shout comes,

فَإِذَا جَاءَتِ الصَّاحَّةُ ۝

35. On the day when a man flees from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝

36. And *from* his mother and his father,

وَأُمِّهِ وَأَبِيهِ ۝

37. And *from* his wife and his sons,

وَصَاحِبَتِهِ وَبَنِيهِ ۝

38. Every man among them that day will have concern enough to make him indifferent *to others*.

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۝

39. On that day some faces will be bright,

وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۝

40. Laughing, joyous!

صَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝

41. And some faces, on that day, will have dust upon them,

وُجُوهٌ يَوْمَئِذٍ غَافِرَةٌ ۝

42. Darkness will cover them.

تَرَهَقَهَا ظُتْرَةٌ ۝

43. Those are the ones that disbelieved *and* were wicked.

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۝



رُكْعَا ١

سُورَةُ التَّكْوِيْرِ مَكِّيَّةٌ ٨١

آيَاتُهَا ٣٠



## AL-TAKWĪR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

2. When the sun is wrapped up,

إِذَا الشَّمْسُ كُوِّرَتْ ٢

3. And when the stars are obscured,

وَرِذَا النُّجُومُ انْكَدَرَتْ ٣

4. And when the mountains are made to move,

وَرِذَا الْجِبَالُ سُيِّرَتْ ٤

5. And when the she-camels, ten-month pregnant, are abandoned,

وَرِذَا الْعِشَارُ عُطِّلَتْ ٥

6. And when the beasts are gathered together,

وَرِذَا الْوُحُوشُ حُشِرَتْ ٦

7. And when the seas are made to flow forth *one into the other*,

وَرِذَا الْبِحَارُ سُجِّرَتْ ٧

8. And when people are brought together,

وَرِذَا النَّفُّوسُ زُجِّجَتْ ٨

9. And when the girl-child buried alive is questioned about,

وَرِذَا الْمَوْءِدَةُ سُئِلَتْ ٩

10. 'For what crime was she killed?'

يَا أَيُّ ذَنْبٍ قُتِلَتْ ١٠

11. And when books are spread abroad.

وَرِذَا الصُّحُفُ نُشِرَتْ ١١

12. And when the heaven is laid bare,

وَرِذَا السَّمَاءُ كُشِطَتْ ١٢

13. And when the Fire is caused to blaze up,

وَرِذَا الْجَحِيمُ سُجِّرَتْ ١٣

14. And when the Garden is brought nigh,

وَرِذَا الْجَنَّةُ أَزْلِفَتْ ١٤

15. Then every soul will know what it has brought forward.

عَلِمَتْ نَفْسٌ مَّا أَخْضَرَتْ ١٥

16. Nay! I call to witness the planets that recede,

فَلَا أُقْسِمُ بِالْخُنُوسِ ١٦

17. Go ahead *and then* hide.

الْجَوَارِ الْكُنُوسِ ١٧

18. And *I call to witness* the night as it passes away,

وَالَيْلِ إِذَا عَاشَعَسَ ١٨

19. And the dawn as it begins to breathe,

وَالضُّبْحِ إِذَا تَنَفَّسَ ١٩

20. That this is surely the *revealed* word of a noble Messenger,

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ٢٠

21. Possessor of power, established in the presence of the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٨١﴾

22. Obeyed there, *and* faithful to *his* trust.

مُطَاعٍ ثَمَّ أَمِينٍ ﴿٨٢﴾

23. And your companion is not mad.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٨٣﴾

24. And he assuredly saw Him on the clear horizon.

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٨٤﴾

25. And he is not niggardly with respect to the unseen.

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٨٥﴾

26. Nor is this the word of Satan, the rejected.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٨٦﴾

27. Whither, then, are you going?

فَأَيْنَ تَذْهَبُونَ ﴿٨٧﴾

28. It is nothing but a Reminder unto all the worlds,

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٨﴾

29. Unto such among you as desire to go straight,

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٨٩﴾

30. While you desire not *a thing* except that Allāh, the Lord of the worlds, desires *it*.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٩٠﴾



بِسْمِ اللَّهِ

سُورَةُ الْاِنْفِطَارِ مَكِّيَّةٌ ٨٢

اِيْلَاهَا ٢٠



### AL-IFITĀR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. When the heaven is cleft asunder,

إِذَا السَّمَاءُ انْفَطَرَتْ ﴿٢﴾

3. And when the stars are scattered,

وَإِذَا النُّجُومُ اتَّسَتْ ﴿٣﴾

4. And when the rivers are made to flow forth *into canals*,

وَإِذَا الْبِحَارُ فُجِّرَتْ ﴿٤﴾

5. And when the graves are laid open,

وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٥﴾

6. Each soul shall *then* know what it has sent forth and what it has held back.

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٦﴾

7. O man, what has emboldened thee against thy Gracious Lord,

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴿٧﴾

8. Who created thee, then perfected thee, then proportioned thee aright?

9. In whatever form He pleased, He fashioned thee.

10. Nay, but you deny the Judgment.

11. But there are guardians over you

12. Honoured recorders,

13. Who know *all* that you do.

14. Verily, the virtuous will be in bliss;

15. And the wicked will be in Hell;

16. They will burn therein on the Day of Judgment;

17. And they will not *be able to* escape therefrom.

18. And what should make thee know what the Day of Judgment is!

19. Again, what should make thee know what the Day of Judgment is!

20. The day when a soul shall have no power to do aught for another soul! And the command on that day will be Allāh's.

الَّذِي خَلَقَكَ فَسَوَّكَ فَعَدَلَكَ ۝۸

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝۹

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ۝۱۰

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝۱۱

كِرَامًا كَاتِبِينَ ۝۱۲

يَعْلَمُونَ مَا تَفْعَلُونَ ۝۱۳

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝۱۴

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝۱۵

يَصْلَوْنَهَا يَوْمَ الذِّينِ ۝۱۶

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ۝۱۷

وَمَا أَدْرَاكَ مَا يَوْمُ الذِّينِ ۝۱۸

ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الذِّينِ ۝۱۹

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝۲۰  
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝۲۱



رُكُوعًا ١

سُورَةُ التَّائِفِ مَكَّةَ ٨٣

آيَاتُهَا ٣٧



### AL-TAṬFĪF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Woe unto those who give short measure;

3. Those who, when they take by measure from other people, take it full;

4. But when they give by measure to others or weigh to them, they give *them* less.

5. Do not such *people* know that they will be raised again

6. Unto a terrible day,

7. The day when mankind will stand before the Lord of the worlds?

8. Nay! the record of the wicked is in Sijjīn.

9. And what should make thee know what Sijjīn is?

10. *It is* a Book written *comprehensively*.

11. Woe, on that day, unto those who reject,

12. Who deny the Day of Judgment.

13. And none denies it save every sinful transgressor,

14. *Who*, when Our Signs are recited unto him, says: 'Fables of the ancients!'

15. Nay, but that which they have earned has rusted their hearts.

16. Nay, they will surely be debarred from *seeing* their Lord on that day.

17. Then, verily, they will burn in Hell,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَيْلٌ لِّلْمُطَفِّفِينَ ٢

الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٣

وَإِذَا كَالُوهُمْ أَوَّزْتُوهُمْ يُخْسِرُونَ ٤

أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ٥

لِيَوْمٍ عَظِيمٍ ٦

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ٧

كَلَّا إِنَّ كِتَابَ الْفَجَّارِ لَفِي سِجِّينٍ ٨

وَمَا أَذْرَكَ مَا سِجِّينٌ ٩

كِتَابٌ مَّرْقُومٌ ١٠

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ١١

الَّذِينَ يَكْذِبُونَ يَوْمَ الْيَوْمِ الدِّينِ ١٢

وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ١٣

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ١٤

كَلَّا بَلْ عَن رَّانٍ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ١٥

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّمْ حُجُّوا ١٦

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ١٧

18. Then it will be said *to them*,  
'This is what you used to reject.'

ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ  
تُكَذِّبُونَ ﴿١٨﴾

19. Nay! but the record of the  
virtuous is surely in 'Illīyyīn.

كَلَّا إِنَّ كِتَابَ الْبَارِئِينَ عِندَنَا

20. And what should make thee  
know what 'Illīyyūn is?

وَمَا أَذْرَاكَ مَا عِلِّيُّونَ ﴿٢٠﴾

21. *It is* a Book written *comprehen-*  
*sively*.

كِتَابٌ مَرْقُومٌ ﴿٢١﴾

22. The chosen ones *of God* will  
witness it.

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢٢﴾

23. Surely the virtuous *will be* in  
bliss,

إِنَّ الْبَارِئِينَ عِنْدَنَا

24. *Seated* on couches, gazing.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾

25. Thou wilt find in their faces the  
freshness of bliss.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ  
النَّعِيمِ ﴿٢٥﴾

26. They will be given to drink of a  
pure sealed beverage,

يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٦﴾

27. The sealing of it will be *with*  
musk—for this let the aspirants  
aspire—

خِتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ  
الْمُتَنَافِسُونَ ﴿٢٧﴾

28. And it will be tempered with *the*  
*water of* Tasnīm,

وَمِزَاجُهُ مِنْ تَسْنِيمٍ ﴿٢٨﴾

29. A spring of which the chosen  
ones will drink.

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٩﴾

30. Those who were guilty used to  
laugh at those who believed;

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ  
آمَنُوا يَضْحَكُونَ ﴿٣٠﴾

31. And when they passed by them,  
they winked at one another.

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣١﴾

32. And when they returned to their  
families they returned exulting;

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا  
فَكِهِينَ ﴿٣٢﴾

33. And when they saw them they  
said, 'These indeed are the lost ones!'

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءَ لَضَالُونَ ﴿٣٣﴾

34. But they were not sent as keep-  
ers over them.

وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ﴿٣٤﴾

35. This day, therefore, it is the  
believers who will laugh at the  
disbelievers,

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ  
يَضْحَكُونَ ﴿٣٥﴾

36. Seated on couches, gazing.

عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٦﴾

37. Are *not* the disbelievers *duly* paid for what they did?

أَمْ هَلْ تُؤْتَوْنَ أَجْرًا مِمَّا كَانُوا يَعْمَلُونَ ﴿٣٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ الْأَنْشِقَاقِ مَكِّيَّةٌ ٨٤

أَبَاطُهَا ٢٦



### AL-INSHIQÂQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. When the heaven bursts asunder,

إِذَا السَّمَاءُ انْشَقَّتْ ﴿٢﴾

3. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذْنًا لِرَبِّهَا وَحُقَّتْ ﴿٣﴾

4. And when the earth is spread out,

وَإِذَا الْأَرْضُ مُدَّتْ ﴿٤﴾

5. And casts out *all* that is in her, and becomes empty;

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٥﴾

6. And gives ear to her Lord—and *this* is incumbent upon her—

وَأَذْنًا لِرَبِّهَا وَحُقَّتْ ﴿٦﴾

7. Thou, O man, art verily labouring towards thy Lord, a hard labouring; then thou art going to meet Him.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمُلِّقِيهِ ﴿٧﴾

8. Then as for him who is given his book *of record* in his right hand,

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٨﴾

9. He will soon have an easy reckoning,

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٩﴾

10. And he will return to his household, rejoicing.

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿١٠﴾

11. But as for him who will have his book *of record* given to him behind his back,

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١١﴾

12. He will soon call for destruction,

فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١٢﴾

13. And he will burn in a blazing Fire.

وَيَصْلَىٰ سَعِيرًا ﴿١٣﴾

14. Verily, *before this* he lived joyfully among his family.

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿١٤﴾

15. He indeed thought that he would never return *to God*.

فَإِنَّهُ ظَنَّ أَن لَّنْ يَخُودَ ﴿١٥﴾

16. Yea! surely, his Lord sees him full well.

بَلَىٰ ۖ إِنَّ رَّبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٦﴾

17. But nay! I call to witness the evening twilight,

فَلَا أُقْسِمُ بِالشَّفَقِ ۚ

18. And the night and *all* that it envelops,

وَالَّيْلِ وَمَا وَسَقَ ۚ

19. And the moon when it becomes full,

وَالْقَمَرِ إِذَا اتَّسَقَ ۚ

20. That you shall assuredly pass on from one stage to another.

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ۚ

21. So what is the matter with them that they believe not,

فَمَا لَهُمْ لَا يُؤْمِنُونَ ۚ

22. And when the Qur'ān is recited unto them, they do not bow down in submission;

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۚ

23. On the contrary, those who disbelieve reject *it*.

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۚ

24. And Allāh knows best what they keep hidden *in their hearts*.

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۚ

25. So give them tidings of a painful punishment.

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۚ

26. But *as to* those who believe and do good works, theirs is an unending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۚ



بِسْمِ اللَّهِ

سُورَةُ الْبُرُوجِ مَكِّيَّةٌ ٨٥

أَبَا ٢٣



### AL-BURŪJ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

2. By the heaven having mansions of stars,

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝

3. And *by* the Promised Day,

وَالْيَوْمِ الْمَوْعُودِ ۝

\* 4. And *by* the Witness and that about whom witness has been borne,

وَشَاهِدٍ وَمَشْهُودٍ ۝

\* 5. Cursed be the Fellows of the Trench—

قُتِلَ أَصْحَابُ الْأُخْدُودِ ۝

6. The fire *fed* with fuel—

النَّارِ ذَاتِ الْوَقُودِ ۝

7. As they sat by it,

إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝

\* 4. By the testifier and the one who is testified.

\* 5. Cursed be the people of the trenches—

ء ا i u | th ث | h ح | kh خ | dh ذ | s ص 728 d ض | ط | ظ | ع | gh غ | q ق | ' |

(See details of transliteration on page 'm').



8. And they witnessed what they did to the believers.

9. And they hated them not but because they believed in Allāh, the Almighty, the Praiseworthy,

10. To Whom belongs the kingdom of the heavens and the earth; and Allāh is Witness over all things.

11. Those who persecute the believing men and the believing women and then repent not, for them is surely the punishment of Hell, and for them is the punishment of burning.

12. But those who believe and do good works, for them are Gardens through which streams flow. That is the great triumph.

13. Surely the seizing of thy Lord is severe.

\* 14. He it is Who originates and reproduces;

15. And He is the Most Forgiving, the Loving;

16. The Lord of the Throne, the Lord of honour;

\* 17. Doer of whatever He wills.

18. Has *not* the story of the hosts come to thee?

19. Of Pharaoh and Thamūd?

20. Nay, but those who disbelieve *persist* in rejecting *the truth*.

\* 21. And Allāh encompasses *them* from before them and from behind them.

22. Nay, but it is a glorious Qur'ān,

23. In a *well* guarded tablet.

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ۚ

وَمَا نَقْمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ  
الْعَزِيزِ الْحَمِيدِ ۝

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ  
عَذَابُ الْحَرِيقِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ  
الْكَبِيرُ ۝

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ۝

وَهُوَ الْغَفُورُ الْودُودُ ۝

ذُو الْعَرْشِ الْمَجِيدُ ۝

فَعَالٌ لَمَّا يُرِيدُ ۝

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝

فِرْعَوْنَ وَثَمُودَ ۝

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝

سُجِّدَ فِي كَوْكَبٍ مَحْفُوظٍ ۝

\* 14. He it is Who **initiates and repeats**.

\* 17. A **thorough** Executer of what He wills.

\* 21. And Allāh encompasses *them* in a manner they perceive not.



رُكُوعًا ١

سُورَةُ الطَّارِقِ مَكِّيَّةٌ ٨٦

آيَاتُهَا ١٨



## AL-ṬĀRIQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the heaven and the Morning Star—
3. And what should make thee know what the Morning Star is?
4. *It is* the star of piercing brightness—
5. There is no soul but has a guardian over it.
6. So let man consider from what he is created.
7. He is created from a gushing fluid,
8. Which issues forth from between the loins and the breast-bones.
9. Surely, He has the power to bring him back *to life*
10. *On* the day when secrets shall be disclosed.
11. Then he will have no strength and no helper.
- \* 12. By the cloud which gives rain after rain,
13. And *by* the earth which opens out *with herbage*,
14. It is surely a decisive word,
15. And it is not a useless talk.
- \* 16. Surely they plan a plan,
- \* 17. And I *also* plan a plan.
18. So give time to the disbelievers. *Aye*, give them time for a little while.

- \* 12. By the heaven oft-returning (with rain),  
 \* 16. Verily, they are hatching a plot.  
 \* 17. I, too, am devising a counter-plot.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 وَالسَّمَاءِ وَالطَّارِقِ ۝  
 وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝  
 النُّجْمُ الثَّاقِبُ ۝  
 إِنْ حُدِّثْتُ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝  
 فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝  
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝  
 يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝  
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ۝  
 يَوْمَ تُبْلَى السَّرَائِرُ ۝  
 فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ۝  
 وَالسَّمَاءِ ذَاتِ الرَّجَمِ ۝  
 وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝  
 إِنَّهُ لَقَوْلٌ فَصْلٌ ۝  
 وَمَا هُوَ بِالْهَزْلِ ۝  
 إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝  
 وَآكِيدٌ كَيْدًا ۝  
 فَمَهْلِكُ الْكُفْرِينَ أَمْهَلُهُمْ رُودًا ۝



رَكْعَتَا ١

سُورَةُ الْأَعْلَى مَكَّةَ ٨٧

آيَاتُهَا ٢٠



### AL-A‘LĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Glorify the name of thy Lord, the Most High,

3. Who creates and perfects,

4. And Who designs and guides,

5. And Who brings forth the pasture,

6. Then turns it black, rotten rubbish.

7. We shall teach thee *the Qur’ān*, and thou shalt forget *it* not,

8. Except as Allāh wills. Surely, He knows *what is* open and what is hidden.

9. And We shall facilitate for thee *every* facility.

10. So go on reminding; surely, reminding is profitable.

11. He who fears will soon heed;

12. But the reprobate will turn aside from it,

13. He who is to enter the great Fire.

14. Then he will neither die therein nor live.

15. Verily, he *truly* prospers who purifies himself,

16. And remembers the name of his Lord and offers Prayers.

17. But you prefer the life of this world,

18. Whereas the Hereafter is better and more lasting.

19. This indeed is *what is taught* in the former Scriptures—

20. The Scriptures of Abraham and Moses.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ٢

الَّذِي خَلَقَ فَسَوَّى ٣

وَالَّذِي قَدَّرَ فَهَدَى ٤

وَالَّذِي أَخْرَجَ الْمَرْعَى ٥

فَجَعَلَهُ غُثَاءً أَحْوَى ٦

سَنُقَرِّئُكَ فَلَا تَنسَى ٧

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَ

مَا يَخْفَى ٨

وَنُيَسِّرُكَ لِلْيُسْرَى ٩

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ١٠

سَيَذَكَّرُكَ مَنْ يَخْشَى ١١

وَيَتَجَنَّبُهَا الْكَاشَى ١٢

الَّذِي يَصُلِّ النَّارَ الْكُبْرَى ١٣

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَخْشَى ١٤

فَذَاقْ لَحْمَ مَنْ تَزْغَى ١٥

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٦

بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ١٧

وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ١٨

إِنَّ هَذِهِ أَلْفَى الصُّحُفِ الْأُولَى ١٩

٢٠ صُحُفِ إِبْرَاهِيمَ وَمُوسَى



رُكُوعًا ١

سُورَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٨٨

آيَاتُهَا ٢٧



# AL-GHĀSHIYAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Has there come to thee the news of the overwhelming *calamity*?
3. *Some* faces on that day will be downcast;
4. Toiling, weary.
5. *They* shall enter a burning Fire;
6. *And* will be made to drink from a boiling spring;
7. They will have no food save that of dry, bitter and thorny herbage,
8. Which will neither fatten, nor satisfy hunger.
9. *And some* faces on that day will be joyful,
10. Well pleased with their labour,
11. In a lofty Garden,
12. Wherein thou wilt hear no idle talk;
13. Therein is a running spring,
14. Therein are raised couches,
15. And goblets properly placed,
16. And cushions *beautifully* ranged,
17. And carpets *tastefully* spread.
18. Do they not then look at the camel, how it is created?
19. And at the heaven, how it is raised high?
- \* 20. And at the mountains, how they are set up?

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١
- هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ٢
- وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ٣
- عَامِلَةٌ تَأْسِبَةٌ ٤
- تَصْلِي نَارًا حَامِيَةً ٥
- تُشْقَى مِنْ عَيْنٍ أَرْنِيَّةٍ ٦
- لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيرٍ ٧
- لَا يُسْمِنُ وَلَا يُغْنِي عَنْ جُوعٍ ٨
- وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ٩
- لِسَعْيِهَا رَاضِيَةٌ ١٠
- فِي جَنَّةٍ عَالِيَةٍ ١١
- لَا تَسْمَعُ فِيهَا لَاغِيَةً ١٢
- فِيهَا عَيْنٌ جَارِيَةٌ ١٣
- فِيهَا سُرُرٌ مَرْفُوعَةٌ ١٤
- وَأَكْوَابٌ مَوْضُوعَةٌ ١٥
- وَنَمَارِقٌ مَضْفُوفَةٌ ١٦
- وَزَكَرِيَّ يُبَسِّئُتُهُ ١٧
- أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٨
- وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ١٩
- وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ٢٠

\* 20. And at the mountains, how they are firmly rooted?

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص | ض | ط | ظ | ع | gh غ | q ق | ' ٧٣٢

(See details of transliteration on page 'm').

21. And at the earth, how it is spread out?  
 22. Admonish, therefore, for thou art but an admonisher;  
 \* 23. Thou hast no authority to *compel* them.  
 24. But whoever turns away and disbelieves,  
 25. Allāh will punish him with the greatest punishment.  
 26. Unto Us surely is their return,  
 27. Then, surely, it is for Us to call them to account.

وَالْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢١﴾  
 فَذَكِّرْهُ إِنَّكَ أَنتَ مُذَكِّرٌ ﴿٢٢﴾  
 كُنتَ عَلَيْهِمْ بِمُصَيِّطٍ ﴿٢٣﴾  
 إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٤﴾  
 فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٥﴾  
 إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٦﴾  
 ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٧﴾



### AL-FAJR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.  
 2. By the Dawn,  
 3. And the Ten Nights,  
 4. And the Even and the Odd,  
 5. And the Night when it moves on to its end,  
 6. Is there *not* in it a strong evidence for a man of understanding?  
 7. Hast thou not seen how thy Lord dealt with 'Ād—  
 8. The tribe of Iram, possessors of lofty buildings,  
 \* 9. The like of whom have not been created in *these* parts—  
 10. And *with* Thamūd who hewed out rocks in the valley,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
 وَالْفَجْرِ ﴿٢﴾  
 وَلَيَالٍ عَشْرٍ ﴿٣﴾  
 وَالشَّفْعِ وَالْوَتْرِ ﴿٤﴾  
 وَالْأَيْلِ إِذَا يَسِرٌ ﴿٥﴾  
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ﴿٦﴾  
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٧﴾  
 إِرَامَ دَاوَاتِ الْجِمَادِ ﴿٨﴾  
 الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٩﴾  
 وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ  
 بِالْوَادِ ﴿١٠﴾

\* 88:23. **You are not a warden over them.**

\* 89:9. **Buildings like theirs were never built before in the lands.**

11. And *with* Pharaoh, lord of vast camps?  
 \* 12. Who transgressed in the cities,  
 13. And wrought much corruption therein.  
 14. Thy Lord then let fall on them the whip of punishment.  
 15. Surely thy Lord is on the watch  
 16. As for man, when his Lord tries him and honours him and bestows favours on him, he says, 'My Lord has honoured me.'  
 17. But when He tries him and straitens for him his *means of* subsistence, he says, 'My Lord has disgraced me.'  
 18. Nay, but you honour not the orphan,  
 19. And you urge not one another to feed the poor,  
 20. And you devour the heritage of *other people* wholly,  
 21. And you love wealth with exceeding love.  
 \* 22. Nay, when the earth is completely broken into pieces and made level;  
 23. And thy Lord comes and *also* the angels ranged in rows after rows;  
 24. And Hell is brought near that day; on that day man will remember, but of what avail shall be his remembrance?  
 25. He will say, 'O would that I had sent on *some good works* for my life *here!*'  
 26. So on that day none can punish like unto His punishment,  
 27. And none can bind like unto His binding;

\* 12. Who transgressed in the **lands**.

\* 22. Nay, when the earth is **pounded a through pounding**;

28. And thou, O soul at peace!

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٨﴾

29. Return to thy Lord well pleased  
with Him and He well pleased with  
thee.

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٩﴾

30. So enter thou among My chosen  
servants,

فَادْخُلِي فِي عِبَادِي ﴿٣٠﴾

31. And enter thou My Garden.

وَادْخُلِي جَنَّتِي ﴿٣١﴾



توبها ١

سُورَةُ الْبَلَدِ مَكِّيَّةٌ ٩٠

آياتها ٢١



### AL-BALAD

(Revealed before Hijrah)

1. In the name of Allāh, the  
Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. Nay, but I do swear by this city—

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿٢﴾

3. And thou art dwelling in this  
city—

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ﴿٣﴾

4. And *I swear* by the begetter and  
whom he begot,

وَوَالِدٍ وَمَا وَلَدَ ﴿٤﴾

5. We have surely created man to  
*face* hardships.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٥﴾

6. Does he think that no one has  
power over him?

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٦﴾

7. He says, 'I have spent enormous  
wealth.'

يَقُولُ أَهْلَعْتُ مَا لَا بُدَّ لَهُ ﴿٧﴾

8. Does he think that no one sees  
him?

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٨﴾

9. Have We not given him two eyes,

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٩﴾

10. And a tongue and two lips?

وَلِسَانًا وَشَفَتَيْنِ ﴿١٠﴾

\* 11. And We have pointed out to him  
the two highways of *good and evil*.

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١١﴾

\* 12. But he attempted not the ascent  
*courageously*.

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١٢﴾

\* 13. And what should make thee  
know what the ascent is?

وَمَا آذَرَكَ مَا الْعَقَبَةُ ﴿١٣﴾

\* 11. And We showed him two ascending paths of nobility.

\* 12. But he did not follow the path of 'Aqabah'.

\* 13. And what should make you know what the 'Aqabah' is?

ء ا ق q غ gh ع ' ظ ز ط ت ض د 735 ص s ذ dh خ kh ح h ث th u i a

(See details of transliteration on page 'm').

14. *It is the freeing of a slave.* فَكَ رَقَبَةٍ ۝۱۳
15. *Or feeding in a day of hunger* أَوْ أَطْعَمَ فِي يَوْمٍ مَسْجَبَةٍ ۝۱۵
16. *An orphan near of kin,* يَتِيمًا ذَا مَقْرَبَةٍ ۝۱۶
17. *Or a poor man lying in the dust.* أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ۝۱۷
18. *Again, he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.* ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝۱۸
19. *These are the people of the right hand.* أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝۱۹
20. *But those who disbelieve Our Signs, they are the people of the left hand.* وَالَّذِينَ كَفَرُوا يَأْتِيَنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ۝۲۰
- \*21. *Around them will be a fire closed over.* يُعَلِّمُهُم نَارٌ مُّؤَصَّدَةٌ ۝۲۱
- \*21. *Upon them is to leap a fire kept enclosed.*





رُكُوعًا ١

سُورَةُ الشَّمْسِ مَكِّيَّةٌ ٩١

آيَاتُهَا ١٦



### AL-SHAMS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By the sun and its growing brightness,
3. And *by* the moon when it follows it (the sun),
4. And *by* the day when it reveals its glory,
5. And *by* the night when it draws a veil over it,
6. And *by* the heaven and its making,
7. And *by* the earth and its spreading out,
8. And *by* the soul and its perfection—
9. And He revealed to it what is wrong for it and what is right for it—
- \* 10. He indeed *truly* prospers who purifies it,
11. And he who corrupts it is ruined.
12. *The tribe of Thamūd denied the truth* because of their rebelliousness.
13. When the most wretched among them got up,
14. Then the Messenger of Allāh said, ‘*Leave alone the she-camel of Allāh, and let her drink.*’
- \* 15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and made it (destruction) *overtake all of them* alike.
16. And He cared not for the consequences thereof.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَالشَّمْسِ وَضُحَاهَا ٢

وَالْقَمَرِ إِذَا تَلَّهَا ٣

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ٤

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ٥

وَالسَّمَاءِ وَمَا بَنَىٰهَا ٦

وَالْأَرْضِ وَمَا طَحَىٰهَا ٧

وَالنَّفْسِ وَمَا سَوَّاهَا ٨

فَالْهَمَّهَا فُجُورَهَا وَتَقْوَاهَا ٩

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ١٠

وَقَدْ خَابَ مَنْ دَسَّاهَا ١١

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ١٢

إِذِ انْبَعَثَ أَشْقَاهَا ١٣

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ١٤

فَكَذَّبُوهُ فَعَقَرُوهَا ١٥ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَحَسَّوْهَا ١٦

لَهُ لَا يَخَافُ عُقْبَاهَا ١٧

\* 2. By the sun and **the time when it begins to radiate,**

\* 10. **Surely, he prospers who augments it,**

\* 15. But they rejected him and hamstrung her, so their Lord destroyed them completely because of their sin, and **levelled them to the ground.**



رُكُوعًا ١

سُورَةُ اللَّيْلِ مَكِّيَّةٌ ٩٢

آيَاتُهَا ٢٢



### AL-LAIL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the night when it covers up!
3. And *by* the day when it brightens up,
4. And *by* the creating of the male and the female,
5. Surely, your strivings are diverse.
6. Then as for him who gives and is righteous,
- \* 7. And testifies to *the truth* of what is right,
8. We will facilitate for him *every* facility.
9. But as for him who is niggardly and is *disdainfully* indifferent,
10. And rejects what is right,
11. We will make easy for him the path to distress.
12. And his wealth shall not avail him when he perishes.
13. Surely it is for Us to guide;
14. And to Us belongs the Hereafter as well as the present world.
15. So I warn you of a flaming Fire.
16. None shall enter it but the most wicked one,
17. Who rejects *the truth* and turns *his* back.
18. But the righteous *one* shall be kept away from it,
19. Who gives his wealth to become purified.

\* 7. And he testifies to all that is good,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَاللَّيْلِ إِذَا يَغْشَى ٢

وَالنَّهَارِ إِذَا تَجَلَّى ٣

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ٤

إِنَّ سَعْيَكُمْ لَشَتَّى ٥

فَأَمَّا مَنْ آطَى ٦

وَصَدَّقَ بِالْحُسْنَى ٧

فَسَنِّيَرُهُ لِیُسْرَى ٨

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٩

وَكَذَّبَ بِالْحُسْنَى ١٠

فَسَنِّيَرُهُ لِّلْعُسْرَى ١١

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ١٢

إِنَّ عَلَيْنَا لَلْهُدَى ١٣

وَأَنَّ لَنَا لِّلْآخِرَةِ وَالْأُولَى ١٤

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ١٥

لَا يَصْلُحُهَا إِلَّا الْإِشْقَى ١٦

الَّذِي كَذَّبَ وَتَوَلَّى ١٧

وَسَيَجْزِيهَا الْآثِقَى ١٨

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٩

20. And he owes no favour to anyone, which is to be repaid,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۖ

21. Except *that he gives his wealth* to seek the pleasure of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۚ

22. And soon will He be well pleased *with him*.

وَلَسَوْفَ يَرْضَىٰ ۚ



تَبَارَكَ

سُورَةُ الدُّهَانِ مَكِّيَّةٌ ٩٣

أَبَاطُهَا ١٢



### AL-DUHĀ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

2. By the growing brightness of the forenoon,

وَالصُّحَىٰ ۝

3. And *by the night* when it becomes still,

وَاللَّيْلِ إِذَا سَجَىٰ ۝

4. Thy Lord has not forsaken thee, nor is He displeased *with thee*.

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝

5. Surely *every hour* that follows is better for thee than *the one* that precedes.

وَلَا خَيْرَ لَكَ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝

6. And thy Lord will soon give thee and thou wilt be well pleased.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝

7. Did He not find thee an orphan and give *thee* shelter?

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝

8. And He found thee wandering in search *for Him* and guided thee *unto Himself*.

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝

9. And He found thee in want and enriched *thee*.

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝

10. So the orphan, oppress not,

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

\* 11. And him who seeks *thy help*, chide not,

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝

\* 12. And the bounty of thy Lord, proclaim.

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

\* 11. And **as for the beggar, chide him not,**

\* 12. And **as for the bounty of your Lord do relate it to others.**



۱ رکوعها

سُورَةُ الْأَنْشَاءِ مَكِّيَّةٌ ٩٤

ایاتھا ۹



## AL-INSHIRĀḤ

*(Revealed before Hijrah)*

1. In the name of Allāh, the Gracious, the Merciful.
2. Have We not opened for thee thy bosom,
3. And removed from thee thy burden
4. Which had *well nigh* broken thy back,
5. And We exalted thy name?
6. Surely there is ease after hardship.
7. *Aye*, surely there is ease after hardship.
8. So when thou art free, strive hard,
- \*9. And to thy Lord do thou attend *whole-heartedly*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝  
 وَوَضَعْنَا عَنكَ وِزْرَكَ ۝  
 الَّذِي اَنْقَضَ ظَهْرَكَ ۝  
 وَرَفَعْنَا لَكَ ذِكْرَكَ ۝  
 فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۝  
 اِنَّ مَعَ الْعُسْرِ يُسْرًا ۝  
 فَاِذَا فَرَغْتَ فَانصَبْ ۝  
 وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝



۱۰۰۰

سُورَةُ التَّيْنِ مَكِّيَّةٌ ٩٥

اباقتها ۹



# AL-TĪN

*(Revealed before Hijrah)*

1. In the name of Allāh, the Gracious, the Merciful.
2. By the Fig and the Olive,
3. And *by* Mount Sinai,
- \* 4. And *by* this Town of Security,
- \* 5. Surely, We have created man in the best make;
- \* 6. Then, *if he works iniquity*, We reject him as the lowest of the low,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالْيَتِيمَ وَالزَّيْتُونَ ۝  
وَالطُّورِ سِينِينَ ۝  
وَهَذَا الْبَلَدِ الْأَمِينِ ۝  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ  
تَقْوِيمٍ ۝  
ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝

\* 94:9. And to thy Lord **do you turn seeking Him eagerly.**

\* 95:4. And *by* this Town, **the abode of peace.**

**\* 95:5. Surely, We have created man in the best of creative plans.**

\* 95:6. Then We reverted him to *the state of* the lowest of the low.

a i u ا | th ث | h ح | kh خ | dh ذ | s ص 740 d ض | t ط | z ظ | ' ع | gh غ | q ق | ' ء

(See details of transliteration on page 'm').

7. Except those who believe and do good works; so for them is an unending reward.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ  
فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٤

8. Then what is there to give the lie to thee after *this* with regard to the Judgment?

فَمَا يَكْذِبُكَ بَعْدَ رَبِّكَ ۝٥

9. Is not Allāh the Best of judges?

فَإِلَيْسَ اللَّهُ بِأَحْكَمَ الْحَكَمِينَ ۝٦



بِسْمِ اللَّهِ

سُورَةُ الْعَلَقَةِ مَكِّيَّةٌ ٩٦

أَبَاتُهَا ٢٠



### AL-'ALAQ

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝١

\* 2. Convey thou in the name of thy Lord Who created,

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝٢

\* 3. Created man from a clot of blood.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٣

\* 4. Convey! And thy Lord is Most Generous,

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٤

\* 5. Who taught *man* by the pen,

الَّذِي عَلَّمَ بِالْقَلَمِ ۝٥

6. Taught man what he knew not.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٦

7. Nay! man does indeed transgress,

كَلَّا إِنَّ الْإِنْسَانَ لِكَيَّطِيءُ ۝٧

8. Because he thinks himself to be independent.

أَن رَّاهُ اسْتَعْصَمَ ۝٨

9. Surely, unto thy Lord is the return.

إِنَّا إِلَىٰ رَبِّكَ الرَّجُعِي ۝٩

10. Hast thou seen him who forbids

أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝١٠

11. A servant of *Ours* when he prays?

عَبْدًا إِذَا صَلَّى ۝١١

\* 12. Tell me if he (Our servant) follows the guidance

أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَىٰ ۝١٢

\* 13. Or enjoins righteousness, *what will be the end of the forbiddance?*

أَوْ أَمَرَ بِالتَّقْوَىٰ ۝١٣

\* 2. Recite in the name of your Lord Who created,

\* 3. Created man from an adhesive clot.

\* 4. Recite! And your Lord is the Noblest.

\* 5. Who taught by the pen.

\* 12. Beware what if he were to be on the right,

\* 13. Or had admonished righteousness?

ء | ق | q | غ | gh | ع | ' | ظ | ز | ط | ت | ض | د | 741 | ص | s | ذ | dh | خ | kh | ح | h | ث | th | ا | i | u | ا

(See details of transliteration on page 'm').

\* 14. Tell me if he (the forbiddor) rejects and turns his back,

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ۝۱۴

\* 15. Does he not know that Allāh sees him?

أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝۱۵

\* 16. Nay, if he desist not, We will assuredly *seize and* drag him by the forelock,

كَلَّا لَئِنْ لَمْ يَنْتَهُ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ۝۱۶

\* 17. A forelock lying, sinful.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝۱۷

\* 18. Then let him call his associates,

فَلْيَدْعُ نَادِيَهُ ۝۱۸

19. We *too* will call *Our* angels of punishment who will thrust him into Hell.

سَنَدْعُ الزَّبَانِيَةَ ۝۱۹

20. Nay, yield not thou to him, but prostrate thyself and draw near to God.

يَبْتَغِ كَلًّا وَلَا يَطْعُهُ ۚ وَأَشْجِدْ ۚ وَاقْتَرِبْ ۝۲۰



تَرْوَعَا ۱

سُورَةُ الْقَدْرِ ۙ نُمِرَ مَكَّةَ ۙ ۹۷

اِبْلَاهَا ۶



### AL-QADR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

2. Surely, We sent it down on the Night of Destiny.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝۲

3. And what should make thee know what the Night of Destiny is?

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝۳

4. The Night of Destiny is better than a thousand months.

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝۴

\* 5. Therein descend angels and the Spirit by the command of their Lord—with every matter.

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝۵

\* 6. *It is all* peace till the rising of the dawn.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝۶

\* 96:14. **Again** have you considered if he falsified the truth *instead* and turned away,

\* 96:15. Does he not **realise** that Allāh sees?

\* 96:16. Nay if he desist not, We will **certainly** drag him by the forelock,

\* 96:17. A forelock **false**, sinful.

\* 96:18. Then let him call his **companions**,

\* 97:5. Therein descend angels and the Spirit **with their Lord's decree concerning every-**  
**thing.**

\* 97:6. **Peace—so will it be even at** the rising of the dawn.

ء ا i u ا | th ث | h ح | kh خ | dh ذ | s ص | 742 | ض | ط | ظ | ع | gh غ | q |



رُكُوعًا ١

سُورَةُ الْبَيِّنَاتِ مَدَنِيَّةٌ ٩٨

آيَاتُهَا ٩



### AL-BAYYINAH

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Those who disbelieve from among the People of the Book and the idolaters would not desist *from disbelief* until there came to them the clear evidence—
- \* 3. A Messenger from Allāh, reciting *unto them the pure Scriptures*.
- \* 4. Therein are lasting commandments.
5. And those to whom the Book was given did not become divided until after clear evidence had come to them.
6. And they were not commanded but to serve Allāh, being sincere to Him in obedience, *and* being upright, and to observe Prayer, and pay the Zakāt. And that is the religion *of the people of the right path*.
7. Verily, those who disbelieve from among the People of the Book and the idolaters will be in the Fire of Hell, abiding therein. They are the worst of creatures.
8. Verily, those who believe and do good works—they are the best of creatures.
9. Their reward is with their Lord—Gardens of Eternity, through which streams flow; they will abide therein for ever. Allāh is well pleased with them, and they are well pleased with Him. That is for him who fears his Lord.

\* 3. A Messenger from Allāh recites Scriptures purified.

\* 4. Therein are the everlasting teachings.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُتَفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝

فِيهَا كُتِبَ قَيِّمَةٌ ۝

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ۚ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا ۚ أُولَٰئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝

جَزَاءُ وُهِمَ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝



رُكُوعًا ١

سُورَةُ الزَّلْزَلَةِ مَكِّيَّةٌ ٩٩

آيَاتُهَا ٩



## AL-ZILZĀL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the earth is shaken with her violent shaking,
3. And the earth brings forth her burdens,
4. And man says, 'What is the matter with her?'
5. That day will she tell her news,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝۲

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝۳

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝۴

يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ۝۵

يَا أَيُّهَا رَبَّتِكَ أُوحِيَ لَهَا ۝۶

- \* 6. For thy Lord will have revealed about her.

7. On that day will men come forth in scattered groups that they may be shown *the results* of their works.

يَوْمَئِذٍ يَصُدُّرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا ۝۷

أَعْمَالَهُمْ ۝۸

8. Then whoso does an atom's weight of good will see it,

فَمَنْ يَحْمِلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝۹

9. And whoso does an atom's weight of evil will *also* see it.

وَمَنْ يَحْمِلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝۱۰



رُكُوعًا ١

سُورَةُ الْعَدِيَّتِ مَكِّيَّةٌ ١٠٠

آيَاتُهَا ١٢



## AL-'ĀDIYĀT

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. By the snorting chargers of the warriors,
3. Striking sparks of fire,
4. And making raids at dawn,
5. And raising clouds of dust thereby,
- \* 6. And penetrating thereby into the centre of *the enemy* forces,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

وَالْعَدِيَّتِ صَبْعًا ۝۲

فَالْمُؤْرِبَتِ قَدْحًا ۝۳

فَالْمُخِيرَتِ صَبْعًا ۝۴

فَاتَّزَنَ بِهِ نَقْعًا ۝۵

فَوَسَطْنَ بِهِ جَمْعًا ۝۶

- \* 99:6. It will be because your Lord would have so revealed to her.

- \* 100:6. And penetrating thereby **the heart of the enemy ranks**.



7. Surely, man is ungrateful to his Lord;  
 8. And surely, he is a witness unto that;  
 9. And surely, he is very keen for the love of wealth.  
 10. Does not such a one know that when those in the graves are raised,  
 11. And that which is in the breasts is brought forth,  
 12. Surely their Lord will, on that day, be fully Aware of them.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿١﴾  
 وَلَئِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٢﴾  
 وَلَئِنَّهُ يُحِبُّ الْخَيْرَ لَشَدِيدٌ ﴿٣﴾  
 أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٤﴾  
 وَخُصِّلَ مَا فِي الصُّدُورِ ﴿٥﴾  
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿٦﴾



### AL-QĀRI'AH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.  
 2. The great Calamity!  
 3. What is the great Calamity?  
 4. And what should make thee know what the great Calamity is?  
 5. The day when mankind will be like scattered moths,  
 6. And the mountains will be like carded wool.  
 7. Then, as for him whose scales are heavy,  
 8. He will have a pleasant life.  
 9. But as for him whose scales are light,  
 \* 10. Hell will be his *nursing* mother.  
 11. And what should make thee know what that is?  
 12. It is a burning Fire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
 الْقَارِعَةُ ﴿٢﴾  
 مَا الْقَارِعَةُ ﴿٣﴾  
 وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٤﴾  
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٥﴾  
 وَتَكُونُ الْجِبَالُ كَالْعُفُوفِ ﴿٦﴾  
 فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٧﴾  
 فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٨﴾  
 وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٩﴾  
 فَأُمُّهُ هَاوِيَةٌ ﴿١٠﴾  
 وَمَا أَذْرَكَ مَا هِيَ ﴿١١﴾  
 نَارٌ حَامِيَةٌ ﴿١٢﴾

\* 10. His mother will be 'Hāwiyah'.

ا ا i u | ث th | ح h | خ kh | ذ dh | ص s | ض d | ط t | ظ z | ع ' | غ gh | ق q | ء ' | 745

(See details of transliteration on page 'm').

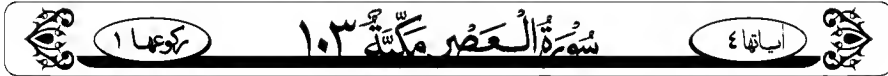


### AL-TAKĀTHUR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Mutual rivalry in *seeking worldly* increase diverts you *from God*
- \* 3. Till you reach the graves.
4. Nay! you will soon come to know.
5. Nay again! you will soon come to know.
- \* 6. Nay! if you only knew with certain knowledge,
7. You will surely see Hell *in this very life*.
8. Aye, you will surely see it with the eye of certainty.
9. Then, on that day you shall be called to account about the *worldly* favours.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 أَلْهَكُمُ التَّكَاثُرُ ۝  
 حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝  
 كَلَّا سَوْفَ تَعْلَمُونَ ۝  
 ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝  
 كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ۝  
 لَتَرَوُنَّ الْجَحِيمَ ۝  
 ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ۝  
 ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝



### AL-'AŞR

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. By the *fleeting* Time,
3. Surely, man is in a *state of* loss,
4. Except those who believe and do good works, and exhort one another to *accept* truth, and exhort one another to be steadfast.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
 وَالْعَصْرِ ۝  
 إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝  
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝  
 وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

- \* 102:2. Vying with each other for amassing wealth had made you oblivious,
- \* 102:3. Even you reached the graveyards.
- \* 102:6. Nay, were you to know the certain knowledge,
- \* 103:2. By the *testimony* of time,



### AL-HUMAZAH

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. Woe to every backbiter, slanderer, ذِيلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
3. Who amasses wealth and counts it time after time. وَالَّذِي جَمَعَ مَالًا وَعَدَّدَهُ
4. He thinks that his wealth will make him immortal. يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ
- \* 5. Nay! he shall surely be cast into the crushing punishment. كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ
- \* 6. And what should make thee know what the crushing punishment is? وَمَا أَذْرَكَ مَا الْحُطَمَةُ
7. *It is* Allāh's kindled fire, نَارُ اللَّهِ الْمَوْقَدَةُ
- \* 8. Which rises over the hearts. الَّتِي تَطَّلِعُ عَلَى الْفُجْءَةِ
- \* 9. It will be closed in on them لَا تَهَاوِيهِمْ مُمُودَةٌ
- \* 10. *In the form of* extended columns. فِي عَمَدٍ مُمَدَّدَةٍ



### AL-FĪL

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. Hast thou not seen how thy Lord dealt with the People of the Elephant?† أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ
3. Did He not cause their plan to miscarry? أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ
4. And He sent against them swarms of birds, وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ
5. Which ate their carrion, striking them against stones of clay. تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ
6. And *thus* made them like broken straw, eaten up. فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِيَ

\* 5. Nay, he shall surely be cast into 'Al-Huṭamah'?

\* 6. And what should make **you** know what the 'Huṭamah' is?

\* 8. Which **will** leap at hearts.

\* 9. It will be **enclosed** against them.

\* 10. **In** extended columns.

† Abrahā, the Christian viceroy in Yaman of the King of Abyssinia.

ء ا i u | th ت | h ح | kh خ | dh ذ | s ص | 747 | ض | ط | ظ | ع | gh غ | q | ع



رُكُوعَا ١

سُورَةُ قُرَيْشٍ مَكِّيَّةٌ ١٠٦

آيَاتُهَا ٥

**AL-QURAISH**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Because of the attachment of the Quraish—
- \* 3. *His* making them attached to *their* journey in winter and summer—
- \* 4. They should worship the Lord of this House,
5. Who has fed them against hunger, and has given them security against fear.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

إِذْ يَلِيفُ قُرَيْشٌ ٢

إِلْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٣

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٤

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۖ وَآمَنَهُمْ

مِنْ خَوْفٍ ٥



رُكُوعَا ١

سُورَةُ الْمَاعُونِ مَكِّيَّةٌ ١٠٧

آيَاتُهَا ٨

**AL-MĀ'ŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Hast thou seen him who rejects religion?
3. That is the one who drives away the orphan,
4. And urges not the feeding of the poor.
5. So woe to those who pray,
6. But are unmindful of their Prayer.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ٢

فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ٣

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ٤

فَوَيْلٌ لِلْمُصَلِّينَ ٥

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ٦

- \* 7. They like to be seen *of men*,

الَّذِينَ هُمْ يُرَاءُونَ ٧

- \* 8. And withhold *legal* alms.

وَيَمْنَعُونَ الْمَاعُونَ ٨

\* 106:2. To bind the Quraish together,

\* 106:3. And to promote their alliance We have devised trade journeys of the winter and the summer—

\* 106:4. Hence they should worship the Lord of this House,

\* 107:7. Those who show off.

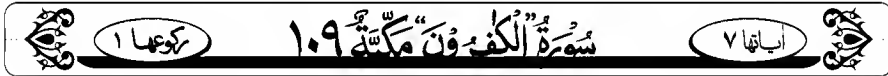
\* 107:8. And they deprive people of even small benefits.

**AL-KAUTHAR**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Surely We have given thee abundance of good;
3. So pray to thy Lord, and offer sacrifice.
4. Surely, it is thy enemy who is without issue.

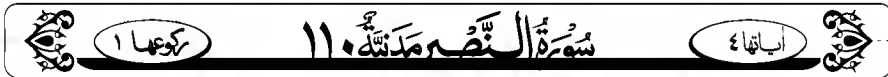
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا آتَيْنَاكَ الْكَوْثَرَ  
 فَصَلِّ لِرَبِّكَ وَانْحَرْ  
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

**AL-KĀFIRŪN**

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'O ye disbelievers!
3. 'I worship not that which you worship;
4. 'Nor worship you what I worship.
5. 'And I am not going to worship that which you worship;
6. 'Nor will you worship what I worship.
7. 'For you your religion, and for me my religion.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ يَا أَيُّهَا الْكَافِرُونَ  
 لَا أَعْبُدُ مَا تَعْبُدُونَ  
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
 وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ  
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ  
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ

**AL-NAṢR**

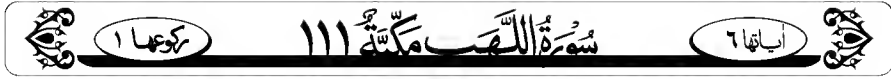
(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. When the help of Allāh comes, and the victory,
3. And thou seest men entering the religion of Allāh in troops,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ  
 وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ  
 أَفْوَاجًا

4. Glorify thy Lord, with *His* praise,  
and seek forgiveness of Him. Surely  
He is Oft-Returning with *compas-*  
*sion*.

فَسَيِّمُ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ  
يَعْلَمُ سَرَائِرَ قُلُوبِهِمْ  
يَا كَا ن تَوَّابًا ﴿٦﴾

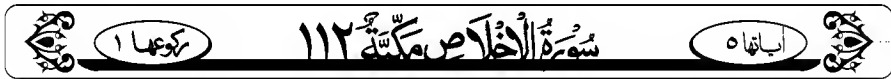


### AL-LAHAB

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Perished be the two hands of Abū Lahab, and he will perish.
3. His wealth and what he has earned shall avail him not.
4. Soon shall he enter into a blazing fire;
- \* 5. And his wife *too*, who goes about slandering.
6. Round her neck shall be a halter of twisted palm-fibre.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ﴿٢﴾  
مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ﴿٣﴾  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٤﴾  
وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٥﴾  
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴿٦﴾



### AL-IKHLĀS

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'He is Allāh, the One;
3. 'Allāh, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾  
قُلْ هُوَ اللَّهُ أَحَدٌ ﴿٢﴾  
اللَّهُ الصَّمَدُ ﴿٣﴾  
لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٤﴾  
لَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٥﴾

- \* 2. Perished be the two hands of Abū Lahab, and so perish he.

**Note:** Abū Lahab, *father of the flames*, is applicable to a person of fiery and rebellious nature and to one who inflames others.

- \* 5. And **his woman** *too*, who goes about **carrying the firewood**.

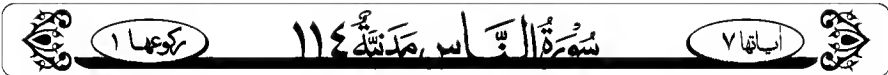


### AL-FALAQ

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
- \* 2. Say, 'I seek refuge in the Lord of the dawn,
3. 'From the evil of that which He has created,
4. 'And from the evil of the night when it overspreads,
5. 'And from the evil of those who blow into knots *to undo them*,
6. 'And from the evil of the envier when he envies.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ  
 مِنْ شَرِّ مَا خَلَقَ  
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ  
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ  
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ



### AL-NĀS

(Revealed after Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.
2. Say, 'I seek refuge in the Lord of mankind,
3. 'The King of mankind,
4. 'The God of mankind,
5. 'From the evil of the sneaking whisperer,
6. 'Who whispers into the hearts of men,
7. 'From among the Jinn and mankind.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
 مَلِكِ النَّاسِ  
 إِلَهِ النَّاسِ  
 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ  
 الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ  
 مِنَ الْجِنَّةِ وَالنَّاسِ

- \* 2. Say, 'I seek refuge with the Lord of **cleaving**,

## Prayer offered at the completion of the recitation of the Holy Qur'ān

اَللّٰهُمَّ ارْحَمْنِيْ بِالْقُرْاٰنِ الْعَظِيْمِ وَاَجْعَلْهُ لِيْ اِمَامًا وَّنُوْرًا وَّهَدًى وَّرَحْمَةً  
اَللّٰهُمَّ ذَكِّرْنِيْ مِنْهُ مَا نَسِيْتُ وَعَلِّمْنِيْ مِنْهُ مَا جَهِلْتُ وَاَرْزُقْنِيْ تِلَاوَتَهُ  
اِنَاءَ اللَّيْلِ وَّالنَّهَارِ وَاَجْعَلْهُ لِيْ حُجَّةً يَّا رَبَّ الْعَالَمِيْنَ

O Allāh have mercy on me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guidance and Mercy. O my Allāh remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of day. O Lord of the worlds make it an Authority for me for my benefit. Āmīn



## SOME ARABIC WORDS EXPLAINED

- Abū Lahab*: His real name was Abd al- ‘Uzzā and he was an uncle of the Holy Prophet.
- Al-Jūdī*: is one of those mountains which divide Armenia on the south from Mesopotamia and that part of Assyria which is inhabited by the Kurds, from whom the mountain took the name of Cardū or Gardu but the Greeks turned it into Gordyaei. The remains of the ark were to be seen on the Gordyaen mountains, and Emperor Heraclius is said to have gone from the town of Thamanin up to the mountain al-Jūdī and saw the place of the ark. There was also formerly a famous monastery on one of these mountains called *the monastery of the ark*.
- Allāh*: The proper name of God.
- Al-Ṣafā wal-Marwah*: Two hills near the Ka‘bah in Mecca which Arabian history and the traditions of Islām connect with the story of Hagar and Ishmael. Abraham left them in the wilderness near these hills. They stand as a monument to Hagar’s travail when she ran between them seven times in search of water for Ishmael, and seven circuits between these hills constitute one of the rites of the Pilgrimage.
- ‘Arafāt*: The name given to a plain or valley near Mecca where pilgrims halt in the latter portion of the ninth day of Dhū’l- Ḥijjah. It is nine miles from Mecca and the halt of the pilgrims at this place forms one of the principal ceremonies of the Pilgrimage.
- Badr*: Literally meaning ‘full moon,’ is the name of a place on the route between Mecca and Medina. Here the first regular battle took place between Muslims and the Quraish of Mecca in which the Quraishite power received a severe shaking.
- Bahīrah*: A name given by pagan Arabs to a she-camel (according to some also an ewe or a she-goat) which they let loose to feed, after slitting its ears. It was dedicated to some god and its milk was not used, nor its back.
- Ba‘l*: The name of a god, probably the sun-god.
- Becca*: is the name given to the valley of Mecca. The word is also considered by some to be the same as Mecca, its *mīm* having been changed into *bā*.
- Dhu’l Nūn or Ṣāhib al-Ḥūt*: The Prophet Jonah.
- Dhu’l-Qarnain*: mentioned in the Qur’ān refers to King Cyrus, the founder of the Medo-Persian empire which represented the two horns of the ram of Daniel’s famous dream.
- Ḥajj*: Pilgrimage to the Ka‘bah.
- Ḥām or Hāmi*: A camel forbidden to be used by the Arabs for riding or carrying burdens. The she-camel was neither ridden nor shorn of her hair and was not debarred from pasture or water.
- Ḥunain*: Scene of an important battle between the Holy Prophet and certain pagan tribes of Arabia in 8 A. H. The place lies to the south-east of Mecca, about 15 miles from it.
- Iblīs*: is a being who contains little of good and much of evil and who, on account of his having despaired of God’s mercy, owing to his disobedience, is left perplexed and confounded. *Iblīs* may be said to represent the powers of evil as distinguished from the powers of good.

*Idrīs*: Enoch of the Bible.

*Jālūt*: In the Bible the parallel name is Goliath (I Sam. 17: 4) which means, running, ravaging and destroying spirits or 'a leader' or 'a giant'.

*Jinn*: This word has been applied in the Qur'ān to the following:

- (a) Evil spirits which inspire evil thoughts in the minds of men. They are the agents of Satan;
- (b) Some imaginary beings whom the infidels worshipped but who existed nowhere in the world;
- (c) The inhabitants of northern hilly tracts of Europe, of white and red colour, whom other peoples looked upon as beings separate from other human beings and who lived detached from the civilized peoples of Asia but who were destined to make great material progress in the latter days and to lead a great revolt against religion;
- (d) Peoples belonging to alien religions and nationalities; and
- (e) Wild and savage peoples who in pre-historic times, before man had developed enough morally to be given a revealed code of laws, lived in caves and hollows of the earth and were subject to no rules of conduct.

*Ka'bah*: The sacred House at Mecca to which Muslims turn their faces while praying.

*Manna*: The root meaning of this word is: (1) a favour; (2) anything obtained without trouble or difficulty; (3) honey-dew.

*Mash'ar-al-Harām*: is the name given to a small hill in Muzdalifah which lies between Mecca and 'Arafāt. It is about six miles from Mecca. Here the pilgrims stop for the night after their return from 'Arafāt on the evening of the ninth day of the month of Ḥajj.

*Qiblah*: Literally meaning direction to which a person turns while praying, refers to the Ka'bah at Mecca.

*Quraish*: A famous tribe of Mecca to which the Holy Prophet belonged.

*Rā'inā*: The word means, 'look to us', but with a little change of the accent the word means, a foolish or conceited person.

*Sā'ibah*: A she-camel set free by the Arabs to go wherever she pleased, generally as an offering to the gods. Often a she-camel having given birth to ten female young ones was let loose to pasture where she would, and she was not ridden nor was her milk drunk except by her young.

*Salwā*: A whitish bird resembling a quail found in some parts of Arabia and the neighbouring countries. The root meaning of this word is: (1) whatever renders a person contented and happy; (2) honey.

*Shahr Ramaḍān*: The Islamic month of fasting.

*Ṭālūt*: In the Bible the parallel name is Saul (I Sam. 10: 23).

*Ṭuwā*: The name of the valley where the first manifestation of God to Moses took place.

'*Umrah*: Lesser Pilgrimage in which some of the rites of the Pilgrimage are left out.

*Unẓurnā*: The word means, 'have regard for us'.

*Wādī-al-Naml*: The name of a valley which is situated between Jibrūn and 'Asqalān, and Namlah is the name of a tribe.

*Waṣīlah*: A she-camel that was let loose by the Arabs in the name of a god after she had given birth to seven female ones consecutively. If, at the seventh birth, she bore a pair, male and female, these were also let loose.

*Zaid*: A freed-slave of the Holy Prophet to whom was married (and after wards divorced by him) Zainab, the daughter of the Holy Prophet's aunt.

*Zakāt*: Literally meaning increase, purification; technically signifies the obligatory alms prescribed by Islām.

*Zaqqūm*: It is a dust-coloured tree, having small round leaves without thorns. It has a pungent odour and is bitter. The word also means, any deadly food.

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Unity of —. \_\_\_\_\_ 2:164; 112:2.

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— is the Light of the heavens and the earth. \_\_\_\_\_ 24:36.

None is like unto —. \_\_\_\_\_ 42:12; 112:5.

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— manifests Himself through attributes. \_\_\_\_\_ 6:104.

— shows His servants way to reach Him. \_\_\_\_\_ 29:70.

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All creation needs —. \_\_\_\_\_ 112:3.

— has detailed knowledge of every thing. \_\_\_\_\_ 2:256; 10:62.

— closer to man than his jugular vein. \_\_\_\_\_ 50:17.

— alone knows the unknown. \_\_\_\_\_ 27:66.

— knows the overt and the hidden. \_\_\_\_\_ 3:30.

— has all power to fulfil His decrees. \_\_\_\_\_ 2:21.

— chooses Messengers to guide mankind. \_\_\_\_\_ 22:76.

— makes His Messengers prevail over opponent. \_\_\_\_\_ 58:22.

— sends angels to help the steadfast. \_\_\_\_\_ 41:31, 32.

— has no partners. \_\_\_\_\_ 2:117; 6:164; 25:3.

— is free from all defects. \_\_\_\_\_ 2:33.

— has no progeny. \_\_\_\_\_ 2:117; 4:172; 6:101; 18:5, 6.

— did not take any wife or son unto Himself. \_\_\_\_\_ 17:112; 72:4.

— did not beget nor is begotten. \_\_\_\_\_ 112:4.

— has no associates. \_\_\_\_\_ 9:31.

— is Holy and Exalted and is far above attributes  
which idolators claim for their gods. \_\_\_\_\_ 17:44.

— not subject to slumber. \_\_\_\_\_ 2:256.

— not burdened by care of heavens or earth. \_\_\_\_\_ 2:256.

— not tired by creating heavens or earth. \_\_\_\_\_ 50:39.

— never forgets. \_\_\_\_\_ 19:65; 20:53.

— does not wrong anyone. \_\_\_\_\_ 3:183; 10:45.

— is the First, the Last, the Manifest and the Hidden. \_\_\_\_\_ 57:4.

— never enjoins foul deeds. \_\_\_\_\_ 7:29.

— is not fed. \_\_\_\_\_ 6:15; 51:58.

— never destroys any township without warning. \_\_\_\_\_ 17:16; 26:209; 28:60.

All things submit to His will and are obedient to the laws made by —. \_\_\_\_\_ 13:16.

Laws of — never change. \_\_\_\_\_ 17:78; 35:44.

— alone has knowledge of future and past. \_\_\_\_\_ 20: 111.

One should not despair of the mercy of —. 6:13, 55; 7:157; 10:59; 11:120; 12:88; 39:54; 40:8.

## ALLĀH

|  |   |
|--|---|
| — alone has power to bestow life. _____                            | 15:24.  |
| —’s Will prevails. _____   | 22:15; 22:19; 85:17.                              |
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|   |                                 |
|---|---------------------------------|
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| — is a grievous wrong. _____  | 31:14.                          |
| No forgiveness for —. _____   | 4:49; 4:117.                    |
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| — in Allāh’s person is wrong. _____   | 12:41; 112:2, 3.                |
| — in the attributes of Allāh is disallowed. _____                                       | 112:5.                          |
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### (ii) ALLĀH, ATTRIBUTES OF

|   |                                       |
|---|---------------------------------------|
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## ALLĀH, ATTRIBUTES OF

|  |  |
|--|--|
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| Enlarger of the means of subsistence; (Al-Bāsiṭ)                   | 17:31; 30:38; 42:13.                     |
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| Fashioner, (Al-Muṣawwir)   | 59:25.                                   |
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| Forgiver of Sin, (Ghāfirī-zzamb)                                   | 40:4.                                    |
| Forgiving; Liberal in (Wāsi‘-ul-Maghfirat)                         | 53:33.                                   |
| Forgiving; The Most (Al-Ghaffūr)                                   | 4:24, 44, 97; 22:61; 58:3; 60:13; 64:15. |
| Friend; (Al-Waliyy)  | 4:46; 12:102; 42:10, 29.                 |
| Gatherer; Assembler of mankind on the Day of Judgement; (Al-Jāmi‘) | 3:10; 34:27.                             |
| Generous; The Most (Al-Akram)                                      | 96:4.                                    |
| Glorious; (Al-Majīd)   | 85:16.                                   |
| Gracious; (Al-Raḥmān)  | 1:3.                                     |
| Great; (Al-‘Azīm)  | 42:5; 56:97.                             |
| Great; Incomparably (Al-Kabīr)                                     | 4:35; 22:63; 31:31; 34:24.               |
| Guardian; (Al-Ḥafīẓ)   | 34:22.                                   |
| Guardian; (Al-Wakīl)   | 4:172.                                   |
| Guide; (Al-Hadī)   | 22:55.                                   |
| Healer; (Al-Shāfi‘)  | 17:83; 41:45.                            |
| Helper; (Al-Naṣīr)   | 4:46.                                    |



## ALLĀH, ATTRIBUTES OF

|   |                                     |
|---|-------------------------------------|
| Hidden; One through whom hidden reality of everything is revealed; (al-Bāṭin) | 57:4.                               |
| High; (Al-‘Alī)   | 4:35; 22:63; 31:31; 42:5; 42:52.    |
| High; The Most (Al-Muta‘āl)   | 13:10; 42:5; 87:2; 92:21.           |
| Holy One; (Al-Quddūs)   | 59:24.                              |
| Incomprehensible; The knower of all subtleties;                               |                                     |
| The Benignant; (Al-Laṭīf)   | 6:104; 12:101; 22:64; 31:17; 42:20. |
| Indulgent; The Most (Al-‘Afuww)   | 4:44.                               |
| Inheritor; (Al-Wārith)  | 15:24; 21:90; 28:59.                |
| Judge; (Al-Fattāh)  | 34: 27.                             |
| Judges; The Best of (Khair-ul-Ḥākimīn)  | 10:110; 95:9.                       |
| Judge; The Wise. (Al-Ḥakīm)   | 35:3.                               |
| King of Mankind; (Maliki-nnās)  | 114:3.                              |
| Knower of the unseen and the seen; (‘Ālimulghaibi washshhādah)                | 59:23.                              |
| Last; (Al-Ākhir)  | 57:4.                               |
| Life-giver; (Al-Muḥyī)  | 30:51; 40:69.                       |
| Light; (Al-Nūr)   | 24:36.                              |
| Living; (Al-Ḥāī)  | 2:256; 3:3.                         |
| Lord; (Al-Rabb)   | 1:2; 5:29.                          |
| Lord of Great Ascents; (Dhul Ma‘ārij)   | 70:4.                               |
| Lord of Honour; (Al-Majīd)  | 85:16.                              |
| Lord of Majesty; (Al-Jalāl)   | 55:28.                              |
| Lord of Retribution; (Dhuntiḡām)  | 39:38.                              |
| Lord of Sovereignty; (Mālik-al-Mulk)  | 3:27.                               |
| Lord of the Throne; (Dhul ‘Arsh)  | 21:23; 40:16; 85:16.                |
| Loving; (Al-Wadūd)  | 11:91; 85:15.                       |
| Maker; (Al-Bārī)  | 59:25.                              |
| Manifest Truth; (Ḥaqq-ul-Mubīn)   | 24:26.                              |
| Manifest; He to whose existence every created thing clearly point. (Al-Zāhir) | 57:4.                               |
| Master of the Day of Judgement; (Māliki Yaumiddīn)                            | 1:4.                                |
| Master; The Excellent (Ni‘mul-Maulā)  | 22:79.                              |
| Merciful; (Al-Raḥīm)  | 1:3; 4:24, 67, 97.                  |
| Mighty; (Al-‘Azīz)  | 4:57; 22:75; 59:24; 64:19.          |
| Nigh; The Nearest One; (Al-Qarīb)   | 34:51.                              |
| Noble; (Al-Karīm)   | 27:41.                              |
| Oft-returning with Compassion;  |                                     |
| The Acceptor of Repentance; (Al-Tawwāb)                                       | 2:55; 4:65; 24:11; 49:13; 110:4.    |
| Omnipotent; (Al-Muqtadir)   | 54:43, 56.                          |
| One; The (AL-Wāḥid)   | 13:17; 38:66; 39:5.                 |
| Opener of doors of success for mankind; (Al-Fattāh)                           | 34:27.                              |
| Originator; The Author of Life; (Al-Badī‘)                                    | 2:118; 30:28; 85:14.                |
| Peace; The Source of (Al-Salām)   | 59:24.                              |
| Possessor of Power and Authority; (AL-Qadīr)                                  | 16:71; 30:55; 64:2.                 |

## ALLĀH, ATTRIBUTES OF

|  |   |
|--|---|
| Powerful; (Al-Qawī) _____  | 22:75; 33:26; 40:23; 51:59.             |
| Praiseworthy; (Al-Ḥamīd) _____   | 22:65; 31:27; 41:43; 42:29; 60:7.       |
| Preserver; He Who preserves the faculties of all living things; The Powerful; (Al-Muqīt) _____ | 4:86.                                   |
| Protector; (Al-Muhaimin) _____   | 59:24.                                  |
| Provider; Best (Khairul-Rāziqīn) _____   | 22:59; 34:40; 62:12.                    |
| Punishment; Severe in (Shadīd-ul-'Iqāb) _____  | 40:4.                                   |
| Reckoner; (Al-Ḥasīb) _____   | 4:7, 87.                                |
| Reckoning; Swift at (Sarī'-ul-Ḥisāb) _____   | 13:42.                                  |
| Repeater; Reproducer of life; (Al-Mu'īd) _____   | 30:28; 85:14.                           |
| Repentance; Acceptor of (Qābil-al-Taub) _____  | 40:4.                                   |
| Requite; Possessor of the Power to (Dhuntiḡām) _____   | 3:5.                                    |
| Self-subsisting and All-sustaining; (Al-Qayyūm) _____  | 2:256; 3:3; 20:112.                     |
| Self-sufficient; (Al-Ghanī) _____  | 2:268; 22:65; 27:41; 31:27; 60:7; 64:7. |
| Sovereign; (Al-Malik) _____  | 59:29.                                  |
| Strong; (Al-Matīn) _____   | 51:59.                                  |
| Subduer or Reformer; (Al-Jabbār) _____   | 59:24.                                  |
| Sufficient (Al-Kāfi) _____   | 39:37.                                  |
| Supreme; The Most (Al-Qahhār) _____  | 12:40; 38:66; 39:5.                     |
| Sustainer; The Great (Al-Razzāq) _____   | 22:59; 51:59; 62:12.                    |
| Swift to take Account; (Sarī'-ul-Ḥisāb) _____  | 3:200.                                  |
| True; The (Al-Ḥaqq) _____  | 10:33.                                  |
| Unique; The Lord of Unity; (Al-Aḥad) _____   | 112:2.                                  |
| Watchful; (Al-Raqīb) _____   | 33:53.                                  |
| Wise; The (Al-Ḥakīm) _____   | 4:57; 2:130; 59:25; 64:19.              |
| Witness; The Observer; (Al-Shahīd) _____   | 4:80; 33:56; 34:48.                     |

## (iii) ALLĀH, FAVOURS OF

|                                     |               |
|-------------------------------------|---------------|
| — are countless. _____              | 14:35; 16:19. |
| Allāh is gracious to mankind. _____ | 27:74.        |

## (iv) ALLĀH, FRIENDSHIP WITH

|   |        |
|---|--------|
| — is for those who are mindful of their duty. _____ | 45:20. |
| — is for those who believe. _____                   | 2:258. |
| — is sufficient. _____                              | 4:46.  |
| Allāh is the Guardian friend. _____                 | 42:10. |

## (v) ALLĀH, GLORIFICATION OF, WITH HIS PRAISE

|  |                           |
|--|---------------------------|
| Everything glorifies Allāh. _____                              | 17:45; 24:42; 59:2; 62:2. |
| Allāh enjoins all to glorify Him with His praise. _____        | 33:43; 40:56; 87:2.       |
| Glorify Allāh before sunrise and at sunset and at night. _____ | 50:40, 41.                |
| Glorify Allāh at the setting of the stars. _____               | 52:50.                    |
| Glorify Allāh during the greater part of the night. _____      | 76:27.                    |
| Angels glorify Allāh. _____                                    | 2:31; 40:8.               |
| Thunder glorifies Allāh with His praise. _____                 | 13:14.                    |

## ALLĀH, GLORIFICATION OF, WITH HIS PRAISE

- Birds (i.e. spiritually exalted people)  
and the mountains (i.e. the chiefs) glorify Allāh. \_\_\_\_\_ 38:19, 20.  
Mountains and birds (i.e. righteous people)  
celebrated Allāh, praise with David. \_\_\_\_\_ 21:80; 34:11.

### (vi) ALLĀH, KNOWLEDGE OF

- extends over heavens and earth. \_\_\_\_\_ 2:256.  
— of what troubles the mind of man. \_\_\_\_\_ 50:17.  
— about the Hour and all that is in the wombs. \_\_\_\_\_ 41:48.  
— concerning the secret and hidden. \_\_\_\_\_ 20:8.  
— of secret thoughts and open words. \_\_\_\_\_ 6:4.  
— of every falling leaf \_\_\_\_\_ 6:60.  
— of secret counsels. \_\_\_\_\_ 58:8.

### (vii) ALLĀH, LOVE OF

- for those who trust in Him. \_\_\_\_\_ 3:160.  
— gains one His blessings. \_\_\_\_\_ 27:9.  
— secured by turning to Him. \_\_\_\_\_ 2:223  
— for the steadfast. \_\_\_\_\_ 3:147.  
— those who fulfil their duty. \_\_\_\_\_ 3:77; 9:4, 7.  
— for those who judge equitably. \_\_\_\_\_ 5:43.  
— for those who do good to others. \_\_\_\_\_ 2:196; 3:135, 149.  
— can be won by all who strive for it. \_\_\_\_\_ 29:70.

### (viii) ALLĀH, MEETING WITH

- Those who do not believe in — are arrogant. \_\_\_\_\_ 16:23; 25:22.

### (ix) ALLĀH, MERCY OF

- Sinners can obtain —. \_\_\_\_\_ 39:54.  
— embraces every things. \_\_\_\_\_ 6:148; 7:157; 40:8.  
— is boundless. \_\_\_\_\_ 10:59; 39:54; 40:8.  
Allāh has charged Himself with mercy. \_\_\_\_\_ 6:13, 55.  
None should despair of —. \_\_\_\_\_ 12:88; 39:54.  
Man has been created to be recipient of —. \_\_\_\_\_ 11:120.  
— is for him who sues for forgiveness. \_\_\_\_\_ 4:111.

### (x) ALLĀH, REMEMBRANCE OF

- Peace of mind is attained through —. \_\_\_\_\_ 13:29.  
Increase of courage and faith through —. \_\_\_\_\_ 8:46.  
Prosperity is attained through —. \_\_\_\_\_ 62:11.

### (xi) ALLĀH'S REVEALING HIMSELF TO MAN

- Allāh reveals Himself through His chosen servants. \_\_\_\_\_ 4:164—166.  
Allāh has revealed Himself through Messengers to every nation. \_\_\_\_\_ 10:48.  
Allāh has sent Warners to all people. \_\_\_\_\_ 35:25.  
Allāh reveals Himself in various forms. \_\_\_\_\_ 42:52, 53.  
Disbelievers are also shown significant true dreams. \_\_\_\_\_ 12:37, 44.

(xii) ALLĀH, SEEKING FORGIVENESS OF

- is a means of attaining prosperity and strength. \_\_\_\_\_ 11:53; 71:11—13.
- By — one absorbs His mercy. \_\_\_\_\_ 4:65.
- By — one protects oneself from His punishment. \_\_\_\_\_ 8:34.

(xiii) ALLĀH, SIGNS OF

- mean His commandments. \_\_\_\_\_ 2:243.
- Believers are commanded to keep away from those who mock at —. \_\_\_\_\_ 4:141.

(xiv) ALLĀH, SPENDING IN THE CAUSE OF

- is obligatory. \_\_\_\_\_ 2:196; 57:8, 11; 64:17.
- Warning against holding back from—. \_\_\_\_\_ 2:196; 47:39.
- should be of the best. \_\_\_\_\_ 2:268; 3:93.
- Benefit of—. \_\_\_\_\_ 64:17, 18.
- after victory does not equal— before it. \_\_\_\_\_ 57:11.
- should not be followed by reproaches. \_\_\_\_\_ 2:263, 265.
- Allāh multiplies His favours unto those who are —. \_\_\_\_\_ 2:246, 262.
- How much should one be —. \_\_\_\_\_ 2:220.
- On whom should one spend for Allāh's cause. \_\_\_\_\_ 2:216.
- openly as well as secretly. \_\_\_\_\_ 2:275.

THOSE WHO SPEND IN THE CAUSE OF

- shall prosper. \_\_\_\_\_ 2:4—6.
- Glad tidings for —. \_\_\_\_\_ 22:35, 36.
- Recompense of—. \_\_\_\_\_ 2:273.

ANGELS

- bear witness to the unity of Allāh. \_\_\_\_\_ 3:19.
- The righteous believe in—. \_\_\_\_\_ 2:178.
- Disbelieving in — is straying away from right path. \_\_\_\_\_ 4:137.
- do as they are commanded by Allāh. \_\_\_\_\_ 66:7.
- have no sex. \_\_\_\_\_ 37:151.
- Coming of—. \_\_\_\_\_ 6:112, 159; 16:34; 25:22, 23.
- and spirits descend by command of Allāh. \_\_\_\_\_ 97:5.
- have only that much knowledge as they are given. \_\_\_\_\_ 2:33.
- differ in their capacities and strength. \_\_\_\_\_ 35:2.
- bear the throne (i.e. the attributes of the Lord). \_\_\_\_\_ 69:18.
- Guardian —. \_\_\_\_\_ 13:12.
- Recording —. \_\_\_\_\_ 82:11—13.

ANGELS, DUTIES OF

- i. Convey the word of Allāh. \_\_\_\_\_ 22:76.
- ii. Take charge of souls. \_\_\_\_\_ 32:12.
- iii. Bring punishment on enemies of Prophets. \_\_\_\_\_ 6:159; 96:19.
- iv. Help believers and give them glad tidings. \_\_\_\_\_ 41:31—33.
- v. Create awe and fear in the minds of enemies of Prophets. \_\_\_\_\_ 3:125, 126.
- vi. Bear witness to unity of Allāh. \_\_\_\_\_ 3:19.
- vii. Vouchsafe the truth of Prophets. \_\_\_\_\_ 4:167.

## ANGELS, DUTIES OF

- viii. Glorify Allāh with His praise. \_\_\_\_\_ 39:76.
- ix. Ask forgiveness for those who believe. \_\_\_\_\_ 40:8; 42:6.
- x. Pray for blessings to be sent on believers and on the Holy Prophet. \_\_\_\_\_ 33:44, 57.
- xi. Keep peoples' records. \_\_\_\_\_ 82:11—13.
- xii. Make believers firm. \_\_\_\_\_ 8:13.

## ANŠĀRS (THE HELPERS)

- Allāh is pleased with —. \_\_\_\_\_ 9:100.
- Allāh has turned with mercy to —. \_\_\_\_\_ 9:117.

## APOSTATE

- No damage is caused to Allāh's religion by anyone becoming an—. \_\_\_\_\_ 3:145.
- Promise of guiding large numbers of people in place of person who becomes an—. \_\_\_\_\_ 5:55.
- No secular penalty for an —. \_\_\_\_\_ 2:218; 3:87—91; 3:145; 4:138; 5:55; 16:107.

## ARABS, THE

- before the Holy Prophet's advent made human sacrifices to idols. \_\_\_\_\_ 6:138.
- regarded the birth of a daughter as a misfortune. \_\_\_\_\_ 16:59, 60; 43:18.
- buried their daughters alive. \_\_\_\_\_ 16:60.
- denied beneficence of Allāh. \_\_\_\_\_ 21:37.

## ARK, THE

- Noah was commanded to make —. \_\_\_\_\_ 11:38; 23:28.
- Moses was placed in — by his mother and was put in the river. \_\_\_\_\_ 20:40.
- restored to Banī Isrā'īl. \_\_\_\_\_ 2:249.

## ATONEMENT

- rejected. \_\_\_\_\_ 6:165.

## BADR, THE BATTLE OF

- Prophecies concerning — in the Holy Qur'ān. \_\_\_\_\_ 30:5; 54:45—49.
- Enemy's demand of judgment at —. \_\_\_\_\_ 8:20.
- Sign in —. \_\_\_\_\_ 3:14.
- Divine help in —. \_\_\_\_\_ 3:124; 8:10; 8:18.
- Muslims strengthened in —. \_\_\_\_\_ 8:12.
- Position of the parties in —. \_\_\_\_\_ 8:43.
- Unbelievers marched in exultation to —. \_\_\_\_\_ 8:48, 49.
- Unbelievers smitten in —. \_\_\_\_\_ 8:51, 52.
- Prisoners of war taken in —. \_\_\_\_\_ 8:71.

## BAI'AT (INITIATION)

- of the Prophet is the — of Allāh. \_\_\_\_\_ 48:11.
- Prophet took the — of his companions at Ḥudaibiyah. \_\_\_\_\_ 48:19.
- Prophet was commanded to accept the — of women. \_\_\_\_\_ 60:13.
- The words of the —. \_\_\_\_\_ 60:13.

## BAIT-UL-ḤARĀM (KA'BAH)

- First House established for mankind. \_\_\_\_\_ 3:97.
- is made a resort for mankind. \_\_\_\_\_ 2:126.

|  |              |
|--|--------------|
| — is the place of Abraham and Pilgrimage to the House is a duty. | 3:98.        |
| — is made a place of security.                                   | 2:126; 3:98. |
| — is called Ka‘bah.  | 5:98.        |
| — is also called Masjid-ul-Ḥarām                                 | 17:2.        |
| Prophecy of — remaining secure from attack.                      | 52:5, 6.     |

Jesus' prayer for— for his people. 5:115.

Invitation to adopt the religion of Allāh. 2:139.

After death there is a barrier against returning to this world. 23:101.

|                                     |                           |
|-------------------------------------|---------------------------|
| — of Aḥzāb.                         | 33:11—26.                 |
| — of Badr. ( <i>See under</i> BADR) |                           |
| — of Ḥunain.                        | 9:25.                     |
| — of Khaibar.                       | 33:28.                    |
| — of Tabūk.                         | 48:12.                    |
| — of Uhud.                          | 3:122, 123, 128, 153—156. |

— is discountenanced. 2:274; 4:33.

— explained. \_\_\_\_\_ 49:15, 16.  
— alone is not enough. \_\_\_\_\_ 3:180; 29:3, 4.  
Difference between — and satisfaction of mind. \_\_\_\_\_ 2:261.  
Commandment of believing in Allāh and the Messenger. \_\_\_\_ 3:180; 4:171; 7:159; 57:8; 64:9.  
— in all Prophets and their Books. \_\_\_\_\_ 2:137; 29:47.  
Reward of — and sacrifice of wealth and person for the cause of Allāh. \_\_\_\_ 61:11—13; 64:10.  
— in life Hereafter. \_\_\_\_\_ 2:5.  
— goes with good deeds. \_\_\_\_\_ 2:26; 18:89; 41:9; 95:7.  
Seeing Signs of Allāh strengthens faith. \_\_\_\_\_ 9:124; 33:22, 23; 47:18.  
— at the approach of punishment is not acceptable. \_\_\_\_\_ 10:52, 53, 91—93; 40:86.

Qualities of — 2:4—6, 166, 286; 8:3—5, 75, 76; 9:124; 24:52, 53, 63;  
31:5, 6; 32:16, 17; 42:24; 58:23.  
— firmly stand on sure knowledge. 12:109.  
Allāh is the friend of —. 2:258; 3:69; 8:20; 47:12.  
Allāh takes it upon Himself to help —. 22:39; 30:48.  
High ranks for —. 9:20; 20:76; 58:12.  
— will receive great bounties from Allāh. 33:48.  
Allāh guides — out of darkness into the light. 2:258.  
— are free from fear or grief. 5:70; 6:49.

## BELIEVERS, THE TRUE

- Allāh adds to the guidance of —. \_\_\_\_\_ 47:18.  
 Seeking pleasure of Allāh is the main objective of —. \_\_\_\_\_ 9:72.  
 Successful believers, \_\_\_\_\_ 23:2—12.  
 Good actions of — will not be disregarded. \_\_\_\_\_ 21:95.  
 — are promised delightful abodes and Gardens of Eternity. \_\_\_\_\_ 9:72.  
 — are honoured. \_\_\_\_\_ 30:16.  
 — will have forgiveness and honourable provision. \_\_\_\_\_ 8:5, 75.  
 Honourable reward prepared for —. \_\_\_\_\_ 33:45.  
 Great reward promised for —. \_\_\_\_\_ 4:147; 17:10.  
 Unending reward for —. \_\_\_\_\_ 41:9; 84:26; 95:7.  
 — hasten to do good works and are foremost in them. \_\_\_\_\_ 23:62.

## BIBLE, The

- Perversion of —. \_\_\_\_\_ 2:80; 5:14, 16.

## BOOKS

- Prophecy of the spread of —. \_\_\_\_\_ 81:11.

## BOOKS, THE MOTHER OF THE (UMM-UL-KITĀB) \_\_\_\_\_ 13:40; 43:5.

- Holy Qur'ān is —. \_\_\_\_\_ 3:8.  
 — is the exalted Book full of wisdom. \_\_\_\_\_ 43:5.

## BOOK, THE PEOPLE OF THE (AHLI-KITĀB)

- could not be reformed without the advent of the Holy Prophet. \_\_\_\_\_ 98:2—4.  
 — refers to Jews and Christians. \_\_\_\_\_ 4:154, 172.  
 — called to Unity of Allāh. \_\_\_\_\_ 3:65.  
 — will continue to believe in Jesus' death on the cross, \_\_\_\_\_ 4:160.

## BROTHERHOOD

- of man is ordained by Islām. \_\_\_\_\_ 3:104; 49:11, 14.

## BURDEN

- Bearing one's own —. \_\_\_\_\_ 29:13, 14; 35:19.

## CAIN

- son of Adam. \_\_\_\_\_ 5:28—32.

## CALF, THE GOLDEN

- Worship of —. \_\_\_\_\_ 2:52; 7:149; 20:91.

## CAMELS

- Prophecy relating to — given up as means of transportation. \_\_\_\_\_ 81:5.

## CATTLE

- created for the benefit of man. \_\_\_\_\_ 6:143—145; 16:6, 67, 81; 23:22; 39:7; 40:80, 81.

## CHARITY

- Reward of —. \_\_\_\_\_ 2:262, 266.  
 — rendered worthless by reproach or injury. \_\_\_\_\_ 2:263—265.  
 Kind word and forgiveness is better than — followed by reproach or injury. \_\_\_\_\_ 2:264.  
 Good things alone to be given in —. \_\_\_\_\_ 2:268.  
 Secret — better than open —. \_\_\_\_\_ 2:272.

|  |                       |
|--|-----------------------|
| Allāh rewards those who give in —.   | 2:275.                |
| <b>CHILDREN</b>  |                       |
| — should not cause diversion from remembrance of Allāh.  | 63:10.                |
| Destroying — or not giving them education or not bringing them up properly, for fear of poverty forbidden. | 6:152; 17:32.         |
| Prayer for pure offspring.   | 3:39.                 |
| Prayer for righteousness among offspring.  | 25:75; 46:16.         |
| Birth of daughter no cause for grief.  | 16:59, 60.            |
| Supervision of — in religious matters.   | 19:56; 20:133.        |
| Good treatment of parents by —.  | 46:16, 18.            |
| — to treat their parents kindly.   | 17:24, 25.            |
| <b>CHRISTIANITY</b>  |                       |
| — has exceeded limits in deifying a mortal.  | 4:172.                |
| Wrong doctrine of the Sonship of God.  | 9:30, 31.             |
| Doctrine of Trinity is unacceptable.   | 5:74, 75.             |
| Doctrine of Vicarious Atonement is wrong.  | 6:165; 53:39.         |
| Prophecy of the rise of —.   | 18:19.                |
| Prophecy of fall of — after its second success.  | 18:33—45; 20:103—105. |
| Period of the rise of — is ten centuries.  | 20:104.               |
| Wealth of Christians a trial for them.   | 20:132.               |
| Western philosophy and its refutation.   | 82:7—13.              |
| <b>CLOUDS, THE</b>   |                       |
| Allāh raises —.  | 13:13.                |
| Provision of water on earth by —.  | 15:23.                |
| Allāh sends — wherever He pleases.   | 24:44.                |
| Rain, hailstones and irrigation of vast areas.   | 24:44; 30:49—51.      |
| Rain from — proof of Allāh's existence and unity.  | 2:165.                |
| <b>COMMUNITY, THE SPIRITUAL</b>  |                       |
| Persons included in the blessed group.   | 4:70, 71.             |
| <b>CONJUGAL RELATIONSHIP</b>   |                       |
| Object of —.   | 30:22.                |
| <b>CONTRACTS</b>   |                       |
| — should be reduced to writing.  | 2:283.                |
| Two witnesses for —.   | 2:283.                |
| <b>CONTROVERSY</b>   |                       |
| The proper method of —.  | 16:126; 29:47.        |
| <b>CORAH (QĀRŪN)</b>   |                       |
| — was from amongst Banī Isrā'īl.   | 28:77.                |
| —'s arrogance towards Banī Isrā'īl.  | 28:77.                |
| — was the keeper of the treasury.  | 28:77.                |
| —'s arrogance and his punishment.  | 28:79, 82.            |



## COUNSEL

— is necessary in all important administrative matters. \_\_\_\_\_ 3:160; 42:39.

## COVENANTS

Fulfilment of—. \_\_\_\_\_ 5:2; 6:92, 93.

Repudiation of—. \_\_\_\_\_ 8:59.

## CREATION, SPIRITUAL

— like that of the body is gradual. \_\_\_\_\_ 22:6, 7

For each stage of physical creation there is a stage of—. \_\_\_\_\_ 23:13—18.

## CREATION OF MAN

Man was not created without purpose. \_\_\_\_\_ 23:116; 75:37.

Stages in the—. \_\_\_\_\_ 22:6; 23:13—15; 35:12; 39:7; 40:68; 86:6—8.

Man created in the best of moulds. \_\_\_\_\_ 95:5.

Purpose of the—. \_\_\_\_\_ 51:57.

Man created of one species. \_\_\_\_\_ 4:2; 16:73; 30:22.

## CREATION OF UNIVERSE

— was not without purpose. \_\_\_\_\_ 21:17, 18.

— was in accordance with requirements of wisdom. \_\_\_\_\_ 15:86; 39:6; 46:4.

Everything in universe is coordinated and adjusted,  
and there is no disorder, discord, or incongruity. \_\_\_\_\_ 67:2—5.

Universe subjected to man. \_\_\_\_\_ 14:33—35; 16:11—15; 45:13, 14.

## DACOITS AND ROBBERS

Punishment of—. \_\_\_\_\_ 5:34.

## DAVID (PROPHET DAWŪD)

— fights people of Palestine. \_\_\_\_\_ 2:252.

— defeats his enemies and establishes his kingdom. \_\_\_\_\_ 2:252.

Allāh strengthens —'s kingdom. \_\_\_\_\_ 38:21.

— was made vicegerent on earth. \_\_\_\_\_ 38:27.

Allāh honoured — with great knowledge. \_\_\_\_\_ 27:16.

Allāh bestowed His grace upon —. \_\_\_\_\_ 34:11.

— was taught skill of making coats of mail. \_\_\_\_\_ 21:81.

—'s manufacture of coats of mail. \_\_\_\_\_ 34:11, 12.

Subjection of (the dwellers of) Mountains and the Birds (righteous people)

to celebrate Allāh's praises with—. \_\_\_\_\_ 21:80; 34:11; 38:19, 20.

Unsuccessful attempts of —'s enemies to attack him. \_\_\_\_\_ 38:22.

— and the simile of the ewes. \_\_\_\_\_ 38:24.

— seeking forgiveness of his Lord. \_\_\_\_\_ 38:25.

Supplications of — for forgiveness were not due to the commission of any sin. \_\_\_\_\_ 38:26.

— and Solomon decide case of the crop. \_\_\_\_\_ 21:79, 80.

Book of — was not a law-giving Book. \_\_\_\_\_ 17:56.

## DAY

One — equal to 1,000 years. \_\_\_\_\_ 22:48; 32:6.

One — equal to fifty thousand years. \_\_\_\_\_ 70:5.

## DEAD PEOPLE

- never return to this world. \_\_\_\_\_ 2:29; 21:96; 23:100, 101; 39:59, 60.  
Spiritually — could be raised in this world. \_\_\_\_\_ 8:25, 43.

## DEATH

- meaning departing this life. \_\_\_\_\_ 19:24.  
— meaning pain and torment. \_\_\_\_\_ 14:18.  
— meaning sleep. \_\_\_\_\_ 39:43.  
No one dies except by Allāh's command. \_\_\_\_\_ 3:146.  
Each person must taste —. \_\_\_\_\_ 3:186; 21:36; 29:58.  
No everlasting life in this world. \_\_\_\_\_ 21:35, 36.  
No return to this world possible after —. \_\_\_\_\_ 21:96; 23:100, 101; 39:43.  
Two lives (i.e. worldly life and life after death) and  
two —s (i.e. state before birth and death after life). \_\_\_\_\_ 40:12.  
— also means low spiritual state. \_\_\_\_\_ 2:57.  
— and life refer to the rise and fall of peoples and nations. \_\_\_\_\_ 29:21.  
Raising dead to life. \_\_\_\_\_ 6:123; 75:38—41.  
The spiritually dead. \_\_\_\_\_ 6:37.

## DEATH, LIFE AFTER

- Promise of a second life after death. \_\_\_\_\_ 2:29; 53:48.  
Need for the life Hereafter. \_\_\_\_\_ 10:5.  
— is permanent life. \_\_\_\_\_ 29:65; 40:40.  
— is better than life in this world. \_\_\_\_\_ 4:78; 12:110; 17:22.  
Mercy for believers in — and punishment for non-believers. \_\_\_\_\_ 58:21.  
Only the believers will gain from —. \_\_\_\_\_ 17:72, 73.  
Every action will be taken into account in the world Hereafter. \_\_\_\_\_ 18:50; 20:16.  
Believers will be rewarded in the —. \_\_\_\_\_ 2:26.  
Those who strive for gains in the — will be favoured by Allāh. \_\_\_\_\_ 17:20.  
Believers will see Allāh in —. \_\_\_\_\_ 75:24.  
Punishment in — will be greater. \_\_\_\_\_ 39:27.  
Grievous punishment for disbelievers in —. \_\_\_\_\_ 17:11.  
Disbelievers have no firm ground  
to stand on concerning the second life. \_\_\_\_\_ 6:30, 31; 16:39; 17:50—52; 36:79—82.

## DEEDS

- Holy Prophet had the excellent morals. \_\_\_\_\_ 68:5.  
Holy Prophet was the excellent exemplar. \_\_\_\_\_ 33:22.  
Evil — are the result of disbelief in the life Hereafter. \_\_\_\_\_ 27:5, 6.  
Weighing of good and evil —. \_\_\_\_\_ 7:9, 10.

## DEEDS, GOOD

- will be rewarded tenfold. \_\_\_\_\_ 6:161.  
— endure. \_\_\_\_\_ 18:47.  
Basic principles of —. \_\_\_\_\_ 2:208; 4:75; 5:17; 6:163; 60:2; 92:19—22.  
Covenants; fulfilment of \_\_\_\_\_ 2:178; 5:2; 16:92; 17:35; 23:9; 70:33.  
Chastity; \_\_\_\_\_ 17:33; 23:6—8; 24:31, 34, 61; 25:69; 33:36; 70:30—32.

## DEEDS, GOOD

- Cleanliness; \_\_\_\_\_ 2:223; 4:44; 5:7; 22:30; 74:5, 6.  
 Controlling anger; \_\_\_\_\_ 3:135.  
 Cooperation; \_\_\_\_\_ 5:3.  
 Courage; \_\_\_\_\_ 2:178; 3:173—175; 9:40; 20:73, 74; 33:40; 46:14.  
 Employees; good treatment of \_\_\_\_\_ 4:37.  
 Enjoining good and forbidding evil; \_\_\_\_\_ 3:111.  
 Evidence; giving of true \_\_\_\_\_ 4:136; 5:9; 25:73.  
 Excelling in doing good; \_\_\_\_\_ 2:149.  
 Feeding the hungry; \_\_\_\_\_ 76:9; 90:15—17.  
 Forgiveness; \_\_\_\_\_ 2:110; 3:135, 160; 4:150; 5:14; 7:200; 12:93; 24:23; 41:35; 42:38—41.  
 Good; doing of \_\_\_\_\_ 2:196; 3:135; 5:94; 7:57.  
 Gratefulness; \_\_\_\_\_ 2:153, 173, 186, 244; 3:145; 5:7, 90; 14:8; 39:8, 67; 46:16.  
 Humility; \_\_\_\_\_ 6:64; 7:14, 56, 147; 16:24, 30; 17:38; 28:84; 31:19, 20; 40:36.  
 Justice; \_\_\_\_\_ 5:9; 6:153; 16:91; 49:10.  
 Looks; casting down of \_\_\_\_\_ 24:31, 32.  
 Neighbours; good treatment of \_\_\_\_\_ 4:37.  
 Parents; good treatment of \_\_\_\_\_ 4:37; 17:24, 25.  
 Patience; \_\_\_\_\_ 2:46, 154, 156, 178; 11:12; 13:23; 16:127, 128; 28:81; 29:61; 39:11; 42:44; 103:4.  
 Peace-making between people; \_\_\_\_\_ 4:115; 49:10.  
 Perseverance; \_\_\_\_\_ 13:23; 41:31—33.  
 Poor; care of the \_\_\_\_\_ 2:84, 178, 216; 4:9, 37; 8:42; 9:61; 17:27;  
 \_\_\_\_\_ 24:23; 30:39; 51:20; 59:8; 76:9; 90:17.  
 Purity; \_\_\_\_\_ 2:223; 5:7; 9:103, 108; 24:22; 33:34; 74:5; 87:15; 91:10, 11.  
 Relatives; good treatment of \_\_\_\_\_ 2:178; 16:91; 30:39.  
 Sincerity; \_\_\_\_\_ 39:3, 4; 98:6; 107:5—7.  
 Self control; \_\_\_\_\_ 4:136; 7:202; 18:29; 30:30; 38:27; 79:41, 42.  
 Spending wealth for love of Allāh; \_\_\_\_\_ 2:178; 17:27.  
 Suspicion; avoiding \_\_\_\_\_ 49:13.  
 Trusts; faithful discharge of \_\_\_\_\_ 2:284; 4:59; 23:9; 70:33.  
 Truth; \_\_\_\_\_ 4:136; 5:120; 9:119; 17:82; 22:31; 25:73; 33:25, 36, 71; 39:33.  
 Unselfishness; \_\_\_\_\_ 2:208, 263; 11:52; 59:10; 64:17; 76:9, 10; 92:20, 21.

## DEEDS, EVIL

- Adultery; \_\_\_\_\_ 17:33.  
 Arrogance; \_\_\_\_\_ 2:35, 88; 4:174; 7:37, 41, 49, 76, 77, 89, 134;  
 \_\_\_\_\_ 10:76; 14:22; 23:47; 25:22; 28:40; 29:40; 34:32—34;  
 \_\_\_\_\_ 38:75, 76; 39:60; 40:48, 49; 41:16, 39; 45:32; 46:11, 21; 71:8; 74:24.  
 Backbiting; \_\_\_\_\_ 49:13.  
 Boasting; \_\_\_\_\_ 57:24.  
 Defamation; \_\_\_\_\_ 49:12.  
 Derision; \_\_\_\_\_ 49:12.  
 Despair; \_\_\_\_\_ 39:54.  
 Drinking liquor; \_\_\_\_\_ 2:220; 5:91, 92.

## DEEDS, EVIL

|   |                                   |
|---|-----------------------------------|
| Envy; _____   | 113:6.                            |
| Extravagance; _____                                 | 7:32; 17:27, 28.                  |
| Eyes; treachery of the _____                        | 40:20.                            |
| Following that of which one has no knowledge; _____ | 17:37.                            |
| Gambling; _____                                     | 2:220; 5:91, 92.                  |
| Haughtiness; _____                                  | 17:38; 23:47; 31:19.              |
| Indulging in objectionable talk; _____              | 23:4; 74:46.                      |
| Measure; giving short _____                         | 83:2—4.                           |
| Nick naming; _____                                  | 49:12.                            |
| Niggardliness; _____                                | 4:38; 47:39; 57:25; 59:10; 64:17. |
| Perfidy; _____                                      | 4:106, 108; 8:28, 59.             |
| Suspicion; _____                                    | 49:13.                            |
| Telling lies; _____                                 | 22:31; 25:73.                     |
| Theft; _____  | 5:39.                             |

## DEFAMATORY SPEECH

|   |        |
|---|--------|
| Allāh dislikes public utterance of —. _____ | 4:149. |
|---|--------|

## DHUL-QARNAIN (CYRUS, THE GREAT, OF PERSIA)

|   |            |
|---|------------|
| Mention of —. _____   | 18:84.     |
| — reaches the place of the rising sun in the east (i.e. Baluchistan and Afghanistan and to the place of the setting of the sun in the west (i.e. the Black Sea) _____ | 18:87—91.  |
| Construction of rampart by —. _____   | 18:96, 97. |

## DISBELIEF (KUFR) AND DISBELIEVERS (KUFFĀR)

|  |            |
|--|------------|
| — is denying belief in the existence of Allāh. _____                         | 2:29.      |
| — meaning denial of Allāh's favours. _____                                   | 16:113.    |
| — meaning denial of anything. _____  | 2:257.     |
| Iron chains (of self imposed customs) round the necks of disbelievers. _____ | 36:9.      |
| Superstitions of Meccan disbelievers. _____                                  | 5:104.     |
| Disbelievers will not prosper. _____   | 10:70, 71. |
| Actions of disbelievers will not help them Hereafter. _____                  | 11:17.     |
| Reason for — is that they prefer this world to the life Hereafter. _____     | 14:4.      |
| Reason why angels do not descend on disbelievers. _____                      | 17:96.     |
| End of disbelievers. _____   | 68:18—34.  |
| Severe punishment for disbelievers. _____                                    | 83:8.      |

## DISCIPLES

|   |       |
|---|-------|
| — of Jesus called helpers of Allāh. _____ | 3:53. |
|---|-------|

## DISSENSION

|                   |                   |
|-------------------|-------------------|
| Evils of —. _____ | 3:104, 106; 8:47. |
|-------------------|-------------------|

## DIVORCE (See under WOMEN) DOWRY (See under WOMEN)

## EARTH (AL-ARḌ)

|   |                        |
|---|------------------------|
| Capacity of — to supply food. _____                       | 41:10, 11.             |
| Creation of — and heavens in six periods or stages. _____ | 11:8; 32:5; 41:10, 11. |

## EARTH (AL-ARD)

- Creation of — is a proof of Allāh's existence as it would continue supplying the required food for mankind. \_\_\_\_\_ 41:10, 11.  
 — was created along with the rest of the solar system. \_\_\_\_\_ 79:31.  
 — revolves round its axis. \_\_\_\_\_ 27:89.  
 — is round. \_\_\_\_\_ 55:18.  
 Prophecy of spreading out of —. \_\_\_\_\_ 84:4.

## EGYPT

- Vision of the king of —. \_\_\_\_\_ 12:44.  
 People of — afflicted with plagues. \_\_\_\_\_ 7:131—136.

## ELEPHANTS, THE PEOPLE OF THE

- were the hordes of Abraha, the Abyssinian Governor of Yamen, who had come to invade Mecca. \_\_\_\_\_ 105:2.

## ELIAS

- was one of the Messengers. \_\_\_\_\_ 37:124.  
 — warned his people against the worship of idols. \_\_\_\_\_ 37:126.  
 People treated — as liar. \_\_\_\_\_ 37:128.  
 Generations which followed him revered him. \_\_\_\_\_ 37:130.

## ELISHA

- was of the best. \_\_\_\_\_ 38:49.

## ENOCH (PROPHET IDRĪS)

- was steadfast. \_\_\_\_\_ 21:86.  
 — was truthful man and a Prophet. \_\_\_\_\_ 19:57.  
 — was exalted to a lofty station. \_\_\_\_\_ 19:58.

## EQUALITY

- All believers are brothers. \_\_\_\_\_ 3:104; 49:11.  
 Mankind are equal. \_\_\_\_\_ 49:14.

## EVIDENCE

- Calling of witnesses and putting everything in writing in their presence while borrowing or contracting and entering into agreements. \_\_\_\_\_ 2:283.  
 Two female witnesses in lieu of one male witness so that one may refresh the memory of the other. \_\_\_\_\_ 2:283.  
 Witnesses to a will. \_\_\_\_\_ 5:107—109.  
 Witnesses of eyes, ears and skins. \_\_\_\_\_ 41:21—24.  
 — when doubtful can be rebutted. \_\_\_\_\_ 5:107.

## EVIL

- Human beings are created pure and have option of following good or —. \_\_\_\_\_ 76:3, 4; 90:9—11; 91:8, 9.  
 Prohibition of overt and secret —. \_\_\_\_\_ 6:121, 152; 7:34.  
 Punishment of — should be proportionate thereto. \_\_\_\_\_ 6:161; 10:28; 28:85; 40:41.  
 Persistence of non-believers in — courses. \_\_\_\_\_ 7:29.  
 Man's conscience reprimands him on — actions. \_\_\_\_\_ 7:23; 75:3.

## EVIL

- Excessive — leads to hell. \_\_\_\_\_ 2:82.  
 Good overcomes —. \_\_\_\_\_ 11:115.  
 — forgiven through repentance. \_\_\_\_\_ 3:136, 137; 4:111; 16:120; 42:26.  
 Hatred of — is innate in man. \_\_\_\_\_ 49:8; 91:8, 9.  
 Following in the footsteps of the Holy Prophet guards from —. \_\_\_\_\_ 3:32.  
 Prayer guards from —. \_\_\_\_\_ 29:46.  
 — is to be accounted for when it is deliberate. \_\_\_\_\_ 2:226; 5:90; 20:116.

## EVOLUTION

- Allāh has created man in different forms and in different conditions. \_\_\_\_\_ 71:15, 18.

## EZECHIEL (DHUL-KIFL)

- Nebuchadnazar's destruction of Jerusalem and —'s seeing in a vision the town  
 and its inhabitants over a hundred years' time. \_\_\_\_\_ 2:260.

## EZRA

- Jews taking — as the Son of God. \_\_\_\_\_ 9:30.

## FAITH, THE LIGHT OF

- Allāh brings the believers out of every kind of darkness into light. \_\_\_\_\_ 2:258; 57:13.

## FASTING (*See under WORSHIP*)

## FIG

- refers to Adam and to the fact that human mind has been created  
 in the image of Allāh. \_\_\_\_\_ 95:2.

## FIRE

- meaning war. \_\_\_\_\_ 5:65.  
 Moses sees — in a vision on his return from Midian. \_\_\_\_\_ 20:11; 27:8; 28:30.  
 Simile of — in wet wood. \_\_\_\_\_ 36:81; 56:72—74.  
 Smokeless — in the latter days. \_\_\_\_\_ 55:36.

## FLAMES, LUMINOUS

- pursue those who listen stealthily. \_\_\_\_\_ 15:19; 37:11; 72:10.

## FOOD

- Guidance for —. \_\_\_\_\_ 5:5.  
 Eating — that is good in addition to being lawful —. \_\_\_\_\_ 2:169; 16:115.  
 — affects conduct. \_\_\_\_\_ 23:52.  
 All good — is lawful for believers. \_\_\_\_\_ 5:94.  
 Earth and the problem of — supply. \_\_\_\_\_ 2:262; 41:11.

## FOOD, FORBIDDEN

- That which dies of itself is —. \_\_\_\_\_ 2:174; 5:4.  
 Blood is —. \_\_\_\_\_ 2:174; 5:4; 16:116.  
 Flesh of swine is —. \_\_\_\_\_ 2:174; 5:4; 6:146; 16:116.  
 That on which the name of any other than Allāh has been invoked. \_\_\_\_\_ 2:174; 5:4; 6:146; 16:116.  
 Flesh of animal which has been strangled or beaten to death,  
 or killed by a fall or gored to death is —. \_\_\_\_\_ 5:4.  
 Flesh of animal which a wild animal has killed

## FOOD, FORBIDDEN

- except which has been properly slaughtered is —. \_\_\_\_\_ 5:4.  
 Flesh of an animal which has been slaughtered at an altar is —. \_\_\_\_\_ 5:4.  
 Eating that on which the name of Allāh has not been pronounced is —. \_\_\_\_\_ 6:122.

## FORGIVENESS

- Reward of — of an injury is with Allāh. \_\_\_\_\_ 42:41.

## FORNICATION

- is forbidden. \_\_\_\_\_ 17:33; 25:69.  
 Punishment for —. \_\_\_\_\_ 24:3.

## GABRIEL

- Disbelieving in —. \_\_\_\_\_ 2:98, 99.

## GAMBLING (*See under* DEEDS, EVIL)

## GOG AND MAGOG

- Gog Easterns and Magog Westerns. \_\_\_\_\_ 18:95, 100.  
 War between —. \_\_\_\_\_ 18:100.  
 — will spread over the whole world. \_\_\_\_\_ 21:97.  
 Believers will not taste the punishment of —. \_\_\_\_\_ 21:101—103.  
 Islām will rise again after the eruption of —. \_\_\_\_\_ 21:98.

## GOLIATH (JĀLŪT)

- Defeat of —. \_\_\_\_\_ 2:250, 251.

## GOSPEL

- Revelation of —. \_\_\_\_\_ 3:4; 5:47, 48.  
 Description of the followers of the Holy Prophet in the —. \_\_\_\_\_ 48:30.

## GRAVE

- Spiritual — in addition to the ordinary. \_\_\_\_\_ 80:22.  
 Prophecy of old —s being opened up in latter days. \_\_\_\_\_ 82:5.  
 Being raised from the — meaning being spiritually lifted. \_\_\_\_\_ 100:10.

## GROVE, DWELLERS OF THE

- Allāh's punishment fell on — because they rejected His Messengers. \_\_\_\_\_ 50:15.

## GUARDIANSHIP

- Guardian acting for ward. \_\_\_\_\_ 2:283.  
 Guardian in cases of minor or of persons of weak understanding. \_\_\_\_\_ 4:6, 7.

## GUIDANCE

- for proper function after Allāh had given everything its form. \_\_\_\_\_ 20:51.  
 Allāh guides whomsoever He pleases towards right path. \_\_\_\_\_ 24:47; 28:57.  
 Allāh adds to — of those who follow —. \_\_\_\_\_ 47:18.  
 Without Allāh's help no one can have —. \_\_\_\_\_ 7:44.  
 For — faith and righteous conduct are needed. \_\_\_\_\_ 10:10.  
 — does not help those who turn away. \_\_\_\_\_ 27:81, 82.  
 Prayer for perfect —. \_\_\_\_\_ 1:6.  
 — is promised to those who submit completely. \_\_\_\_\_ 3:21.  
 Following — is the way to prosperity. \_\_\_\_\_ 2:6.

## HĀRŪT AND MĀRŪT

Wise men of Babylon were —. \_\_\_\_\_ 2:103.

## HAJJ (*See under* WORSHIP)

## HĀMĀN

— was the commander of Pharaoh's army. \_\_\_\_\_ 28:9.

— was Pharaoh's Minister of Public works. \_\_\_\_\_ 28:39; 40:37.

## HEART

Veil on —. \_\_\_\_\_ 18:58.

Blindness of —. \_\_\_\_\_ 22:47.

Sealing up of —. \_\_\_\_\_ 30:60; 40:36; 42:25; 63:4.

## HEAVEN (SKY)

— created with purpose. \_\_\_\_\_ 16:4.

— built with Allāh's hands. \_\_\_\_\_ 51:48.

Early state of — a gaseous form. \_\_\_\_\_ 41:12.

— and earth were a solid mass which was split asunder. \_\_\_\_\_ 21:31.

Seven —s created in two different periods or stages. \_\_\_\_\_ 41:13.

— and earth created in six different periods. \_\_\_\_\_ 10:4.

— is a roof. \_\_\_\_\_ 2:23.

— is a roof well guarded and affording protection. \_\_\_\_\_ 21:33.

Planets move round their orbits in — \_\_\_\_\_ 36:41.

Paths of stars in —. \_\_\_\_\_ 51:8.

is without a support. \_\_\_\_\_ 31:11.

Relation of food with —. \_\_\_\_\_ 10:32.

—s rolled up in Allāh's right hand i.e. exercising full control over them. \_\_\_\_\_ 39:68.

— opening up and becoming all doors (i.e. several signs appearing and believers being favoured with His blessings and punishment descending on non-believers. 78:20.

— being laid bare (i.e. sciences of astronomy and space making progress). \_\_\_\_\_ 81:12.

— being rent asunder. \_\_\_\_\_ 77:10; 82:2.

— becoming like molten copper (i.e. because of intense heat). \_\_\_\_\_ 70:9.

— adorned with planets. \_\_\_\_\_ 37:7; 41:13; 67:6.

Pieces of — falling down as punishment by way of rain and storm. \_\_\_\_\_ 17:93; 26:188; 34:10.

All things are sent down from —. \_\_\_\_\_ 15:22; 40:14.

## HELL

— worst abode and a wretched place of rest. \_\_\_\_\_ 13:19.

— Hereafter in addition to the — in this world. \_\_\_\_\_ 18:101; 19:72; 29:55.

— helps towards spiritual rebirth. \_\_\_\_\_ 101:9—12.

— not everlasting. \_\_\_\_\_ 11:108.

Foods of —. \_\_\_\_\_ 88:7, 8.

Freezing cold water and boiling hot water drinks for inmates of —. \_\_\_\_\_ 78:26, 27.

Dwellers of — in this world moving between it and boiling water (i.e. facing trouble on all sides). \_\_\_\_\_ 55:45.

Zaqqūm food of inmates of —. \_\_\_\_\_ 56:53.

— results from spiritual blindness. \_\_\_\_\_ 17:73.

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## HELL

- is a state of being amidst death but not dying. \_\_\_\_\_ 14:18.
- Being debarred from Allāh is —. \_\_\_\_\_ 83:16, 17.
- Fire of — rises within the heart. \_\_\_\_\_ 104:7, 8.
- is hidden from eyes. \_\_\_\_\_ 26:92.
- lies in ambush for the rebellious. \_\_\_\_\_ 78:22—31.
- Manifestation of — in this life. \_\_\_\_\_ 79:37.
- Nineteen angels guard the fire of —. \_\_\_\_\_ 74:31, 32.
- Roar of — fire, (i.e. excessive heat). \_\_\_\_\_ 25:13; 67:8.
- Seven gates of — and passage of allotted number of non-believers  
through each of them. \_\_\_\_\_ 15:45.
- Stones fuel of — fire. \_\_\_\_\_ 2:25; 66:7.
- Every stubborn rebellious one will enter into — fire. \_\_\_\_\_ 19:70—72.
- Righteous people shall not hear a whisper of —. \_\_\_\_\_ 21:102, 103.
- fire being caused to blaze up;  
(i.e. in latter days sin will spread so much that — fire will be near the sinners). \_\_\_\_\_ 81:13.

## HOLY LAND, THE

- i.e. Palestine. \_\_\_\_\_ 5:22.
- Banī Isrā'īl disobeyed Moses and so were turned away from —. \_\_\_\_\_ 5:27.
- Jews to be gathered together in — in the latter days. \_\_\_\_\_ 17:105.
- will ultimately belong to the Muslims. \_\_\_\_\_ 21:106—113.

## HOLY SPIRIT, THE

- Jesus was strengthened with —. \_\_\_\_\_ 2:58.
- descends from Allāh with the truth and strengthens believers. \_\_\_\_\_ 16:103.

## HOME LIFE

- Privacy of —. \_\_\_\_\_ 24:28—30.
- Intermingling of sexes prohibited. \_\_\_\_\_ 24:31, 32; 33:60.

## HOMICIDE

- is forbidden. \_\_\_\_\_ 4:93, 94.
- Punishment for —. \_\_\_\_\_ 4:93.
- Kinds of murder. \_\_\_\_\_ 4:93, 94.

## HOUSE, THE ANCIENT

- circuits of —. \_\_\_\_\_ 22:30

## HOUSEHOLD, THE PEOPLE OF THE (AHLI-BAIT)

- meaning the spouses of Abraham. \_\_\_\_\_ 11:74.
- meaning spouses of Holy Prophet Muḥammad. \_\_\_\_\_ 33:34; 66:5.
- Purity of —. \_\_\_\_\_ 33:34.

## HUDAIBIYAH, TRUCE OF

- secured the safety of the Muslims in Mecca. \_\_\_\_\_ 48:25, 26
- Victory gained at —. \_\_\_\_\_ 48:2.

## HUDHUD

- was Commander of Solomon's forces. \_\_\_\_\_ 27:21.

## HUMILITY

- Turning away from others in pride or walking haughtily on earth is forbidden. \_\_\_\_\_ 31:19.  
Believers enjoined to observe —. \_\_\_\_\_ 31:20.

## HUNAIN

- Allāh helped the believer, on the day of —. \_\_\_\_\_ 9:25—27.

## HUNTING

- Lawful to eat what birds of prey and beasts (trained and taught by one) have hunted or caught for one. \_\_\_\_\_ 5:5.

## HUSBAND & WIFE RELATIONSHIP (*See under WOMEN*)

## HYPOCRITES

- tried to turn Immigrants against the Helpers and both against the Holy Prophet. \_\_\_\_\_ 63:8, 9.
- find fault with the Holy Prophet. \_\_\_\_\_ 9:50, 58, 61.
- incited the disbelievers. \_\_\_\_\_ 59:12.
- attempted to frighten the Muslims. \_\_\_\_\_ 4:84.
- have a diseased heart. \_\_\_\_\_ 2:11.
- create disorder. \_\_\_\_\_ 2:13.
- Leaders of — are satans. \_\_\_\_\_ 2:15.
- Excuses of —. \_\_\_\_\_ 2:15.
- actually disbelieve but they pretend that they believe. \_\_\_\_\_ 2:18.
- Two faces of —. \_\_\_\_\_ 4:73, 74.
- Double policy of —. \_\_\_\_\_ 4:144.
- Grievous punishment in store for —. \_\_\_\_\_ 4:139.
- take disbelievers as their friends. \_\_\_\_\_ 4:140.

## IBLĪS

- refused to make obeisance to Adam. \_\_\_\_\_ 2:35; 7:12, 13; 15:32; 17:62; 18:51; 20:117.
- Reason of refusal of — to make obeisance was arrogance. \_\_\_\_\_ 2:35; 38:75.
- was not an angel but was one of the jinn. \_\_\_\_\_ 18:51.

## IDOL WORSHIP

- Reason for —. \_\_\_\_\_ 39:4.
- Allāh's command to refrain from —. \_\_\_\_\_ 32:31.
- Noah's people had different idols as their gods. \_\_\_\_\_ 71:24.
- Noah preached unity of Allāh to his people but they insisted on —. \_\_\_\_\_ 71:8, 9.
- Hūd's people were idol worshippers. \_\_\_\_\_ 11:54.
- Abraham's people worshipped idols. \_\_\_\_\_ 26:72.
- Reason for not worshipping Lāt, Uzzā, and Manāt \_\_\_\_\_ 53:20—24.
- Helplessness of idols. \_\_\_\_\_ 22:74.
- Reason for not worshipping false gods. \_\_\_\_\_ 21:23.
- Every prophet has a mission to wipe away —. \_\_\_\_\_ 16:37.
- Abraham's prayer for security from —. \_\_\_\_\_ 14:36.

## INFANTICIDE

- is forbidden. \_\_\_\_\_ 17:32.

## INFIDELS

|   |            |
|---|------------|
| Taking error in exchange for guidance is a losing business for —.                                   | 2:17.      |
| — are called deaf because they insist on doing evil.  | 2:19.      |
| — are called dumb because they cannot express themselves to remove their doubts.                    | 2:19.      |
| — are called blind because they do not see the beneficial change that Islām had brought in Muslims. | 2:19.      |
| Hearts of — are like stones.  | 2:25.      |
| All actions of — will be in vain.   | 2:218.     |
| Reason why — will not get reward.   | 78:28.     |
| — will get external as well as internal burning punishment  | 85:11.     |
| — will be surrounded by punishment from all sides.  | 85:20, 21. |
| Angels will descend on — merely to punish them.   | 25:23, 24. |

## INHERITANCE

|   |                      |
|---|----------------------|
| Law of —.   | 4:8, 9, 12, 13, 177. |
| Making a will of one's property and its distribution.   | 2:181.               |
| Changing a will is a sin.   | 2:182.               |
| Partiality or a wrong by a testator may be corrected.   | 2:183.               |
| Division of the property left is fixed by Allāh.  | 4:12.                |
| At the time of distribution other relatives, orphans, the poor and the needy should not be forgotten. | 4:9.                 |
| Share of heirs.   | 4:12.                |
| Husbands are heirs of their wives.  | 4:13.                |
| Wives are heirs of their husbands.  | 4:13.                |
| Distribution of the property of one dying without any issue.  | 4:13, 177.           |

## INTERCESSION

|   |                       |
|---|-----------------------|
| No one can intercede with Allāh without His permission.       | 2:256.                |
| Those whom they call beside Allāh possess no power of —.      | 43:87.                |
| Holy Prophet could intercede as he bore witness to the truth. | 20:110; 34:24; 43:87. |
| — with Allāh for non-believers.                               | 6:52.                 |
| Angels can intercede with Allāh with His permission.          | 53:27.                |
| Righteous and evil —.   | 4:86.                 |

## INTOXICANTS

|              |                  |
|--------------|------------------|
| — forbidden. | 2:220; 5:91, 92. |
|--------------|------------------|

## INVOKING ALLĀH IN SUPPORT OF THE TRUTH (MUBĀHALAH)

|                                 |       |
|---------------------------------|-------|
| Invitation to Jews for —.       | 62:7. |
| Invitation to Christians for —. | 3:62. |

## ISAAC

|   |                       |
|---|-----------------------|
| Abraham was given glad tidings of —'s birth.  | 11:72; 37:113; 51:29. |
| —'s mother was frightened on hearing the news.  | 11:72.                |
| —'s mother beat her face on the glad news and cried.                                      | 51:30.                |
| Allāh bestowed His blessings on —.  | 37:114.               |
| Abraham, — and Jacob men of strong hands and powerful vision i.e. active and far-sighted. | 38:46.                |

## ISAAC

- and Jacob were leaders who guided their people  
and were the recipients of revelation. 21:73, 74.

## ISHMAEL

- Truth in the Qur'ān about —. 19:55.
- was the eldest son of Abraham. 37:102.
- Abraham's dream about slaughtering his son —. 37:103.
- rather than Isaac was the one to be sacrificed. 37:103—106.
- Sacrificing — meant to leave him in the waterless  
and foodless valley of Mecca. 37:108; 14:38.
- was the Messenger and Prophet 19:55.
- strictly kept his promise. 19:55.
- enjoined prayer and alms-giving on his people. 19:56.

## ISLĀM

- Name — was given so that its followers be completely submerged in Allāh. 2:113; 6:154, 163.
- Allāh gave the name of — to this religion. 22:79.
- Fundamental principles of —. 2:4, 5.
- is a complete religion. 5:4.
- is the only acceptable religion. 3:86.
- is the true religion with Allāh. 3:20.
- There is no compulsion in —. 2:257; 18:30; 25:58; 28:57.
- By embracing — one does not confer a favour on anyone. 49:18.
- Guidance is found in — alone. 3:21; 72:15.
- No other religion is better than — 4:126.
- No hardship in —. 2:186; 5:7; 22:79.
- is a strong handle to grasp. 31:23.
- One can enter the favoured group by following —. 1:6, 7; 4:70.
- is likened unto a good tree. 14:25.
- does not recognise any privilege. 49:14.
- enjoins justice even towards an enemy. 5:9.
- enjoins kindness and justice towards non-believers. 60:9.
- enjoins good treatment of all. 4:37.
- is the same as the religion of Noah, Abraham, Moses and Jesus. 42:14.
- Prophecy of triumph of —. 13:42.
- Prophecy of rise of — in the first three centuries  
and of its decline in the following ten centuries. 32:6.
- requires faith in all prophets. 2:137.
- Preaching of — made obligatory for believers. 9:123.

## ISRAEL, THE CHILDREN OF (BANĪ ISRĀ'ĪL)

- Israel was the name of Jacob. 3:94; 19:59.
- had a superiority over other nations during their time. 2:48; 2:123.
- Allāh's continuous favour on —. 2:48; 2:123.

|   |                          |
|---|--------------------------|
| Cruelties of Pharaoh on —.  | 2:50; 7:142; 14:7; 28:5. |
| Moses was sent to rescue — from Pharaoh's tyranny.  | 28:6.                    |
| Moses calls on Pharaoh not to afflict — and seeks their freedom.  | 7:106; 20:48.            |
| Pharaoh and his chiefs promised to set — free if their affliction was removed but they broke their promise. | 43:50, 51.               |
| Allāh's direction to Moses to lead — out of Egypt.  | 20:78; 26:53; 44:24.     |
| Crossing the sea by — and drowning of Pharaoh and his people.   | 2:51; 7:137; 17:104.     |
| Number of — at the time of exodus.  | 2:244.                   |
| Shade of clouds over — as they marched through Sinai desert.  | 2:58; 7:161.             |
| Desire of — to revert to idol worship after safely crossing the sea.  | 7:139.                   |
| — demand water from Moses who under Divine direction strikes a particular rock and water flows out.         | 2:61; 7:161.             |
| Sending down of Manna and Salwā.  | 2:58.                    |
| Moses left for the Mount and in his absence — took a calf for worship.                                      | 2:52, 94.                |
| Moses punished the idol worshippers.  | 2:55.                    |
| Burning of the calf.  | 20:98.                   |
| Allāh commands — to slaughter a cow.  | 2:68—70.                 |
| Desire of — to eat vegetables and other produce instead of Manna and Salwā.                                 | 2:62.                    |
| — were taken to the foot of the Mount for a covenant.   | 2:64, 94; 7:172.         |
| Chiefs of — were overtaken by an earthquake.  | 7:156.                   |
| — ask Moses to see Allāh face to face.  | 2:56.                    |
| Moses orders — to enter Palestine but they refuse.  | 5:22.                    |
| — rejected the signs of Allāh and killed the Prophets.  | 2:62.                    |
| — transgressed in the matter of Sabbath and became despised like apes.                                      | 2:66; 7:167.             |
| Prophecy of Jews being afflicted till the Day of Resurrection.  | 7:168.                   |
| Demand of — for a king, the appointment of Jadūn, and their test through rivulet i.e. excessive wealth.     | 2:247, 250.              |
| Establishment of kingship in — through David.   | 2:252.                   |
| Twelve spiritual leaders in —.  | 5:13.                    |
| Prophethood and kingship in —.  | 5:21.                    |
| — cursed by Jesus and David.  | 5:79.                    |
| Perversion of the Book by —.  | 2:80.                    |

## I' TIKĀF

|                  |        |
|------------------|--------|
| Observance of —. | 2:188. |
|------------------|--------|

## JACOB

|   |             |
|---|-------------|
| Abraham's wife was given the glad news of the birth of —.                                       | 11:72.      |
| Israel was —'s name.  | 3:94.       |
| — abstained from certain articles of food.  | 3:94.       |
| —'s admonition to his sons to stand firm on the Unity of Allāh and to worship Him at all times. | 2:133, 134. |

## JIHĀD (STRIVING FOR THE CAUSE OF ALLĀH)

|  |        |
|--|--------|
| — is enjoined on the believers.                  | 22:79. |
| The great —, (i.e. preaching the Word of Allāh). | 25:53. |

|  |                            |
|--|----------------------------|
| — with one's wealth. _____   | 8:73.                      |
| In — one should not transgress limits. _____   | 2:191.                     |
| Reward for the believer whether he becomes a martyr or is victorious in —. _____   | 4:75.                      |
| Commandment of — was not only for the Holy Prophet but was also for the believers. _____   | 4:85.                      |
| <b>JERUSALEM</b>   |                            |
| Destruction and rebuilding of —. _____   | 2:260.                     |
| Destruction of — by the Babylonians. _____   | 17:6.                      |
| — destroyed by the Romans. _____   | 17:8.                      |
| <b>JESUS</b>   |                            |
| Mary was given the glad news of the birth of —. _____  | 3:46; 19:21.               |
| Mary's surprise at the good news. _____  | 3:48; 19:21.               |
| After —' birth Mary was commanded to keep a fast of silence. _____   | 19:27.                     |
| — was born at a time when the dates had become ripe. _____   | 19:26.                     |
| — talked wisely in his childhood. _____  | 3:47.                      |
| Mary takes — to her people. _____  | 19:28.                     |
| — was Prophet to the children of Israel. _____   | 3:50.                      |
| Creation of birds by —; (i.e. he gave spiritual training to ordinary human beings who thereafter soared high in the spiritual atmosphere). _____ | 3:50; 5:111.               |
| — declared clean the blind and lepers. _____   | 3:50; 5:111.               |
| — gave life to the (spiritually) dead. _____   | 5:111.                     |
| — was given the knowledge of Torah. _____  | 5:111; 3:49.               |
| Jews disbelieved in — while the disciples believed in him. _____   | 3:53.                      |
| Revelation was vouchsafed to the disciples of —. _____   | 5:112.                     |
| — was sent with clear signs and was strengthened by the holy spirit. _____   | 2:254; 5:111.              |
| Jews planned to crucify — but Allāh had promised to save him from death on the cross. _____  | 3:55, 56.                  |
| — was put upon the cross. _____  | 4:158.                     |
| — did not die on the cross, but fainted and was taken down while still in that condition. _____  | 2:73; 4:158.               |
| Jews did not succeed in killing —. _____   | 5:111.                     |
| — went to an elevated region with running streams (Kashmir) after having escaped death on the cross. _____                                       | 23:51.                     |
| — died a natural death. _____  | 5:118.                     |
| —' prayer for a banquet (worldly provision) for his people. _____  | 5:115.                     |
| — was born as the word (prophecy) of God. _____  | 3:46; 4:172.               |
| Kalimatuhū used for — meaning — the Sign of Allāh. _____   | 4:172; 31:28.              |
| — was granted high spiritual status. _____   | 3:46.                      |
| — came in fulfilment of the Old Testament prophecies. _____  | 3:51; 5:47; 61:7.          |
| — was Allāh's servant and His Prophet. _____   | 19:31.                     |
| — was merely a Messenger of Allāh. _____   | 5:76.                      |
| — was enjoined to say his prayers, give alms and treat his mother well. _____  | 19:32, 33.                 |
| — preached the Unity of Allāh to his people. _____   | 3:52; 5:118; 19:37; 43:65. |
| They are disbelievers who take — as God. _____   | 5:18, 73, 74.              |
| Proof that — and his mother were not gods. _____   | 5:76.                      |

## JESUS

- was created out of clay. \_\_\_\_\_ 3:60.
- Jews and Christians will continue to believe in the death of — on the cross. \_\_\_\_\_ 4:160.
- not son of Allāh. \_\_\_\_\_ 9:30.
- was born without the agency of a father. \_\_\_\_\_ 3:48; 19:21, 22.
- Verses of the Holy Qur'ān testifying  
to the death of —. \_\_\_\_\_ 3:56, 145; 5:76, 118; 7:26; 17:94; 21:35.

## JEWS

- are those who have incurred Allāh's displeasure. \_\_\_\_\_ 1:7.
- are enjoined not to exceed the limits in the matter of religion. \_\_\_\_\_ 5:78.
- Betrayal of Muslims by — at the battle of Aḥzāb and their disgrace. \_\_\_\_\_ 33:27, 28.
- Expedition against Banū Naḍīr and their expulsion. \_\_\_\_\_ 59:3—7.

## JINN

- Allāh has created — and the Ins for His worship. \_\_\_\_\_ 51:57.
- are people who dominate. \_\_\_\_\_ 6:129.
- Iblīs was amongst the —. \_\_\_\_\_ 18:51.
- are the dominant ones and Ins are common people. \_\_\_\_\_ 55:34.
- (i.e. the dwellers of mountains) under David's suzerainty. \_\_\_\_\_ 27:40.
- who came to meet the Holy Prophet were the Jews of Naṣībain. \_\_\_\_\_ 46:30.
- who listened to the recitation of the Holy Qur'ān were Jews from places  
outside Mecca. \_\_\_\_\_ 72:2.
- Meaning of — having been created from fire is that they are easily roused. \_\_\_\_\_ 15:28.

## JOB (PROPHET AYYŪB)

- Mention of —. \_\_\_\_\_ 4:164; 6:85; 21:84, 85; 38:42.
- lived in a hilly territory. \_\_\_\_\_ 38:45.
- was tormented by his enemies. \_\_\_\_\_ 38:42.
- was directed to emigrate. \_\_\_\_\_ 38:43.
- meet his family after emigrating. \_\_\_\_\_ 21:85; 38:44.

## JOHN (PROPHET YAḤYĀ)

- 's birth was announced by the angels to Zachariah while praying. \_\_\_\_\_ 3:40; 19:8.
- was given the name by Allāh Himself. \_\_\_\_\_ 19:8.
- was given the knowledge of Torah and judgment from early childhood. \_\_\_\_\_ 19:13.
- 's piety and righteousness. \_\_\_\_\_ 19:14.
- fulfils some of the old prophecies. \_\_\_\_\_ 3:40.
- 's kind treatment of his parents. \_\_\_\_\_ 19:15.
- Peace on — on the day of his birth and death and  
the day when he would be raised up to life again. \_\_\_\_\_ 19:16.

## JONAH (PROPHET YŪNUS)

- 's name was Dhul Nūn. \_\_\_\_\_ 21:88.
- was amongst the Messengers. \_\_\_\_\_ 4:164; 6:87; 37:140.
- was exalted above his people. \_\_\_\_\_ 6:87.
- 's attempt to travel by boat. \_\_\_\_\_ 37:141.

|   |                     |
|---|---------------------|
| Boat faced a storm and — was thrown overboard. _____                                  | 37:142.             |
| A whale swallowed — and then it vomited him out. _____                                | 37:143—146.         |
| Gourd plant was caused to grow over him. _____  | 37:147.             |
| — was sent as a messenger to a hundred thousand people. _____                         | 37:148.             |
| —’s people believed in him and their punishment was removed. _____                    | 10:99.              |
| —’s people, because of their believing in him, were provided for in this world. _____ | 37:149.             |
| <b>JOSEPH (PROPHET YŪSUF)</b>   |                     |
| Prophecy about the Holy Prophet in the events of the life of —. _____                 | 12: 8.              |
| —’s devotion to Allāh in his childhood and his seeing true dreams. _____              | 12:5.               |
| Jacob advises — not to relate his dream to his brothers. _____                        | 12:6.               |
| —’s brothers were jealous of him. _____   | 12:9.               |
| —’s brothers plan to kill him. _____  | 12:10.              |
| —’s brothers take him to the wood and cast him in a deep well. _____                  | 12:16.              |
| —’s brothers report falsely to Jacob that a wolf had devoured him. _____              | 12:18.              |
| taken out of the well by an Ismā‘īlī caravan who sold him as a slave. _____           | 12:20, 21.          |
| — bought by ‘Azīz of Egypt. _____   | 12:22.              |
| ‘Azīz’s wife tried to seduce — against his will. _____                                | 12:25.              |
| ‘Azīz’s wife invites women of the town who acclaim — as an angel. _____               | 12:32, 33.          |
| — was imprisoned. _____   | 12:36.              |
| — was given knowledge of the interpretation of the dreams. _____                      | 12:38.              |
| —’s interpretation of the King’s vision. _____  | 12:48, 49.          |
| — was released from prison and appointed Chief Treasurer of Egypt. _____              | 12:55, 56.          |
| Famine in Egypt and —’s brothers came to him for corn. _____                          | 12:59.              |
| —’s brothers came twice to Egypt  |                     |
| and brought their brother Bin Yāmīn (Benjamin) with them. _____                       | 12:64—70.           |
| Jacob instructs them to enter through different gates. _____                          | 12:68, 69.          |
| Allāh’s plan to keep Bin Yāmīn in Egypt. _____  | 12:77.              |
| — puts his drinking cup in his brother’s sack. _____                                  | 12:71.              |
| — forgives his brothers. _____  | 12:93.              |
| Holy Prophet’s forgiveness in contrast to —’s forgiveness. _____                      | 12:93.              |
| — sends his shirt to his father. _____  | 12:94.              |
| Jacob goes with his family to Egypt and — receives him. _____                         | 12:100.             |
| —’s followers believed after his death that no Prophet would appear after him. _____  | 40:35.              |
| <b>JUDGMENT, THE DAY OF</b>   |                     |
| The answer to what — is. _____  | 51:13—15; 82:18—20. |
| <b>JUSTICE</b>  |                     |
| Believers are enjoined to act with —. _____   | 5:9.                |
| <b>JUSTICE, ADMINISTRATION OF PUBLIC</b>  |                     |
| Obligation of judicial determination of disputes. _____                               | 4:66.               |
| Decision of the judge must be accepted. _____   | 4:66.               |
| Injunction on —. _____  | 4:136; 5:9.         |
| <b>KA‘BAH (See under BAIT-UL-ḤARĀM)</b>   |                     |



## KAUTHAR (i.e. ABUNDANCE OF GOOD)

Holy Prophet given —. \_\_\_\_\_ 108:2.

## KHATM-E-NABUWWAT

Door of Prophethood not closed. \_\_\_\_\_ 2:39; 40:35; 72:8.

Prophet Muḥammad as Khātāmūn Nabīyyīn, (i.e. the most exalted Messenger). \_\_\_\_\_ 33:41.

## KHILĀFAT

Promise to establish — in Islām. \_\_\_\_\_ 24:56.

## KNOWLEDGE

A person with — is better than one without it. \_\_\_\_\_ 39:10.

— bestows understanding. \_\_\_\_\_ 39:10.

Acquisition of — is urged. \_\_\_\_\_ 96:4—6.

Travelling in search of —. \_\_\_\_\_ 18:66, 67.

People with true — alone fear Allāh. \_\_\_\_\_ 35:29.

Allāh will raise the status of those who possess —. \_\_\_\_\_ 58:12.

Believers are enjoined to get religious —. \_\_\_\_\_ 9:122.

Prophet enjoined to pray for increase of —. \_\_\_\_\_ 20:115.

Prophets are favoured with — from Allāh. \_\_\_\_\_ 21:80.

Prophets are raised to be teachers of mankind \_\_\_\_\_ 2:152.

Qur'ān enjoins the study of Nature. 3:191, 192; 10:6, 7; 13:4, 5; 16:11—17; 17:13; 35:28, 29.

Qur'ān enjoins the study of the conditions of different countries. \_\_\_\_\_ 17:22; 22:46, 47; 29:21.

Qur'ān enjoins the study of  
the history of different nations. \_\_\_\_\_ 12:112; 30:10; 33:63; 35:44, 45; 40:22.

Man can rule the forces of nature with —. \_\_\_\_\_ 17:71; 21:80—83; 45:13, 14.

## LAILATUL-QADR (NIGHT OF DESTINY)

Meaning of —. \_\_\_\_\_ 97:2—6.

## LAW (SHARĪ'AT)

Object of the — is to lighten the burden of mankind. \_\_\_\_\_ 4:29.

## LIFE

— is a struggle with hardships. \_\_\_\_\_ 90:5.

— here is but a pastime and Hereafter is the true —. \_\_\_\_\_ 29:65.

Contrast between this — and the Hereafter. \_\_\_\_\_ 87:17, 18.

Man created with purpose. \_\_\_\_\_ 23:116.

Water is the source of —. \_\_\_\_\_ 21:31.

Everything is created in pairs. \_\_\_\_\_ 36:37; 51:50.

Evolution of man. \_\_\_\_\_ 18:38; 23:13—15; 40:68; 53:33; 71:15—19.

## LIFE, THE GOAL OF

— is the meeting with Allāh. \_\_\_\_\_ 6:32; 10:46; 13:3; 30:9; 84:7.

## LIFE HEREAFTER

— is determined by man's deeds in this life. \_\_\_\_\_ 17:14, 15; 21:95; 43:81; 45:30;  
\_\_\_\_\_ 50:19; 82:11—13; 83:8—19.

— begins to manifest itself in this life. \_\_\_\_\_ 41:31—33; 55:47; 89:28—31.

— is fuller manifestation of values. \_\_\_\_\_ 39:70; 50:22—24; 57:13; 69:19; 86:9, 10; 99:7—9.

- Progress in the — will be unceasing. \_\_\_\_\_ 35:35, 36; 39:21; 86:9.
- LIFE, WORLDLY**
- Non-believers desire the —. \_\_\_\_\_ 2:201, 213.
- is inferior to the life Hereafter. \_\_\_\_\_ 3:16; 4:78; 9:38.
- is a brief sojourn in contrast to the world Hereafter. \_\_\_\_\_ 23:115.
- LIQUOR (See under INTOXICANTS)**
- LOAN**
- Transaction of — should be in writing. \_\_\_\_\_ 2:283.
- Period of — must be fixed. \_\_\_\_\_ 2:283.
- Presence of witnesses. \_\_\_\_\_ 2:283.
- LOT (PROPHET LŪṬ)**
- was one of the Messengers. \_\_\_\_\_ 37:134.
- mentioned along with Abraham and Ishmael. \_\_\_\_\_ 6:86.
- believed in Abraham and migrated with him. \_\_\_\_\_ 21:72; 29:27.
- Evil way of the people of —. \_\_\_\_\_ 26:166, 167; 29:30.
- warns his people to stop their evil ways. \_\_\_\_\_ 26:166; 27:55, 56.
- 's people forbid his entertaining strangers. \_\_\_\_\_ 15:71.
- 's people reject him and threaten to exile him. \_\_\_\_\_ 26:168; 27:57.
- 's people ask for punishment. \_\_\_\_\_ 29:30.
- 's prayer. \_\_\_\_\_ 29:31.
- Warning of the destruction of —'s people. \_\_\_\_\_ 15:61; 27:58; 29:34; 37:135—137.
- is perturbed on arrival of messengers. \_\_\_\_\_ 29:34.
- People of — visited him on the arrival of messengers. \_\_\_\_\_ 11:79; 15:68.
- commanded to leave town during night. \_\_\_\_\_ 11:82; 15:66.
- told not to look back. \_\_\_\_\_ 15:66.
- 's people were smothered under rain of stones. \_\_\_\_\_ 7:85; 11:83, 84; 15:75; 26:174; 27:59; 54:35.
- Rejecting — was to reject all the prophets. \_\_\_\_\_ 54:34.
- Disbelievers are like the wife of Noah and of —. \_\_\_\_\_ 66:11.
- given wisdom and knowledge and was righteous. \_\_\_\_\_ 21:75, 76.
- LOTE — TREE OF THE BOUNDARY (SIDRATUL-MUNTAHĀ)**
- Mention of —. \_\_\_\_\_ 53:15.
- MAN (INS)**
- is hasty by nature. \_\_\_\_\_ 21:38.
- Object of creating —. \_\_\_\_\_ 51:57.
- is created to worship Allāh. \_\_\_\_\_ 1:5; 51:57.
- Nature of — is to believe in Allāh. \_\_\_\_\_ 57:9.
- is born with nature made by Allāh. \_\_\_\_\_ 30:31; 91:8, 9.
- has unlimited capacity for progress. \_\_\_\_\_ 87:3.
- was created in the best make. \_\_\_\_\_ 95:5.
- has capacity of receiving revelation. \_\_\_\_\_ 15:29, 30.
- Allāh has shown the way of good and evil to —. \_\_\_\_\_ 76:4; 90:11; 91:9.
- is free to act as he choose. \_\_\_\_\_ 41:41.

## MAN (INS)

- Allāh provides facilities for — according to his action. \_\_\_\_\_ 92:6—11.  
 All things have been subordinated to —. \_\_\_\_\_ 2:30; 22:66; 31:21; 45:14.  
 — should seek the protection of Allāh alone. \_\_\_\_\_ 2:42.  
 Allāh does not require of any — that which is beyond his capacity. \_\_\_\_\_ 2:234, 287; 23:63; 65:8.  
 —'s desiring only this world shall have no share in the Hereafter. \_\_\_\_\_ 2:201; 4:135; 42:21.  
 — is created weak. \_\_\_\_\_ 4:29.  
 Those who desire good in this life and in the Hereafter will have a good reward. \_\_\_\_\_ 2:202; 42:21.  
 — is enjoined to treat his parents kindly. \_\_\_\_\_ 17:24; 29:9; 31:15; 46:16.  
 — has been created from nothingness. \_\_\_\_\_ 76:2.  
 Mankind were one community in the beginning. \_\_\_\_\_ 2:214.  
 — is created out of clay. \_\_\_\_\_ 3:60; 7:13; 18:38.  
 Allāh fashioned — in the womb. \_\_\_\_\_ 3:7.  
 — should repel evil with that which is best. \_\_\_\_\_ 23:97.  
 Divine spirit is breathed into —. \_\_\_\_\_ 32:10.  
 Ungratefulness of —. \_\_\_\_\_ 10:13; 11:10—12; 41:52.  
 Threefold duty of —. \_\_\_\_\_ 5:93, 94.  
 — will live and die on earth. \_\_\_\_\_ 7:26.  
 Best garment for — is righteousness. \_\_\_\_\_ 7:27.  
 Stages in the physical growth of —. \_\_\_\_\_ 22:6; 23:13—15.  
 Punishment of — for disbelieving after believing: \_\_\_\_\_ 3:107.  
 Creation of — in threefold darkness. \_\_\_\_\_ 39:7.  
 — shall be tried in his possessions and in his person. \_\_\_\_\_ 2:156—158; 3:187.  
 —'s possessions and children are a trial \_\_\_\_\_ 8:29; 64:16.  
 —'s complete submission to Allāh is most beneficial. \_\_\_\_\_ 2:132; 4:126.  
 — is impatient. \_\_\_\_\_ 70:20—22.  
 — is most contentious. \_\_\_\_\_ 18:55.  
 — is prone to despair. \_\_\_\_\_ 30:37; 41:50.  
 — loves wealth and is niggardly. \_\_\_\_\_ 17:101; 89:21.  
 — is prone to transgress. \_\_\_\_\_ 96:7, 8.  
 — is subject to loss without faith and righteousness. \_\_\_\_\_ 103:3, 4.  
 — is superior to other creation. \_\_\_\_\_ 17:71.

## MARRIAGE (See under WOMEN)

## MARTYRS

- live an eternal life. \_\_\_\_\_ 3:170.

## MARY

- Qur'ān mentions true events of the life of —. \_\_\_\_\_ 3:45; 19:17.  
 —, her family and her birth. \_\_\_\_\_ 3:36, 37.  
 — was the ward of Zachariah. \_\_\_\_\_ 3:38.  
 — was provided for by Allāh. \_\_\_\_\_ 3:38.  
 —, her piety, chastity and high status. \_\_\_\_\_ 21:92; 66:13.  
 — was truthful. \_\_\_\_\_ 5:76.  
 — was chosen of Allāh. \_\_\_\_\_ 3:43.

|   |                             |
|---|-----------------------------|
| Visit of angel in the form of a man was a vision. _____   | 19:18.                      |
| <b>MECCA</b>  |                             |
| — is called Mecca because of abundance of blessings. _____                                      | 3:97.                       |
| — is also called <i>Balad-al-Amīn</i> i.e. town of security. _____                              | 95:4.                       |
| Abraham's prayer for — and its security. _____  | 2:127; 14:36.               |
| — is made sacred. _____   | 27:92.                      |
| Prophecy of return of Holy Prophet to — after emigration. _____                                 | 17:81; 28:86; 90:3.         |
| Efforts necessary for the return to —. _____  | 2:151.                      |
| Prophecy of the security of —. _____  | 28:58.                      |
| Prophecies relating to future of —. _____   | 3:97.                       |
| Jewish objections met by the conquest of —. _____   | 2:151.                      |
| Prophecy of the conquest of —. _____  | 13:32.                      |
| <b>MEEKNESS</b>   |                             |
| Believers should cultivate —. _____   | 25:64; 31:19, 20.           |
| <b>MENSTRUATION</b>   |                             |
| Purification from —. _____  | 2:223.                      |
| <b>MESSENGERS (See also under PROPHETS)</b>   |                             |
| All — dubbed sorcerers and madmen. _____  | 51:53.                      |
| It is wrong to compare —. _____   | 23:53.                      |
| Rejection of one Messenger is rejection of all —. _____   | 26:106, 124, 142, 161, 177. |
| — shall be witnesses. _____   | 4:42; 16:85, 90; 33:46.     |
| <b>MESSIAH</b>  |                             |
| — was the servant of Allāh. _____   | 4:173.                      |
| <b>MIDIAN</b>   |                             |
| — and its dwellers. _____   | 7:86; 9:70; 11:85.          |
| <b>MIGRATION IN THE CAUSE OF ALLĀH</b>  |                             |
| One who emigrates in the cause of Allāh shall have plenty. _____                                | 4:101.                      |
| <b>MI'RĀJ</b>   |                             |
| Holy Prophet had the vision of — twice. _____   | 53:14.                      |
| No mistake in seeing the vision — _____   | 53:18.                      |
| — of Moses. _____   | 18:61—63.                   |
| Prophet Muḥammad went on a journey in a vision<br>from Masjid-al-Ḥarām to Masjid-al-Aqṣā. _____ | 17:2.                       |
| The — was a clear vision. _____   | 17:61.                      |
| <b>MONASTICISM</b>  |                             |
| — was not prescribed by Allāh but was self-imposed by the Christians. _____                     | 57:28.                      |
| <b>MONTH OF ḤARĀM</b>   |                             |
| Sanctity of the —. _____  | 2:218.                      |
| <b>MONTHS, THE TWELVE</b>   |                             |
| The number of —. _____  | 9:36.                       |
| Sacred months. _____  | 2:195; 9:36.                |

## MONTHS, THE TWELVE

### MOON, THE

- and its stages. \_\_\_\_\_ 36:40, 41.
- Lunar system in Islām. \_\_\_\_\_ 2:190.
- gets light from the sun. \_\_\_\_\_ 71:17.
- Crescent —. \_\_\_\_\_ 36:40.
- has reference to the Reformers who would follow the Holy Prophet (i.e. the sun) and would get their light from him. \_\_\_\_\_ 91:3.
- signifies Arab power. \_\_\_\_\_ 54:2.
- Reckoning time by the —. \_\_\_\_\_ 2:190.
- Prophecy of eclipse of the sun and — on the advent of Mahdī. \_\_\_\_\_ 75:9, 10.

### MORAL TEACHINGS (*See under DEEDS*)

### MOSES

- Qur'ān gives the true events of the life of —. \_\_\_\_\_ 19:52.
- Purpose of advent of — was to free Israel from the cruelties and bondage of Pharaoh and to foster their progress. \_\_\_\_\_ 28:6, 7.
- , birth of, and his being cast afloat in the river in an ark. \_\_\_\_\_ 20:40; 28:8.
- Pharaoh's daughter picks — out of the river. \_\_\_\_\_ 28:9, 10.
- refused wet-nurses and was restored to his mother. \_\_\_\_\_ 20:41; 28:13.
- was given wisdom and knowledge. \_\_\_\_\_ 28:15.
- smote Copt with his fist and caused his death. \_\_\_\_\_ 20:41; 28:16.
- was repentant. \_\_\_\_\_ 28:16, 17.
- Chiefs of Pharaoh's people counselled together to kill — and he was warned. \_\_\_\_\_ 28:21.
- emigrates to Midian. \_\_\_\_\_ 20:41; 28:23.
- helps two women to water their flocks at the well of Midian. \_\_\_\_\_ 28:24, 25.
- receives offer of marriage on condition of staying in Midian for eight years serving the family. \_\_\_\_\_ 28:28.
- returns from Midian with his family. \_\_\_\_\_ 28:30.
- perceived fire near Mount Sinai. \_\_\_\_\_ 20:11; 27:8; 28:30.
- sees his rod as a serpent and is frightened. \_\_\_\_\_ 7:108; 20:21, 22; 27:11; 28:32.
- perceives his hand turned white without any ill effects. \_\_\_\_\_ 7:109; 20:23; 28:33.
- had shown nine signs to Pharaoh. \_\_\_\_\_ 7:134; 17:102; 27:13.
- prays Aaron be appointed to assist him. \_\_\_\_\_ 20:30—36; 26:14; 28:35.
- and Aaron commanded to go to Pharaoh. \_\_\_\_\_ 20:43—45; 26:16—18.
- and Aaron preached to Pharaoh. \_\_\_\_\_ 7:105, 106; 10:76—79; 17:102, 103.
- had a debate with Pharaoh. \_\_\_\_\_ 20:50—53; 26:19—34.
- Pharaoh demanded Sign from —. \_\_\_\_\_ 7:107; 26:32.
- showed his signs. \_\_\_\_\_ 7:108, 109; 79:21.
- Pharaoh called his magicians who challenged —. \_\_\_\_\_ 7:112—117; 20:66; 28:37—41.
- Truth about magicians' tricks. \_\_\_\_\_ 7:117, 118.
- Magicians admitted their defeat and believed in — and his God. \_\_\_\_\_ 7:121—123; 20:71; 26:47—49.

## MOSES

- Pharaoh determined to kill — who came to know about it. \_\_\_\_\_ 40:27, 28.  
 Punishment of Pharaoh's people. \_\_\_\_\_ 7:131—134.  
 People of Pharaoh begged — to pray for warding off the punishment. \_\_\_\_ 7:135; 43:49—51.  
 Because of the fear of Pharaoh only a few youths believed in—. \_\_\_\_\_ 10:84.  
 — ordered his people to build their houses facing each others. \_\_\_\_\_ 10:88.  
 — prayed for punishment on Pharaoh and his people. \_\_\_\_\_ 10:89.  
 — is commanded by Allāh to lead Banī Isrā'īl out of Egypt. \_\_\_\_\_ 26:53.  
 Pharaoh pursued — and was drowned. \_\_\_\_\_ 44:24—30.  
 — with his people passed safely through the sea. \_\_\_\_\_ 10:91.  
 — and his people crossed the sea at low tide. \_\_\_\_\_ 2:51; 44:25.  
 Pharaoh, when drowning, said he believed in the God of—. \_\_\_\_\_ 10:91.  
 — was called for forty days to the Mount. \_\_\_\_\_ 2:52; 7:143.  
 — saw a spiritual sight on the Mount. \_\_\_\_\_ 20:10, 11.  
 — wishes to see Allāh face to face. \_\_\_\_\_ 7:144.  
 Allāh speaks to — and gives him the tablets. \_\_\_\_\_ 7:145, 146.  
 — returns to his people and condemns Sāmārī. \_\_\_\_\_ 7:151; 20:96—98.  
 — leads chiefs of his people to the side of the Mount. \_\_\_\_\_ 7:156, 172.  
 — orders Banī Isrā'īl to enter the Holy Land, their refusal and their punishment. 5:22—27.  
 — orders Banī Isrā'īl to slaughter a cow. \_\_\_\_\_ 2:68.  
 Mi'rāj of — and his meeting Holy Prophet Muḥammad. \_\_\_\_\_ 18:61—83.  
 False accusation against—. \_\_\_\_\_ 33:70.

## MOSQUE

- open to all mankind. \_\_\_\_\_ 22:26.  
 No one should obstruct worship of Allāh in—. \_\_\_\_\_ 2:115.  
 Masjid-al-Ḥarām and Masjid-al-Aqṣā. \_\_\_\_\_ 17:2.  
 — which the hypocrites built to hide Abū 'Āmir. \_\_\_\_\_ 9:107.

## MOUNT SINAI

- , the witness of. \_\_\_\_\_ 52:2; 95:3.  
 — and its olives. \_\_\_\_\_ 23:21.

## MOUNTAINS

- Creation of—. \_\_\_\_\_ 41:11.  
 Purpose of the creation of—. \_\_\_\_\_ 16:16; 31:11.  
 Thamūd hewed — for their dwellings. \_\_\_\_\_ 7:75; 15:83; 26:150.  
 Noah's ark landed on Jūdī. \_\_\_\_\_ 11:45.  
 — (i.e. the dwellers of—) repeat the praises of Allāh with David. \_\_\_\_\_ 34:11.  
 — signify dwellers of mountains. \_\_\_\_\_ 21:80; 38:19.  
 — also used for the powerful people. \_\_\_\_\_ 20:106.  
 Destruction of—. \_\_\_\_\_ 52:11; 70:10; 101:6.

## MUḤAMMAD, THE HOLY PROPHET

- possessed perfect qualities. \_\_\_\_\_ 20:2.  
 — mentioned by name in the Qur'ān. \_\_\_\_\_ 3:145; 33:41; 47:3; 48:30.  
 Qur'ān was revealed to—. \_\_\_\_\_ 15:88; 16:45; 26:193—196; 47:3.

## MUḤAMMAD, THE HOLY PROPHET

- 's likeness unto Moses. \_\_\_\_\_ 73:16.  
 Prophecies about — in Torah and Gospel. \_\_\_\_\_ 7:158; 46:11, 13.  
 — received revelation from Allāh as did previous Prophets. \_\_\_\_\_ 4:164; 42:4.  
 — was not an innovation as a Prophet. \_\_\_\_\_ 46:10.  
 —'s highest status in nearness to Allāh. \_\_\_\_\_ 53:9.  
 — is the Seal of the Prophets. \_\_\_\_\_ 33:41.  
 — is the Perfect Leader. \_\_\_\_\_ 36:2.  
 Those who pledge allegiance to — pledge allegiance to Allāh. \_\_\_\_\_ 48:11.  
 Whoso obeys — obeys Allāh. \_\_\_\_\_ 4:81.  
 — is sent as a mercy for all mankind. \_\_\_\_\_ 21:108.  
 — is of the Messengers of Allāh. \_\_\_\_\_ 36:4.  
 — is Allāh's Messenger for all mankind. \_\_\_\_\_ 4:80; 7:159; 34:29.  
 Abraham's prayer was fulfilled in the person of —. \_\_\_\_\_ 2:130.  
 Allāh took a covenant from the people through the Prophets  
 that they would believe in — and help him. \_\_\_\_\_ 3:82.  
 Promise of Divine protection for —. \_\_\_\_\_ 5:68.  
 — was guarded and helped by the angels. \_\_\_\_\_ 13:12; 66:5.  
 — yearned that mankind should believe. \_\_\_\_\_ 18:7; 26:4; 93:8.  
 — possessed excellent moral qualities. \_\_\_\_\_ 68:5.  
 — is described as a lamp which gives bright light. \_\_\_\_\_ 33:47.  
 By following — one can win the love of Allāh. \_\_\_\_\_ 3:32.  
 By following — one becomes heir to Allāh's blessings and  
 can achieve the highest spiritual status. \_\_\_\_\_ 4:70.  
 — did not know reading or writing. \_\_\_\_\_ 29:49.  
 — was sent after a break in the series of prophets. \_\_\_\_\_ 5:20.  
 Allāh would not punish disbelievers of Mecca while — was among them. \_\_\_\_\_ 8:34.  
 Isrā' of — from Masjid-al-Ḥarām to Masjid-al-Aqṣā. \_\_\_\_\_ 17:2.  
 Mi'rāj of — \_\_\_\_\_ 53:9—14.  
 Allāh and His angels send blessings on —. \_\_\_\_\_ 33:57.  
 Believers commanded to submit disputes to — for decision. \_\_\_\_\_ 4:66.  
 Spiritually dead resurrected through —. \_\_\_\_\_ 8:25.  
 Principal missions of —. \_\_\_\_\_ 2:130; 62:2, 3.  
 Wives of — as mothers of believers. \_\_\_\_\_ 33:7.  
 People who malign — shall have severe punishment. \_\_\_\_\_ 9:61; 33:58.  
 — was enjoined to be affectionate towards the believers. \_\_\_\_\_ 26:216.  
 Concern of — for his followers. \_\_\_\_\_ 3:160; 9:128.  
 Enemies persecuted — and forbade him offering Prayers. \_\_\_\_\_ 96:10, 11.  
 Non-believers plotted to murder —. \_\_\_\_\_ 8:31.  
 Emigration of — to Madīna. \_\_\_\_\_ 9:40.  
 Divine assurance given to — of his return to Mecca. \_\_\_\_\_ 28:86.  
 Hypocrites took objection to distribution of charity money by —. \_\_\_\_\_ 9:58.  
 Hypocrites objected that — listened to complaints against them. \_\_\_\_\_ 9:61.

## MUḤAMMAD, THE HOLY PROPHET

- did not have the knowledge of the unknown. \_\_\_\_\_ 6:51.
- never demanded any reward from the people. \_\_\_\_\_ 6:91; 12:105; 23:73.
- wished only that people should turn to Allāh. \_\_\_\_\_ 25:58.
- was enjoined to continue his worship of his Lord till his death. \_\_\_\_\_ 15:100.
- was enjoined to convey the revelation which he received to the people. \_\_\_\_\_ 5:68.
- Accusation of unbelievers refuted that — was a lunatic. \_\_\_\_\_ 68:3—7.
- Non-believers raised same objections against —  
as were raised against previous Prophets. \_\_\_\_\_ 41:44.
- Non-believers asked — why Allāh did not speak to them. \_\_\_\_\_ 2:119.
- Non-believers demanded why — did not bring a Sign. \_\_\_\_\_ 2:119; 6:38; 7:204.
- Objection that — was taught the Qur'ān by someone else. \_\_\_\_\_ 16:104.
- Objection that — had no treasures, gardens, or royal grandeur. \_\_\_\_\_ 11:13; 25:9.
- Demand for miracles from —. \_\_\_\_\_ 17:91—94.
- was told to endure steadfastly  
their mockery and persecution. \_\_\_\_\_ 6:35, 36; 15:98, 99; 27:71; 36:77.
- was commanded to be alert and ever ready for spreading the truth. \_\_\_\_\_ 74:2.
- Success of — in the propagation of Islām. \_\_\_\_\_ 110:3.
- was thereupon commanded to seek Allāh's protection and His blessings. \_\_\_\_\_ 110:4.
- was an excellent and perfect man. \_\_\_\_\_ 20:2.
- Prophecy of treasures and palaces being given to —'s followers. \_\_\_\_\_ 25:11.
- Commandments addressed to —  
are the commandments to his people as well. \_\_\_\_\_ 10: 95; 17: 24, 25; 30:39; 65: 2.
- Prophecy for the advent of a witness to testify to the truth of—. \_\_\_\_\_ 11:18.
- Pure life of — before his claim to prophethood. \_\_\_\_\_ 10:17.
- 's message was universal. \_\_\_\_\_ 7:159; 10:58; 22:50; 34:29.
- was excellent exemplar for mankind. \_\_\_\_\_ 33:22.
- was favoured with abundance of good. \_\_\_\_\_ 108:2.

## MUḤAMMAD'S COMPANIONS

- Higher spiritual status of —. \_\_\_\_\_ 2:116.
- Emigrants and Helpers and their sacrifices. \_\_\_\_\_ 9:117.
- Helpers' love for the Emigrants. \_\_\_\_\_ 59:10.
- Love of — for each other. \_\_\_\_\_ 48: 30.
- Allāh pleased with Emigrants and Helpers. \_\_\_\_\_ 9:100.
- Allāh pleased with pledge of believers at Ḥudaibiyyah. \_\_\_\_\_ 48:19.
- High spirit of sacrifice of — despite their poverty. \_\_\_\_\_ 9:92.
- Believers enjoined to remember sacrifices of—. \_\_\_\_\_ 18:29.
- Prayer of the Holy Prophet for companions who were ready for any sacrifice. \_\_\_\_\_ 17:81.
- Efforts of — for the cause of Islām. \_\_\_\_\_ 37:2—4; 79:2—6; 100:2—6.
- were the offerers of prayers. \_\_\_\_\_ 26:220; 37:166.

## MUḤAMMAD, WIVES OF

- are as mothers of Muslims. \_\_\_\_\_ 33:7.
- Marrying any of — is unlawful. \_\_\_\_\_ 33:54.



## MUḤAMMAD, WIVES OF

- Status and deportment of —. \_\_\_\_\_ 33:31—34.  
 — called upon to choose between worldly life and devotion to faith. \_\_\_\_\_ 33:29, 30.  
 Holy Prophet confided a secret to one of his wives and she failed to keep it. \_\_\_\_\_ 66:4.  
 Holy Prophet gave up eating honey to please his wives. \_\_\_\_\_ 66:2.  
 Hypocrites malign ‘Ā’ishah. \_\_\_\_\_ 24:12.  
 ‘Ā’ishah cleared of accusation. \_\_\_\_\_ 24:17.  
 Marriage of Holy Prophet with Zainab was enjoined by Allāh. \_\_\_\_\_ 33:38.

## MURDER

- forbidden. \_\_\_\_\_ 17:34; 25:69.  
 Law of retaliation —. \_\_\_\_\_ 2:179.

## MUSLIMS

- To outstrip each other in doing good is the goal of —. \_\_\_\_\_ 2:149.  
 — were averse to fighting. \_\_\_\_\_ 2:217.  
 — are the best people for they are raised for the good of mankind. \_\_\_\_\_ 3:111.  
 — forbidden to fight in Sacred Month but may defend themselves against aggression. 2:218.  
 Restriction on fraternisation of — with disbelievers. \_\_\_\_\_ 3:29.

## NATIONS

- Doom of — at the end of their assigned term of rise. \_\_\_\_\_ 7:35.  
 — are destroyed when they transgress. \_\_\_\_\_ 17:17.  
 — cannot rise until they amend themselves. \_\_\_\_\_ 13:12.

## NATURAL RELIGION

- Right religion is the —. \_\_\_\_\_ 30:31.

## NATURE, DIVERSITY OF

- Signs in the — \_\_\_\_\_ 13:4, 5.

## NATURE, HARMONY IN

- No incongruity or flaw in universe. \_\_\_\_\_ 67:4, 5.

## NEEDY AND THE POOR

- Duty of looking after the —. \_\_\_\_\_ 51:20; 90:15—17.  
 End of those who do not care for — \_\_\_\_\_ 107:4.

## NICKNAMES

- Calling another by — is forbidden. \_\_\_\_\_ 49:12.

## NIGGARDLINESS

- is forbidden. \_\_\_\_\_ 3:181; 4:38.

## NOAH (PROPHET NŪḤ)

- Prophecy about the Holy Prophet in the events of the life of —. \_\_\_\_\_ 11:50.  
 — chosen as a Prophet by Allāh. \_\_\_\_\_ 3:34.  
 — preaches to his people. \_\_\_\_\_ 7:60; 10:72; 11:26, 27; 23:24; 71:2—21.  
 —’s people reject him. \_\_\_\_\_ 7:65; 10:74; 11:28; 23:25; 54:10.  
 —’s people demand punishment. \_\_\_\_\_ 11:33.  
 — builds the Ark and his people mock at him. \_\_\_\_\_ 11:38, 39.  
 Flood came as punishment on his people and —

|   |                   |
|---|-------------------|
| is told to take the needed animals in the Ark with him. | 11:41, 42; 23:28. |
| —'s son refuses to go into Ark and is drowned.          | 11:43, 44.        |
| —'s Ark was fully laden.                                | 26:120.           |
| — makes his supplication to Allāh on behalf of his son. | 11:46, 47.        |
| —'s Ark settles on Mount Jūdī.                          | 11:45.            |
| —'s flood is a Sign for people.                         | 54:16.            |
| Prophethood in —'s progeny.                             | 57:27.            |
| —'s rejection is the rejection of all prophets.         | 26:106.           |

## OATHS

|  |             |
|--|-------------|
| Allāh will not call you to account for vain —. | 2:226.      |
| Guarding of —.                                 | 5:90.       |
| Expiation of —.                                | 5:90; 66:3. |
| — should not be broken.                        | 16:92.      |
| — should not be made means of deceit.          | 16:93, 95.  |
| Vowing abstinence from wives.                  | 2:227, 228. |

## OBEDIENCE & SUBMISSION

|   |             |
|---|-------------|
| Allāh enjoins on you — to Him and His Messenger.                      | 3:133, 173. |
| — to Allāh and His Prophet leads to the highest spiritual upliftment. | 4:70.       |
| — to Allāh and His Messenger leads to success                         | 24:53.      |
| Obedience of Messenger is obedience of Allāh.                         | 4:81.       |
| Obedience of those in authority is enjoined.                          | 4:60.       |
| Messengers are sent to be obeyed.                                     | 4:65.       |
| Those who love Allāh are enjoined to follow the Holy Prophet.         | 3:32.       |

## OCEANS

|                                      |            |
|--------------------------------------|------------|
| Prophecy of joining the —.           | 55:20, 21. |
| Prophecy of huge ships sailing on —. | 55:25.     |

## ORBS

|                                 |        |
|---------------------------------|--------|
| Movement of — in their spheres. | 21:34. |
|---------------------------------|--------|

## ORPHANS

|  |                    |
|--|--------------------|
| — not to be oppressed.                         | 93:10.             |
| Feeding of —.                                  | 90:16.             |
| Care of —.                                     | 2:221.             |
| Property of — should be safeguarded.           | 4:3; 6:153; 17:35. |
| Penalty for misappropriation of property of —. | 4:11.              |
| Proper upbringing of —.                        | 4:7.               |
| Equitable treatment of —.                      | 4:128.             |

## PARABLES OR SIMILITUDES OF

|                                     |           |
|-------------------------------------|-----------|
| — person kindling fire.             | 2:18.     |
| — heavy rain and lightning.         | 2:20, 21. |
| — a gnat.                           | 2:27.     |
| — birds obeying call.               | 2:261.    |
| — grain of corn growing seven ears. | 2:262.    |

## PARABLES OR SIMILITUDES OF

|  |             |
|--|-------------|
| — seeds sown on stones. _____  | 2:265.      |
| — garden on elevated ground. _____                                     | 2:266.      |
| — garden smitten by a fiery whirlwind. _____                           | 2:267.      |
| — one bewildered. _____  | 6:72.       |
| — one who rejects Divine Signs. _____                                  | 7:176, 177. |
| — thirsty dog. _____   | 7:177.      |
| — flood of rainwater bearing foam. _____                               | 13:18.      |
| — good tree. _____   | 14:25, 26.  |
| — evil tree. _____   | 14:27.      |
| — pure and pleasant milk. _____  | 16:67.      |
| — liquor and wholesome food. _____                                     | 16:68.      |
| — bee. _____   | 16:69, 70.  |
| — slave and free man. _____  | 16:76.      |
| — dumb man and of one who enjoins justice. _____                       | 16:77.      |
| — one who breaks her strong yarn to pieces. _____                      | 16:93.      |
| — secure and peaceful city which neglected the favours of Allāh. _____ | 16:113.     |
| — arrogant rich man and humble poor man. _____                         | 18:33—45.   |
| — vanity of life of this world. _____                                  | 18:46.      |
| — one who associates anything with Allāh. _____                        | 22:32.      |
| — helplessness of those who are called upon beside Allāh. _____        | 22:74.      |
| — Light of heavens and earth. _____                                    | 24:36.      |
| — mirage in the desert. _____  | 24:40.      |
| — thick darkness in a vast and deep sea. _____                         | 24:41.      |
| — spider who makes a house. _____                                      | 29:42.      |
| — master and slave cannot be partners. _____                           | 30:29.      |
| — slave belonging to several people. _____                             | 39:30.      |
| — ass carrying a load of books. _____                                  | 62:6.       |
| — arrogant owners of a garden. _____                                   | 68:18—34.   |

## PARADISE

|  |                      |
|--|----------------------|
| Life in —; Fruits of —. _____                        | 2:26.                |
| Extent of —. _____                                   | 3:134; 57:22.        |
| Fulfilment of all desires of soul in —. _____        | 41:32, 33.           |
| — after death and — in this world. _____             | 19:62; 55:47.        |
| Earthly —. _____                                     | 2:36.                |
| Dwellers of — shall not be driven out of it. _____   | 15:49.               |
| Description of — symbolical. _____                   | 13:36; 47:16; 57:13. |
| No one can conceive reality of —. _____              | 32:18.               |
| Believers will be led towards —. _____               | 39:74.               |
| High status of dwellers in —. _____                  | 83:19—21.            |
| Believers shall enjoy — in this world as well. _____ | 55:47.               |

## PARADISE (DESCRIPTION)

|   |        |
|---|--------|
| Dwellers of — shall suffer neither heat nor cold. _____ | 76:14. |
|---|--------|

|   |  |
|---|--|
| No vain talk in —.  | 19:63.   |
| No death nor punishment in —.   | 37:59, 60; 44:57.  |
| Dwellers in — will be vouchsafed sight of Allāh.                            | 75:23, 24.   |
| Pleasure of Allāh will be greatest reward in —.                             | 9:72.  |
| <b>PARADISE (THE DISTINGUISHING FEATURES)</b>                               |  |
| Fruits and shade of — shall be everlasting.                                 | 13:36.   |
| Greatest favour of — will be the attainment of Allāh's pleasure.            | 3:16; 9:72.  |
| Delightful dwelling places in —.  | 9:72.  |
| Lofty mansions in —.  | 25:76; 39:21.  |
| Abundance of water, milk, wine, and honey in — will never lose their taste, | 47:16.   |
| Gardens and rivers of —.  | 3:16, 196, 199; 4:14, 58, 123; 5:13, 86;<br>7:44; 9:72, 89, 100; 10:10; 13:36; 22:15, 24; 25:11; 47:16; 58:23; 61:13; 64:10. |
| Thrones in —.   | 15:48.   |
| Carpeted floors in —.   | 55:55.   |
| Carpets and cushions in —.  | 88:16, 17.   |
| Pure drink of —.  | 83:26—29.  |
| Wine of — will not induce levity or sin.                                    | 52:24.   |
| Fountains tempered with camphor in —.                                       | 76:6, 7.   |
| Fountains tempered with ginger in —.  | 76:18.   |
| Fountain called Salsabīl in —.  | 76:19.   |
| Fountains tempered with Tasnīm in —.  | 83:28.   |
| Sustenance in —.  | 19:63.   |
| Food and drink in —.  | 77:43, 44.   |
| Bananas and lote trees in —.  | 56:29, 30.   |
| Dates and pomegranates in —.  | 55:69.   |
| Grapes in —.  | 78:33.   |
| All kinds of fruits in —.   | 55:53; 77:43.  |
| Fruits in — as rewards of good deeds.                                       | 37:42—44.  |
| Clustered fruits of —.  | 76:15.   |
| Meat of birds in —.   | 56:22.   |
| Shade of —.   | 13:36.   |
| Green garments of fine silk in —.   | 18:32.   |
| Bracelets of gold in —.   | 18:32; 35:34.  |
| Gold and silver cups in —.  | 43:72.   |
| Vessels of polished silver in —.  | 76:16, 17.   |
| Pure spouses in —.  | 3:16; 4:58.  |
| Chaste women with restrained looks and large eyes in —.                     | 37:49, 50.   |
| Youths waiting on dwellers of —.  | 52:25; 56:18; 76:20.   |
| Angels shall greet dwellers of —.   | 13:24, 25.   |
| <b>PARADISE, PEOPLE ENTERING</b>  |  |
| Believers who act righteously.  | 2:26.  |
| Righteous who are mindful of their duty to Allāh to the utmost.             | 3:134—137.   |
| The steadfast.  | 13:23.   |

|   |                     |
|---|---------------------|
| Those who are foremost in obedience to Allāh. _____                         | 56:11.              |
| Those of the right hand. _____  | 56:28.              |
| — will be brought near to the righteous. _____                              | 50:32.              |
| <b>PARENTS</b>  |                     |
| Treating — kindly is enjoined. _____  | 17:24; 29:9; 31:15. |
| Prayer for — is enjoined. _____   | 17:25.              |
| Obeying — in all matters excepting shirk is enjoined. _____                 | 29:9.               |
| <b>PEACE</b>  |                     |
| Suing for — through weakness is forbidden. _____                            | 47:36.              |
| When enemy is inclined towards — so should you be. _____                    | 8:62.               |
| <b>PEOPLE, THE (THE TRIBES)</b>   |                     |
| 1. — of ‘Ād. _____  | 7:66; 11:51.        |
| Punishment of destructive wind on —. _____                                  | 46:25, 26.          |
| 2. — of Thamūd. _____   | 7:74; 11:62.        |
| Sign of a she-camel for —. _____  | 11:65.              |
| — hamstrung the she-camel and according to the warning were punished. _____ | 11:68.              |
| Earthquake seized —. _____  | 7:79.               |
| — lay prostrate when the punishment came. _____                             | 7:79.               |
| 3. Dwellers of the Wood (Aṣḥābul Aikah)                                     |                     |
| People of Shoaib were called —. _____                                       | 15:79.              |
| — and their place. _____  | 15:79; 50:15.       |
| 4. — of Tubba‘  |                     |
| — and their destruction. _____  | 44:38; 50:15.       |
| 5. — of Well (Aṣḥābul Rass)   |                     |
| — were a section of the tribe of Thamūd. _____                              | 25:39.              |
| 6. — of the Elephant. (Aṣḥābul Fīl)   |                     |
| — were Abraha, Abyssinian king’s Governor in Yamen, and his army. _____     | 105:2.              |
| Design of — against Baitullāh and their destruction. _____                  | 105:3.              |
| 7. Sabian, _____  | 5:70.               |
| 8. — of Cave (Aṣḥābul Kahaf)  |                     |
| Situation of the Cave. _____  | 18:18.              |
| Number of —. _____  | 18:23.              |
| Length of period — lived in the Cave. _____                                 | 18:26.              |
| Dog of —. _____   | 18:19.              |
| <b>PHARAOH</b>  |                     |
| Qur’ān affirms body of — was preserved. _____                               | 10:93.              |
| Curse on —’s people in this world and in the Hereafter. _____               | 11:100; 28:43.      |
| <b>PILGRIMAGE (See under WORSHIP)</b>                                       |                     |
| <b>PLAGUE</b>   |                     |
| Eruption of — during latter days for not believing in Allāh’s Signs. _____  | 27:83.              |
| <b>PLEDGE</b>   |                     |
| — with possession. _____  | 2:284.              |

## POET

- Muḥammad was not a —. 36:70; 69:42.  
 Characteristics of —s. 26:226—228.

## POLYGAMY

- Permission for —. 4:4.  
 Equality between wives. 4:4.  
 Neglect of one wife and preference of another not permitted. 4:130.

## POLYTHEISM

- is gravest sin. 4:49; 4:117.  
 — is devoid of basis. 30:36.

## POOR

- Care for the —. 69:35; 90:12—17; 107:2—4.

## PRAYER (ṢALĀT, FASTING, ḤAJJ and ZAKĀT, *See under* WORSHIP)

- Need for —. 25:78.  
 Unto Allāh alone is the —. 7:195; 13:15; 46:6.  
 — of the distressed person is heard. 27:63.  
 Allāh's promise to answer — of His people. 2:187; 40:61.  
 Even if the deed is good — should be continued for it. 2:124.  
 — taught by Allāh absorbs His blessings more effectively. 2:38.  
 Supplicant should seek good in both worlds. 2:201, 202; 4:135.  
 Offer — to God and be steadfast in it. 19:66; 20:15.  
 Neglect of — leads to destruction. 19:60.

## PRAYERS OF THE HOLY QUR'ĀN FOR

- Guidance along straight path. 1:2—7.  
 — peace and provision. (Abraham's Prayer) 2:127.  
 — for the acceptance of prayers and for  
 being taught the method of worship. (Abraham's and Ishmael's prayer) 2:128—130.  
 — seeking good here and Hereafter. 2:202.  
 — help against disbelievers. (Tālūt's prayer) 2:251.  
 — imploring Allāh's forgiveness. (Prayer of Believers) 2:286.  
 — being saved from punishment and for Allāh's help. (Believers' prayer) 2:287.  
 Prayer that our hearts might not become perverse after guidance. (Believers' prayer) 3:9.  
 — forgiveness of sins. 3:17.  
 — grace and help. 3:27, 28.  
 — Divine favour. (Prayer of the disciples of Jesus) 3:54.  
 — steadfastness. 3:148.  
 — being saved from the Fire. 3:192.  
 — forgiveness of sins and removal of ills. 3:194, 195.  
 — seeking refuge from oppressors. 4:76.  
 — distinction between the faithful and the disobedient. (Prayer of Moses) 5:26.  
 — being counted among the righteous. 5:84, 85.  
 — prosperity. (Prayer of Jesus for his people) 5:115.  
 — forgiveness of error. (Prayer of Adam and his wife) 7:24.

## PRAYERS OF THE HOLY QUR'ĀN FOR

|   |                  |
|---|------------------|
| — triumph of truth over falsehood.                                  | 7:90.            |
| — steadfastness.  | 7:127.           |
| — Allāh's mercy.  | 7:150, 152, 156. |
| — good here and Hereafter.  | 7:157.           |
| — deliverance from evil of enemies.                                 | 10:86, 87.       |
| — destruction of oppressors.  | 10:89.           |
| — security in a boat or vessel.                                     | 11:42.           |
| — security while riding or driving.                                 | 43:14, 15.       |
| — being joined to the righteous. (Prayer of Joseph)                 | 12:102.          |
| — self and progeny. (Prayer of Abraham)                             | 14:36—42.        |
| — parents.  | 17:25.           |
| — entering or coming out of a place or building.                    | 17:81.           |
| — mercy and guidance.   | 18:11.           |
| — righteous offspring. (Prayer of Zachariah)                        | 19:5—7; 21:90.   |
| — success in the propagation of truth. (Prayer of Moses)            | 20:26—36.        |
| — increase of knowledge.  | 20:115.          |
| — deliverance from distress. (Prayer of Job)                        | 21:84.           |
| — security against consequences of default. (Prayer of Jonah)       | 21:88.           |
| — Allāh's help and His judgment.                                    | 21:113.          |
| — victory over those who reject the truth. (Noah's prayer)          | 23:27.           |
| — a safe landing. (Noah's prayer).                                  | 23:30.           |
| — not being counted with the wrong doers.                           | 23:94, 95.       |
| — seeking refuge from incitements of evil ones.                     | 23:98, 99.       |
| — forgiveness of sins and mercy.                                    | 23:110.          |
| — forgiveness and mercy.  | 23:119.          |
| — being saved from the punishment of hell.                          | 25:66, 67.       |
| — family and children.  | 28:75.           |
| — wisdom and being counted among the righteous. (Prayer of Abraham) | 26:84—90.        |
| — victory of truth.   | 26:118, 119.     |
| — deliverance from the torment of the enemy.                        | 26:170.          |
| — being grateful and being among the righteous. (Prayer of Solomon) | 27:20.           |
| — peace on the righteous.   | 27:60.           |
| — forgiveness. (Prayer of Moses)                                    | 28:17.           |
| — deliverance from unjust people. (Prayer of Moses)                 | 28:22.           |
| — seeking good from Allāh. (Prayer of Moses)                        | 28:25.           |
| — help against wicked people. (Prayer of Lot)                       | 29:31.           |
| — a righteous son. (Prayer of Abraham)                              | 37:101.          |
| — forgiveness and grant of vast kingdom. (Prayer of Solomon)        | 38:36.           |
| — deliverance from hell and all evil.                               | 40:8—10.         |
| — appreciation of Allāh's favour.                                   | 46:16.           |
| — help from Allāh when overcome. (Prayer of Noah)                   | 54:11.           |
| — deliverance from rancour.   | 59:11.           |

- seeking protection against the non-believers. (Prayer of Abraham's people) \_\_\_\_ 60:5, 6.
- perfection of Allāh's blessings. \_\_\_\_\_ 66:9.
- deliverance from Pharaoh and wrongdoers. (Prayer of Pharaoh's wife) \_\_\_\_ 66:12.
- forgiveness of all believers. (Prayer of Noah) \_\_\_\_\_ 71:29.
- protection against all evil. \_\_\_\_\_ 113:2—8; 114:2—5.

PREDESTINATION (Taqdīr i.e. determining the measure of everything)

PRISONERS OF WAR (*See under* WAR)

Personal —. 24:59, 60.

— is a means of support. \_\_\_\_\_ 4:6.

— should not be acquired unlawfully or unjustly. \_\_\_\_\_ 2:189; 4:30.

— either contain glad news or give warning. \_\_\_\_\_ 18:87.  
Fulfilment of — which warn can be put off by repentance. \_\_\_\_\_ 10:99; 43:50, 51; 44:16.  
Fulfilment of — bearing glad tidings can be postponed by  
failure to comply with conditions. \_\_\_\_\_ 5:27.  
Prophet is justified if some of his — are fulfilled during his lifetime. \_\_\_\_\_ 13:41; 40:29.

Allāh revealed some of His secrets to —. \_\_\_\_\_ 3:180; 72:27, 28.  
 — are innocent and are safeguarded from error. \_\_\_\_\_ 6:163; 53:4, 5.  
 Prophet and Messenger are synonymous. \_\_\_\_\_ 19:52—55  
 Purpose of —. \_\_\_\_\_ 20:135; 28:48.  
 — were sent to all people. \_\_\_\_\_ 10:48; 13:8; 16:37.  
 Superiority of some Prophets over others. \_\_\_\_\_ 2:254; 17:56.  
 Two kinds of —, the law-bearing and non-law-bearing. \_\_\_\_\_ 2:254; 5:45; 36:15.  
 Qur'ān makes mention of a few — only. \_\_\_\_\_ 4:165; 40:79.  
 Same objections raised against all —. \_\_\_\_\_ 41:44; 51:53, 54.  
 Disbelieving one Prophet is disbelieving all —. \_\_\_\_\_ 4:151.  
 — submit themselves to the will of Allāh. \_\_\_\_\_ 10:73.  
 Only men are raised as —. \_\_\_\_\_ 12:110.  
 Allāh chooses the — Himself. \_\_\_\_\_ 6:125; 16:3.  
 Purpose of — is to purify people and to guide them to their Lord. \_\_\_\_\_ 79:18—20.  
 — cannot act unfaithfully. \_\_\_\_\_ 3:162.



|  |                                      |
|--|--------------------------------------|
| Sinlessness of —.  | 21:28.                               |
| False — do not prosper.  | 69:45—48.                            |
| — are the rope of Allāh which should be held fast.                         | 3:104; 6:160; 8:47.                  |
| All — are opposed and mocked at.   | 6:113; 21:42; 25:32; 36:8, 31; 43:8. |
| Followers of — are succoured.  | 2:215.                               |
| Satan puts obstacles in the way of what the — seek after but always fails. | 22:53.                               |
| — were accused of being bribed for acting as agents of others.             | 26:154.                              |
| — were accused of madness or of being magicians.                           | 34:44; 51:53.                        |
| — were charged with falsehood.   | 3:185; 34:46.                        |
| — are helped by Allāh in this world as well as in the Hereafter.           | 37:172, 173; 40:52.                  |
| — are human beings.  | 14:12; 18:111; 19:59; 21:8, 9.       |
| — marry and have children.   | 13:39.                               |
| — eat food.  | 21:9; 25:8, 21.                      |
| — do not fear anyone except Allāh.   | 33:40.                               |
| — receive revelation in the language of their people.                      | 14:5.                                |
| — convey message of Allāh to the people.                                   | 5:100; 33:40.                        |
| —' duty is to warn people and to give them glad tidings.                   | 6:49.                                |
| — do not ask for any reward from the people.                               | 11:30, 52.                           |
| — and their followers always prevail over others.                          | 40:52; 58:22.                        |
| Attempts of people to kill their —.  | 2:62; 3:113; 4:156.                  |
| Not all — were given the Book separately.                                  | 2:214.                               |
| All — have a common mission of establishing Unity of Allāh.                | 23:53.                               |
| Reason why — and believers suffer from afflictions.                        | 2:156, 215.                          |
| Unreasonable demands of the opponents of —.                                | 2:119.                               |

## PUNISHMENT

|   |                      |
|---|----------------------|
| — is inflicted for disregarding the warnings of Allāh's Messengers. | 6:132; 17:16; 42:22. |
| Allāh does not inflict — unjustly.                                  | 11:118; 29:22.       |
| Purpose of — is to reform.  | 23:77, 78.           |
| Allāh is slow in sending —.   | 22:48—52.            |
| — follows upon transgression and injustice.                         | 4:31.                |
| — for theft.  | 5:39.                |
| Delay in —.   | 6:19; 10:12; 11:9.   |
| — for adultery.   | 24:3.                |
| — for calumniating chaste woman.                                    | 24:5.                |
| — is warded off by seeking forgiveness.                             | 8:34.                |
| — serves as an example and lesson.                                  | 2:67.                |
| Repentance and amendment avert —.                                   | 5:40.                |
| — averted from the people of Jonah.                                 | 10:99.               |
| Allāh's mercy averts —.   | 7:157.               |

### PARDAH (Veil, for Women)

Directions about —, \_\_\_\_\_ 24:31, 32, 61; 33:60.  
Old women, exemption for —, \_\_\_\_\_ 24:61.

## PUNISHMENT

Privacy, periods of \_\_\_\_\_ 24:59.

## QURAISH

— safeguarded against Abraha's design. \_\_\_\_\_ 106:2—5.

## QUR'ĀN, THE HOLY

Purpose of gradual revelation of —. \_\_\_\_\_ 17:107; 25:33, 34.

Seeking refuge with Allāh before recitation of —. \_\_\_\_\_ 16:99.

Recitation of — should be listened to with attention. \_\_\_\_\_ 7:205.

Abrogation of previous commandments. \_\_\_\_\_ 2:107.

— also called the Book. \_\_\_\_\_ 15:2.

— called pure scriptures comprising everlasting commandments. \_\_\_\_\_ 98:3, 4.

Divine promise to guard — \_\_\_\_\_ 15:10; 56:78—81.

— gives good tidings and warns. \_\_\_\_\_ 19:98.

— is an Exhortation for those who fear Allāh. \_\_\_\_\_ 20:3, 4.

— is a revelation from the Creator of heavens and earth. \_\_\_\_\_ 20:5.

— is a well preserved Book. \_\_\_\_\_ 56:79.

— discriminates between truth and untruth. \_\_\_\_\_ 25:2.

— was mentioned in scriptures of previous Prophets. \_\_\_\_\_ 26:197, 198.

— is healing and mercy for believers. \_\_\_\_\_ 17:83.

— speaks at every level. \_\_\_\_\_ 18:55; 39:28; 59:22.

— repeatedly exhorts observation, reflection,  
exercises of reason, and understanding. \_\_\_\_\_ 2:270.

— constantly exhorts towards remembrance of Allāh through:

(i) observation, \_\_\_\_\_ 5:22; 43:52;

(ii) reflection, \_\_\_\_\_ 2:220, 267; 7:185; 34:47;

(iii) meditation, \_\_\_\_\_ 4:83; 47:25;

(iv) exercise of reason and understanding, \_\_\_\_\_ 6:152; 16:13; 23:81; 28:61;

(v) seeking of knowledge, \_\_\_\_\_ 20:115; 29:44; 35:29;

(vi) pondering over intellectual problems, \_\_\_\_\_ 9:122; 17:45;

(vii) fostering of spiritual vision, \_\_\_\_\_ 7:199; 11:21; 28:73;

(viii) gratitude to Allāh, \_\_\_\_\_ 14:8; 16:15; 23:79; 56:71.

Objection why — was not revealed all at once. \_\_\_\_\_ 25:33.

Objection why a written book was not sent directly from heaven. \_\_\_\_\_ 17:94.

Objection why — was not revealed through a great man. \_\_\_\_\_ 43:32.

— contains verses with decisive meanings and verses susceptible  
of different interpretations. \_\_\_\_\_ 3:8; 39:24.

— yields new truths and fresh guidance in every age and at all levels. \_\_\_\_\_ 18:110.

Companions of the Holy Prophet were exalted by —. \_\_\_\_\_ 80:17.

— is a widely read Book. \_\_\_\_\_ 27:2.

— is a Light and clear Book guiding along the paths of peace. \_\_\_\_\_ 5:16, 17.

Falsehood shall never approach —. \_\_\_\_\_ 41:43.

Everyone desiring to go straight can benefit from —. \_\_\_\_\_ 81:29.

— is a Book honoured and well guarded. \_\_\_\_\_ 85:22, 23.

## QUR'ĀN, THE HOLY

- is decisive and definite. \_\_\_\_\_ 86:14, 15.
- comprises all basic commandments. \_\_\_\_\_ 98:3, 4.
- is Divinely safeguarded. \_\_\_\_\_ 15:10.
- discourages seeking regulation of everything by Divine command. \_\_\_\_\_ 5:102.
- is free from all doubt. \_\_\_\_\_ 2:3.
- is a guide for the righteous. \_\_\_\_\_ 2:3.
- is healing. \_\_\_\_\_ 10:58; 17:83; 41:45.
- expounds all that is needed by mankind for complete fulfilment  
of life and furnishes guidance and is a mercy for those who submit. \_\_\_\_\_ 10:58; 16:90.
- enjoins worship of Allāh. \_\_\_\_\_ 2:22.
- The wisdom comprehended in— is inexhaustible. \_\_\_\_\_ 18:110; 31:28.
- is the most effective instrument for propagating the truth. \_\_\_\_\_ 25:53.
- is peerless and cannot be matched. \_\_\_\_\_ 2:24; 10:39; 11:14, 15; 17:89; 52:35.
- was revealed on a blessed night. \_\_\_\_\_ 44:4; 97:2—6.
- is free from discrepancies. \_\_\_\_\_ 4:83.
- Seeking refuge with Allāh against evil promptings before recitation of—. \_\_\_\_\_ 16:99.

## QUR'ĀN, PROPHECIES IN THE HOLY

- Holy Prophet's emigration from Mecca and his return to it. \_\_\_\_\_ 17:81; 28:86.
- Battle of Badr and victory for Muslims. \_\_\_\_\_ 30:6; 79:7.
- Battle of Alḥzāb. \_\_\_\_\_ 38:12; 54:46; 79:8.
- Arab nations accepting Islām. \_\_\_\_\_ 56:4.
- Byzantines overpowering the Persians and then being overpowered by Muslims. \_\_\_\_\_ 30:3, 4.
- Jews occupying Palestine. \_\_\_\_\_ 17:105.
- Muslims reoccupying Palestine. \_\_\_\_\_ 21:106, 107.
- Appearance of Gog and Magog and events thereafter. \_\_\_\_\_ 21:97—105.
- Opening of Suez and Panama canals. \_\_\_\_\_ 55:20, 21; 82:4.
- Huge ships floating on seas. \_\_\_\_\_ 55:25.
- Jews, abasement of \_\_\_\_\_ 3:113; 7:168.
- People of the Book accepting Islām. \_\_\_\_\_ 3:200.
- Transportation, development of means of \_\_\_\_\_ 16:9; 36:43; 81:5.
- Blasting off of mountains i.e. great kingdoms. \_\_\_\_\_ 81:4; 77:11.
- Cosmic rays and nuclear bombs. \_\_\_\_\_ 44:11; 55:36.
- Animals being gathered in zoological gardens. \_\_\_\_\_ 81:6.
- Peoples and nations coming together. \_\_\_\_\_ 81:8.
- Criminal justice, administration of \_\_\_\_\_ 81:9.
- Books, increase in publication of \_\_\_\_\_ 81:11.
- Geology, mineralogy and astronomy, progress of \_\_\_\_\_ 81:12; 84:5.
- Earth, reaching out of to other planets. \_\_\_\_\_ 84:4.
- Tombs being laid open. \_\_\_\_\_ 82:5.
- Sin, increase of \_\_\_\_\_ 81:13.
- Atheism, spread of \_\_\_\_\_ 82:7—9; 114:5, 6.
- Islām, rise of after decline \_\_\_\_\_ 32:6; 81:19.

## QUR'ĀN, PROPHECIES IN THE HOLY

|   |               |
|---|---------------|
| Wars and earthquakes.                           | 99:2.         |
| Earth revealing its treasures.                  | 99:3.         |
| Latter Days, signs of                           | 81:3—17.      |
| Discovery of new countries and continents.      | 84:4.         |
| Earth yielding up its hidden treasures.         | 84:5.         |
| Safeguarding of Qur'ān by Allāh.                | 15:10.        |
| Spread of Islām after emigration.               | 17:81, 82.    |
| World wars and nations being gathered together. | 18:100.       |
| Destruction of atomic powers.                   | 55:32; 111:2. |

## RECORDING ANGELS

|                            |           |
|----------------------------|-----------|
| — know all actions of man. | 82:11—13. |
|----------------------------|-----------|

## REPENTANCE

|  |               |
|--|---------------|
| — wins Allāh's forgiveness and mercy.        | 2:161.        |
| — is possible at all times.                  | 3:90.         |
| Seeking forgiveness of Allāh along with —.   | 11:4.         |
| Allāh forgives all sins.                     | 39:54.        |
| — should be sincere.                         | 66:9.         |
| Allāh accepts true —.                        | 9:104; 42:26. |
| — converts evil propensities into good ones. | 25:71.        |
| Doing good after — is true —.                | 25:72.        |
| Whose — is accepted.                         | 4:18; 16:120. |
| Whose — is not accepted.                     | 4:19.         |

## RESURRECTION DAY (QIYĀMAH)

|   |                               |
|---|-------------------------------|
| There is no doubt about —.                | 4:88.                         |
| — also designated the Hour.               | 20:16.                        |
| — of each individual.                     | 19:96.                        |
| — also signifies day of downfall or ruin. | 17:52; 40:60; 54:2; 70:43—45. |

## RESURRECTION AFTER DEATH

|                         |  |
|-------------------------|--|
| — is a certainty.       | 2:49; 22:8; 23:116; 58:19.               |
| Spiritual resurrection. | 2:57, 74, 261; 6:37; 8:25; 30:51; 41:40. |

## RESURRECTION OF THE DEAD

|   |                              |
|---|------------------------------|
| Physically dead cannot be brought back to life on earth.          | 21:96; 23:101; 36:32; 39:43. |
| — also signifies revival of a people.                             | 7:58.                        |
| Prophets revive the spiritually dead and not the physically dead. | 6:37; 8:25.                  |
| Jesus gave life to the spiritually dead.                          | 5:111.                       |

## RETALIATION, LAW OF (QIṢĀṢ)

|                          |             |
|--------------------------|-------------|
| — safeguards human life. | 2:179, 180. |
|--------------------------|-------------|

## REVELATION

|   |                                 |
|---|---------------------------------|
| — vouchsafed to Prophets as well as others.     | 4:164, 165; 5:112; 20:39; 28:8. |
| — is a universal experience.                    | 4:165; 10:48; 35:25; 40:79.     |
| — is received in the language of the recipient. | 14:5.                           |

- forms of \_\_\_\_\_ 42:52.
- descends upon the heart. \_\_\_\_\_ 2:98; 26:193—195; 53:11, 12.
- furnishes guidance and promotes righteousness. \_\_\_\_\_ 2:39; 7:36; 14:2; 17:83; 41:45; 47:3.
- No spiritual life without —. \_\_\_\_\_ 21:31.
- is received by chosen servants of Allāh. \_\_\_\_\_ 16:3.
- stimulates reflection. \_\_\_\_\_ 16:45.
- also signifies inspiration. \_\_\_\_\_ 16:69.
- REWARDS AND PUNISHMENTS**
- Basis of —. \_\_\_\_\_ 4:41, 79, 80; 6:161.
- RIBĀ (INTEREST)**
- is forbidden. \_\_\_\_\_ 2:276, 277, 279—281; 3:131; 30:40.
- Prohibition of —. \_\_\_\_\_ 2:276, 277, 279; 3:131.
- does not promote true prosperity. \_\_\_\_\_ 30:40.
- Warning of evil consequences of taking —. \_\_\_\_\_ 2:280.
- RIGHTEOUSNESS (TAQWĀ)**
- , attainment of, through worship of Allāh. \_\_\_\_\_ 2:22.
- , what constitutes. \_\_\_\_\_ 2:178.
- Killing of evil desires by piety and —. \_\_\_\_\_ 2:55.
- RIGHTS OF MANKIND**
- and obligations in respect thereof. \_\_\_\_\_ 4:37—41; 17:24—40; 25:64—73.
- ROCK, DWELLERS OF THE**
- Punishment of —. \_\_\_\_\_ 15:81—85.
- SABĀ', PEOPLE OF**
- Sign for the —. \_\_\_\_\_ 34:16—22.
- SABĀ', QUEEN OF**
- and Solomon. \_\_\_\_\_ 27:23—45.
- SABBATH**
- Observance and violation of — by the Jews. \_\_\_\_\_ 2:66, 67; 4:48, 155; 7:164; 16:125.
- SACRIFICE**
- , rites of, appointed for every people. \_\_\_\_\_ 22:35.
- should be offered to Allāh alone. \_\_\_\_\_ 22:35.
- Flesh or blood of sacrificed animal does not reach Allāh  
but it is the spirit inspiring the sacrifice that reaches Him. \_\_\_\_\_ 22:38.
- ṢAFĀ AND MARWAH**
- are the Signs of Allāh. \_\_\_\_\_ 2:159.
- ṢALĀT (See under WORSHIP)**
- ṢĀLIḤ, PROPHET**
- was sent to the people of Thamūd. \_\_\_\_\_ 7:74; 11:62; 27:46.
- Name of —'s people was Aṣḥābul Ḥijr. \_\_\_\_\_ 15:81.
- admonished his people to ask forgiveness of Allāh. \_\_\_\_\_ 11:62.
- Nine mischief-mongers in —'s town. \_\_\_\_\_ 27:49.

- Plan to kill — at night. \_\_\_\_\_ 27:50.  
 Sign of she-camel for the people of —. \_\_\_\_\_ 7:74; 11:65; 26:156.  
 People of — hamstrung the she-camel. \_\_\_\_\_ 7:78; 26:158.  
 People of — punished for their transgression. \_\_\_\_\_ 7:79, 80; 11:68.  
 —'s people accused him of being bewitched, or working on behalf of someone else. 26:154.  
 Disbelieving in — was to reject all prophets. \_\_\_\_\_ 26:142; 54:24.

## SALVATION

- Promise of — for the righteous. \_\_\_\_\_ 2:6; 19:73.  
 Person receiving — is loved by Allāh and is at peace. \_\_\_\_\_ 3:32; 89:30, 31.  
 — through prayer. \_\_\_\_\_ 2:187.  
 — from evil. \_\_\_\_\_ 8:30.  
 — through purification of soul. \_\_\_\_\_ 91:10.  
 — through seeking forgiveness, and following guidance. \_\_\_\_\_ 3:136; 39:54—56.  
 — is everlasting. \_\_\_\_\_ 11:109; 18:109; 95:7.  
 Belief in all revealed Books is necessary for —. \_\_\_\_\_ 2:5.

## SĀMIRĪ

- produced a calf for worship when Moses had gone to the Mount. \_\_\_\_\_ 20:89.  
 Moses questioned — about his conduct. \_\_\_\_\_ 20:96.  
 — had turned away from obedience. \_\_\_\_\_ 20:97.  
 Punishment of —. \_\_\_\_\_ 20:98.

## SATAN

- has no power over those who believe and put their trust in Allāh. \_\_\_\_\_ 16:100.  
 — has power only over those who make friends with him and set up equals to Allāh. \_\_\_\_\_ 15:43; 16:101.  
 — had no connection with creation of universe. \_\_\_\_\_ 18:52.  
 — watches man but man does not perceive him. \_\_\_\_\_ 7:28.  
 — is the declared enemy of man. \_\_\_\_\_ 17:54; 25:30; 35:7; 36:61; 43:63.  
 — caused Adam to slip. \_\_\_\_\_ 2:37; 7:21—23.  
 — has a fiery temperament. \_\_\_\_\_ 7:13.  
 — is an evil companion. \_\_\_\_\_ 4:39.  
 — was granted respite. \_\_\_\_\_ 7:15, 16.  
 — was abased. \_\_\_\_\_ 7:14.  
 — lies in wait for people to persuade them to abuse Divine bounties. \_\_\_\_\_ 7:17, 18.  
 — prompts people to evil practices. \_\_\_\_\_ 4:120, 121.  
 — makes false promises. \_\_\_\_\_ 14:23.  
 — incites unbelievers to disobedience. \_\_\_\_\_ 19:84.  
 — misleads his friends through inspiring them with fear. \_\_\_\_\_ 3:176.  
 — places obstacles in the way of Prophets. \_\_\_\_\_ 22:53, 54.  
 — is prototype of all wicked persons. \_\_\_\_\_ 2:103; 38:42; 43:37.  
 — should be shunned. \_\_\_\_\_ 2:169.  
 — has recourse to futile devices. \_\_\_\_\_ 4:77.  
 How to guard oneself against —. \_\_\_\_\_ 7:201, 202.  
 — has no power of his own but takes advantage of people's weaknesses. \_\_\_\_\_ 14:23; 15:43.

## SATAN

- was rejected and cast away by Allāh. \_\_\_\_\_ 15:35, 36.
- Whoever make friends with — is bound to be led astray. \_\_\_\_\_ 22:5.

## SAUL (KING ṬĀLŪT)

- appointed king. \_\_\_\_\_ 2:248.
- Companions of — were put to test by means of the river. \_\_\_\_\_ 2:250.

## SCANDAL MONGERING

- Prohibition of —. \_\_\_\_\_ 24:24—27.

## SEAS; THE CONFLUENCE OF TWO

- means the end of Mosaic dispensation and the beginning of Islamic dispensation. 18:61.

## SERVANTS OF GRACIOUS ALLĀH

- walk on earth in dignified manner. \_\_\_\_\_ 25:64.
- say ‘peace’ when addressed by the ignorant. \_\_\_\_\_ 25:64.
- pass their nights in worship of Allāh. \_\_\_\_\_ 25:65.
- beseech Allāh to avert the punishment. \_\_\_\_\_ 25:66.
- are neither niggardly nor extravagant but are moderate in spending. \_\_\_\_\_ 25:68.
- do not associate partners with Allāh nor kill any person unlawfully  
nor commit adultery. \_\_\_\_\_ 25:69.
- do not bear false witness. \_\_\_\_\_ 25:73.
- Reward of —. \_\_\_\_\_ 25:76, 77.

## SHU‘AIB, PROPHET

- was sent to Midian tribes. \_\_\_\_\_ 7:86; 11:85; 29:37.
- admonished his people to give full measure and full weight. \_\_\_\_\_ 7:86; 11:85, 86.
- ’s people threatened to expel him from his town. \_\_\_\_\_ 7:89.
- ’s people seized by earthquake. \_\_\_\_\_ 7:92; 11:95, 96.

## SLANDER

- Prohibition of —. \_\_\_\_\_ 24:5, 24—27; 104:2.

## SLAVES

- procuring freedom of, is highly meritorious. \_\_\_\_\_ 2:178; 4:93; 5:90; 9:60; 90:14.

## SOLOMON (PROPHET SULAIMĀN)

- was heir of David. \_\_\_\_\_ 27:17.
- was favoured with special knowledge by Allāh. \_\_\_\_\_ 21:80; 27:16.
- was bestowed everything by Allāh. \_\_\_\_\_ 27:17.
- Propaganda of rebels against —. \_\_\_\_\_ 2:103.
- Winds were subjected to
- (i.e. his people carried on trade in sailing boats). \_\_\_\_\_ 21:82; 34:13; 38:37.
- Deep-water divers in —’s service. \_\_\_\_\_ 21:83.
- Jinn (i.e. gentile artisans) made palaces, statues, large cooking vessels,  
and reservoirs for —. \_\_\_\_\_ 34:13, 14.
- Jinn (i.e. expert workmen, builders and divers) owed allegiance to —. \_\_\_\_\_ 27:40; 38:38.
- Satans (i.e. giants and slaves) who worked for him were in fetters. \_\_\_\_\_ 38:38, 39.
- ’s factories manufactured articles from molten copper. \_\_\_\_\_ 34:13.

## SOLOMON (PROPHET SULAIMĀN)

- Three divisions of —'s army, (gentiles, Jews and saintly people). \_\_\_\_\_ 27:18.  
 — was taught the language of the sacred scriptures. \_\_\_\_\_ 27:17.  
 —'s army moved to the valley of Naml. \_\_\_\_\_ 27:19.  
 — invited Queen of Sabā' to submit. \_\_\_\_\_ 27:29—32.  
 Queen of Sabā' sent gifts to —. \_\_\_\_\_ 27:36.  
 — orders a throne better than that of Queen of Sabā'. \_\_\_\_\_ 27:39—42.  
 Queen of Sabā' goes to — and believes in Allāh. \_\_\_\_\_ 27:43—45.  
 —'s love for noble steeds. \_\_\_\_\_ 38:32—34.  
 — saw in a vision an incapable son as his successor. \_\_\_\_\_ 38:35.  
 —'s death and decline of his power at the hands of his incapable successor. \_\_\_\_\_ 34:15.  
 — was diligent in turning to Allāh. \_\_\_\_\_ 38:31.  
 — was bestowed a high rank in the eyes of Allāh. \_\_\_\_\_ 38:41.

## SONSHIP OF GOD

- Doctrine of — condemned. \_\_\_\_\_ 2:117; 6:101, 102; 10:69; 18:5, 6; 19:36; 19:91—93;  
 \_\_\_\_\_ 23:92; 37:150—160; 39:5; 112:2—4.

## SOUL, HUMAN. (RŪḤ)

- is Allāh's creation. \_\_\_\_\_ 17:86.  
 —, purification of, is salvation. \_\_\_\_\_ 91:10.

## SPIRIT

- means mercy from Allāh. \_\_\_\_\_ 4:172.  
 Rūḥ means angel. \_\_\_\_\_ 19:18.  
 Faithful —. \_\_\_\_\_ 26:194.  
 — at rest. \_\_\_\_\_ 89:28—31.  
 Self-accusing —. \_\_\_\_\_ 75:3.  
 God breathes His spirit into man  
 i.e. man can receive the revelation. \_\_\_\_\_ 15:30; 21:92; 32:10; 38:73.

## STATE

- International relations. \_\_\_\_\_ 16:93, 95; 60:9, 10.  
 Government by consultation. \_\_\_\_\_ 3:160; 42:39.  
 Best fitted persons to be placed in authority. \_\_\_\_\_ 4:59.  
 Justice as basis of rule. \_\_\_\_\_ 4:59, 106—108, 136; 5:9; 16:91; 38:27; 42:16.  
 Obedience to authority. \_\_\_\_\_ 4:60.  
 War, obligatory or permissible \_\_\_\_\_ 2:191—194; 4:76; 8:40; 22:40—42.  
 Peace. \_\_\_\_\_ 8:56—64; 9:1—4.

## STEADFASTNESS

- in seeking help of Allāh enjoined on believers. \_\_\_\_\_ 2:154.  
 Allāh is with those who show —. \_\_\_\_\_ 2:154.  
 Trials of fear, hunger and loss of wealth and lives and fruits  
 but good news for the patient. \_\_\_\_\_ 2:156.  
 Truly patient persons. \_\_\_\_\_ 2:157.

## STRAIGHT PATH

- Prayer for —. \_\_\_\_\_ 1:6.

a i u | th ث | h ح | kh خ | dh ذ | s ص | ض d | ط | ظ | ع | gh غ | q ق | ء



- Prophet Muḥammad followed the— 6:162; 36:5; 43:44.  
 Prophet Muḥammad guides to the —. 14:2, 3; 23:74, 75; 42:53.  
 Qur'ān guides to the —. 5:17.
- SUN, THE**
- radiates light and the moon reflects lustre and each has stages determined for it. 10:6; 25:62.
  - and moon are made subservient and glide along their respective orbits. 7:55; 21:34.
- Harmony of spheres illumined by — and moon. 71:16.  
 Eclipse of — and moon, significance of 75:8, 10.  
 — determining shadow, significance of 25:46, 47.  
 — no object of worship. 41:38.
- SWINE, FLESH OF**
- Unlawful to eat —. 2:174; 5:4; 6:146; 16:116.
- TABLET, WELL PRESERVED**
- Holy Qur'ān contained in —. 85:23.
- TABLETS OF MOSES**
- contained directions on all matters. 7:146.
  - thrown aside by Moses in his wrath and picked up by him when his wrath subsided. 7:151, 155.
- TABŪK; THE EXPEDITION TO**
- Muslims enjoined to march forth to —. 9:41.  
 Length of the journey to —. 9:42.
- ṬĀGHŪT**
- are transgressors who exceed all bound and must be shunned. 2:257, 258; 4:52, 61, 77; 5:61; 16:37; 39:18.
- TAYAMMUM (Symbolic Ablution)**
- , when permissible. 4:44; 5:7.
- THEFT**
- Punishment for —. 5:39.
- TORAH**
- was revealed to Moses, containing guidance and light and all necessary instructions for Banī Isrā'īl. 3:4; 5:45; 6:155; 23:50; 28:44; 37:118.
- Mosaic prophets decided according to —. 5:45.  
 Prophecies concerning the Holy Prophet of Islām in —. 7:158; 48:30.  
 Those who profess belief in — but do not carry out its commandments. 62:6.  
 Promise of ample provision to believers in — if they had believed in Qur'ān. 5:67.  
 People of — invited to believe in the Holy Prophet. 5:16, 17, 20.  
 Perversion of —. 2:80; 3:79; 5:14, 16.
- TOWNS, MOTHER OF (UMMUL-QURĀ)**
- Mecca as —. 6:93.
- TRADE**
- is lawful. 2:276; 4:30.

## TRADE

- should not divert attention from Prayer or remembrance of Allāh. \_\_\_\_\_ 9:24; 24:38; 62:12.  
 — which is most profitable. \_\_\_\_\_ 61:11—14; 35:30, 31.  
 Taking error in exchange for guidance is wasteful —. \_\_\_\_\_ 2:17.

## TREATIES \_\_\_\_\_ 9:4, 7, 12, 13.

## TRINITY

- , condemnation of. \_\_\_\_\_ 4:172; 5:74.

## TRUMPET

- Blowing of —. \_\_\_\_\_ 6:74; 18:100; 20:103; 23:102; 27:88; 36:52; 39:69; 50:21; 69:14; 78:19.

## UHUD

- Battle of —. \_\_\_\_\_ 3:122, 123.  
 Enemy returned to Mecca frustrated. \_\_\_\_\_ 3:128.  
 —, lessons to be drawn from. \_\_\_\_\_ 3:140—144, 153—172.  
 Causes of misfortune at —. \_\_\_\_\_ 3:153, 154.  
 Muslims got the upper hand at first. \_\_\_\_\_ 3:153.  
 Enemy assumed offensive after retreat. \_\_\_\_\_ 3:154.  
 Murmurs of hypocrites at —. \_\_\_\_\_ 3:155.  
 Delinquents were pardoned. \_\_\_\_\_ 3:156.  
 Prophet dealt with them gently. \_\_\_\_\_ 3:160.

## WAR

- is a conflagration and Allāh's purpose is to put it out. \_\_\_\_\_ 5:65.  
 — is permitted against aggression. \_\_\_\_\_ 2:191; 22:40—42.  
 — is permitted in defence of freedom of religion. \_\_\_\_\_ 2:194.  
 Transgression not permitted in —. \_\_\_\_\_ 2:191, 193, 194; 16:127.  
 Fighting to be stopped if enemy is inclined to do so but not out of fear. \_\_\_\_\_ 8:62, 63; 47:36.  
 Treaties must be observed. \_\_\_\_\_ 9:4.  
 Justice must be observed despite hostility. \_\_\_\_\_ 5:9.  
 Duty to safeguard security. \_\_\_\_\_ 8:61.  
 Duty to be on guard. \_\_\_\_\_ 3:201.  
 Duty to be steadfast in battle. \_\_\_\_\_ 8:17; 8:58.  
 Those killed in just — are martyrs. \_\_\_\_\_ 2:155; 3:141, 170.  
 Armageddon. \_\_\_\_\_ 18:48, 49, 100—102.  
 Organisation for stopping —. \_\_\_\_\_ 49:10, 11.

## WAR, PRISONERS OF

- can only be taken in course of regular fighting. \_\_\_\_\_ 8:68.  
 — should be released as a favour or in return for ransom. \_\_\_\_\_ 47:5.  
 Marriage may be arranged for —. \_\_\_\_\_ 24:33.  
 Conditional release of —. \_\_\_\_\_ 24:34.

## WATER (Revelation)

- as source of life. \_\_\_\_\_ 11:8; 21:31.

## WISE, THE

- Characteristics of —. \_\_\_\_\_ 13:20—25.

## WITNESSES

- Requirement of two male — or one male and two female —  
for facility of preservation of evidence. \_\_\_\_\_ 2:283.  
Will, attestation of, by two —. \_\_\_\_\_ 5:107—109.

## WOMAN

### (i) GENERAL

- Spiritual equality between men and women. \_\_\_\_\_ 3:196; 33:36; 57:13.  
Bounty of Allāh that  
He has created your mates of the same species. \_\_\_\_\_ 7:190; 16:73; 30:22; 42:12.  
Men are guardians over women. \_\_\_\_\_ 4:35.

### (ii) MARRIAGE; Husband and Wife

- is permanent relationship. \_\_\_\_\_ 4:25.  
Permission to marry up to four wives. \_\_\_\_\_ 4:4.  
Equal treatment of wives. \_\_\_\_\_ 4:130; 33:5.  
Person fearing he may not deal justly with more wives  
than one should marry only one wife. \_\_\_\_\_ 4:4, 130; 33:5.  
Reciprocal rights and obligations. \_\_\_\_\_ 2:229; 4:20.  
Confining women guilty of misbehaviour. \_\_\_\_\_ 4:16.  
Relationship of husband and wife is like that of garment and wearer. \_\_\_\_\_ 2:188.  
—, a source of comfort for each other. \_\_\_\_\_ 7:190.  
Beneficence between each other. \_\_\_\_\_ 2:238.  
— is a binding covenant. \_\_\_\_\_ 4:22.  
— is obligatory, subject to means. \_\_\_\_\_ 24:33, 34.  
— with idolaters is forbidden. \_\_\_\_\_ 2:222; 60:11, 12.  
Object of —. \_\_\_\_\_ 2:224.  
Proposal for — during women's waiting period is forbidden. \_\_\_\_\_ 2:236.  
Marrying women under compulsion is forbidden. \_\_\_\_\_ 4:20.  
Women with whom marriage is forbidden. \_\_\_\_\_ 4:23—25.  
Divorced women and widows are free to remarry. \_\_\_\_\_ 2:233, 235, 236.  
Lodging for divorced wife and widow. \_\_\_\_\_ 2:241; 65:2, 7.

### (iii) DOWRY

- on marriage prescribed. \_\_\_\_\_ 4:25.  
Substitute for —. \_\_\_\_\_ 2:237.  
Wife may remit —. \_\_\_\_\_ 4:5.

### (iv) COHABITATION

- forbidden during menstruation period. \_\_\_\_\_ 2:223.  
— forbidden during period of retreat in mosque. \_\_\_\_\_ 2:188.  
— forbidden during fast. \_\_\_\_\_ 2:188.  
— forbidden during period of pilgrimage. \_\_\_\_\_ 2:198.  
—, object of \_\_\_\_\_ 2:224.

### (v) WAITING PERIOD ('IDDAT) BEFORE REMARRIAGE

- , observance of \_\_\_\_\_ 65:2.  
— for widow. \_\_\_\_\_ 2:235.

|  |  |
|--|--|
| — for a divorced woman.  | 2:229.                                       |
| — for a pregnant woman.  | 65:5.  |
| — for women who do not menstruate.   | 65:5.  |
| (vi) DIVORCE   |  |
| Procedure for —.   | 2:230, 231.                                  |
| Revocable —.   | 2:232.                                       |
| Irrevocable —.   | 2:231.                                       |
| Arrangements concerning children after —.  | 2:234.                                       |
| (vii) PERIOD OF GIVING SUCK  |  |
| — is two years.  | 2:234.                                       |
| (viii) VOWING ABSTINENCE FROM WIVES, (ĪLĀ')  |  |
| period of maximum waiting.   | 2:227, 228.                                  |
| WORM OF THE EARTH (DĀBBATUL ARḌ)   |  |
| — meaning one following low desires.   | 34:15.                                       |
| — meaning germs of plague.   | 27:83.                                       |
| WORSHIP  |  |
| Object of —.   | 1:5; 2:22.                                   |
| (i) ṢALĀT; (NIMĀZ OR OBLIGATORY PRAYER)  |  |
| Obligatory —.  | 4:104; 24:57.                                |
| Ablution for —.  | 5:7.   |
| Prohibition against offering — when not in full control of senses or in state of impurity. | 4:44.  |
| Postures of —.   | 22:27.                                       |
| Times of —.  | 2:239; 4:104; 11:115; 17:79; 30:18, 19.      |
| Observance of —.   | 2:44, 111, 278; 5:56; 8:4; 9:71; 27:4; 31:5. |
| Watching over —.   | 2:239.                                       |
| — when it may be shortened.  | 4:102.                                       |
| —, form of, in face of the enemy.  | 4:103.                                       |
| Friday —.  | 62:10—12.                                    |
| Tahajjud (prayer before dawn).   | 5:16—19; 17:80; 32:17; 73:3—9.               |
| — safeguards against misconduct.   | 29:46.                                       |
| —, constancy in.   | 70:24.                                       |
| —, neglect of, condemned.  | 107:5—7.                                     |
| Exhorting others to performance of —.  | 20:133.                                      |
| Offering — in congregation.  | 2:44.  |
| Offering — with propriety and in a state of purity.  | 4:44; 7:32.                                  |
| Allāh provides for those who are constant in —.  | 20:133.                                      |
| (ii) FASTING   |  |
| — prescribed during month of Ramaḍān.  | 2:184—186.                                   |
| Exemption from —.  | 2:186.                                       |
| Expiation for —.   | 2:185.                                       |
| (iii) PILGRIMAGE (ḤAJJ)  |  |
| — is obligatory upon every Muslim who can afford the journey.                              | 3:98.  |

(iii) PILGRIMAGE (ḤAJJ)

- Directions concerning —. \_\_\_\_\_ 2:197—204; 5:2, 3.  
 Punishment for those who hinder people from the Sacred Mosque. \_\_\_\_\_ 22:26.  
 Abraham was commanded to proclaim — unto mankind. \_\_\_\_\_ 22:28.  
 Object of —. \_\_\_\_\_ 22:29—34.

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- prescribed. \_\_\_\_\_ 2:111; 22:79; 24:57; 73:21.  
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- Allāh's favour bestowed upon—. \_\_\_\_\_ 3:39—42; 19:3—12.

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as explained by Ḥaḍrat Mirzā Ṭāhir Aḥmad  
Fourth Successor of the Promised Messiah  
in his notes to this edition

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by Ḥaḍrat Mirzā Ṭāhīr Aḥmad

the fourth successor of the Promised Messiah a.s.

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